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Immortality or Annihilation: Which?

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7. It is said that the Greek words translated in the Scripture by the English words "death, "perish," "destruction," etc., imply annihilation, and that to die, as judged by the use of these words, always means in the case of sinful man, to cease to exist. If this is the fact, how is it that the following many exceptions to this conception of the meaning of these words occur? In Luke 7:12-15; 8:41, 42,49-56 we are told of a man and child—there being no reason to suppose that either was a disciple of Christ who were physically dead; and yet evidently the spirits of these were living outside and apart from their bodies, for Christ called them back to their bodies and thus restored the departed physical life. Peter said to Simon, "Thy money perish (or be to destruction) with thee" (Acts 8:20); and yet it is plain that he did not mean that the money would then, or at Simon's death, cease to exist. The disciples in the storm on the lake cried, "Lord, save us; we perish" (are being destroyed) (Matt. 8:25); and yet it is evident that they did not suppose that they were in danger of being then and there annihilated. Peter spoke of the old world which perished (was destroyed) by the flood (2 Pet. 3:6); yet he did not intend to infer that that world went out of existence. Paul referred to corrupt (destroyed) minds (1 Tim. 6:5), prophecies, knowledge, that which is in part and childish things being done away (destroyed) (1 Cor. 13:8-11); our outward man perishing (being destroyed), 2 Cor. 4:16), and strongholds being pulled down (destroyed, 2 Cor. 10:4); and yet he was far from intimating that these things were brought to an end of their existence. And the Lord des-

cribed as dead or destroyed all of the following: the broken wine skins (Matt. 9:17); the lost sheep of the house of Israel (Matt. 10:6; 15:24); the barns which were pulled down (Luke 12:18); the one sheep out of the hundred which was lost (Luke 15:24); and the meat which perisheth (John 6:27); and yet he did not suggest directly or indirectly, that any of these were brought to naught in the sense of being annihilated. Does not all this signify that the words referred to mean something else than annihilation; and does it not suggest, since these are the words which are used of the death and punishment of sinful man that they do not have in this connection annihilation in view?

8. God lifts the veil in several passages of Scripture between the seen and unseen worlds and discloses to view the condition of the lost in the world beyond. In Numbers 16:29-35 we see the three sons of Aaron, Korah, Dathan, and Abiram, who offered strange fire before the Lord, swallowed up by the earth and going down alive into the pit, so that death has no chance to annihilate them. In Isa. 14:9-11 we are given to see all the underworld of lost spirits moved at the coming into their domain of the king of Babylon (a type of the anti-Christ). Which indicates that no one had been annihilated from Cain until then, and that no one could be from that time to the destruction of Antichrist at the coming of the Lord. In Luke 16:19-31 we are permitted to look into Sheol or Hades and see Abraham, as the representative of the righteous dead, and across the gulf the rich man, as the representative of the unrighteous dead; and we behold the latter there in torments, but fully alive, thinking, remembering, speaking, pleading, and hearing; a condition of things among the lost which evidently had lasted from the beginning to the then time of Christ. In Rev. 19:20, we see the Antichrist and false prophet cast alive into the lake of fire and brimstone, which is the beginning of the millennium, and in Rev. 20:10, we behold the two still there, though this is at the end of the millennium, a full thousand years afterwards, which proves that the two had consciously suffered during the whole of the millennium reign of Christ. In Rev. 14:9-11, we have the vision of those who had worshipped the Antichrist and who had been cast into Hades, and we are distinctly told that they have no rest day nor night, being tormented forever and ever (to ages of ages) with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: which scene indicates that these beast-worshippers will endure conscious punishment from the time of the Anti-christ, through the millennium age and into the ages of the ages; that is, through eternity. With these visions in veiw, must we not conclude that they reveal the fact that there is neither annihilation nor soul-sleeping before the resurrection; and further, must we not conclude that the granting of these lost-souls resurrection bodies at the white throne does not increase but decidedly lessens the probability of their condition being dif-

ferent after the resurrection from what it was before?

9. The words immortal and immortality occur in the English Scriptures (A. V.) six times. These words are the translation of two Greek words, the first of which means without death or deathlessness (athanasia) and the second of which means without corruption, or incorruptibility (aphthartos). Two of the passages in which these words occur manifestly refer to the deathlessness of the resurrection bodies of the saints (1 Cor. 15: 53, 54). One as manifestly refers to the deathlessness of the resurrected Christ (1 Tim. 6:16). One other plainly refers to the incorruptibility of the resurrection body of Christ (1 Tim. 1: 17). And the two others as plainly refer to the incorruptibility of the resurrection bodies of the saints (Rom. 2:7; 2 Tim. 1:10). In addition, two Greek words (apthartos and aptharsia) are translated incorruption and incorruptible in nine passages (Rom. 1.23, 1 Cor. 9:25; 15:42, 52-54; 1 Pet. 1. 4, 23; 3:4). Now it is to be observed that none of these Greek words convey inherently in itself, the meaning of immortal or immortality. But it is also to be observed that each one implies this though as a secondary meaning for deathlessness and incorruptibility necessarily include unending existence, which immortality is. It becomes clear from the use made of the words, therefore, that the scriptural thought of immortality is particularly connected with resurrection, the resurrection body being declared deathless and incorruptible. If this is true of the body of Christ and will be true of the bodies of the righteous, are we not warranted in concluding, by this almost invariable law of analogy, that it will also be true of the bodies of the righteous?

10. The words used in Scripture to describe future and final pnishment are definite and detailed, and they set forth the sufferings of those who are involved in the experience of punishment. This fact comes out clearly in the sayings of our Lord, as in the following passages: "The children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:12). "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. 13:42, 50). "Bind him hand and foot and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth" (Matt. 22:13) "Cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth" (Matt. 24:51). "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 25:30). "Where the worm dieth not and the fire is not quenched" (Mark 9:44, 46, 48). "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out" (Luke 13:28). "And in hell he lifted up his eyes, being in torments" (Luke 16:23). "And he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented

in this flame" (Luke 16:24). "Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment" (Luke 16:27, 28).

In addition, this same fact of suffering is set forth in other Scriptures, as in the following: "Who will render to every man according to his deeds—unto thou that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile" (Rom. 2: 6-9). "In flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1:8, 9). "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:9). "To whom the mist of darkness is reserved forever (2 Pet. 2:17). "To whom is reserved the blackness of darkness forever" (Jude 13) "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11). "For her sins hath reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord who judgeth her" (Rev. 18:5-8). "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped the image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20). "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14, 15). "But the fearful and unbelieving, and the abominable, and idolaters, and all liars, shall have part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 218). "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still" (Rev. 22: 11).

Taking note of the detailed descriptions of these passages, is it not evident that they teach, as to the lost in the world to come, first, continued existence; and second, full consciousness; for how, for instance, could a person be tormented and weep and gnash his teeth if previously he had been annihilated?

11. When Jesus humbled himself to the death of the cross (Phil. 2:5-8), he took the sinner's place (Rom. 3:25; 5:6, 8; 1 Cor. 15:3; 1 Pet. 1:18-20), became sin for us (2 Cor. 5:21); bore divine judgment to the full on account of sin (2 Cor. 5:19, 21; Col. 2:14), and offered to God such a sacrifice of suffering as was the full equivalent of what the believer would have been required to offer in case he had been punished, as a sinner and for his sins, in death and hell (Gal. 3:13; Eph. 2:16; Hec. 9:26; 1 Pet. 2:24). He thus both died (Phil. 2:8; 1 Pet. 3:18) and tasted death for every man (Heb. 2:9). But it is to be observed, though Christ thus took upon himself the full penalty of spiritual and physical death, and became actually dead for us, that this did not mean ceasing to exist, he being fully alive and conscious through the terrible hours of his judgment-ordeal and not becoming annihilated in spirit, soul or body for a moment of time. Is it not a fair conclusion to reach, then, that the final judgment and punishment of God upon sinners is to be, in spite of the second death, one in continued conscious existence instead of the opposite?

12. If right conclusions are to be arrived at in reference to the state of the wicked dead in the future life, we must think right concerning the terms used in the Greek of the New Testament to describe that state, and particularly the length of its duration. For there can be no doubt about the fact that certain New Testament passages teach that the wicked are tormented, and that they consciously suffer for the full period, whatever this may be, which is described by the Greek terms used. To illustrate this last statement the following passages may be cited: "To be cast into aionian fire" (Matt. 18:8). "Depart from me, ye cursed, into aionian fire, prepared for the devil and his angels" (Matt. 25:41; see Rev. 20:10). "And these shall go away into aionian punishment" (Matt. 25:46). "Who shall be punished with aionian destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1:9). "To whom the mist of darkness is reserved to (the) aions" (2 Pet. 2: 17). "To whom is reserved the blackness of darkness to the aions" (Jude 13). "And the smoke of their torments ascendeth up to aions of aions, and they have no rest (respite) day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11). "And her (the city of Babylon standing for its inhabitants) smoke rose up to the aions of the aions" (Rev. 19:3). "And they (satan, antichrist and the false prophet) shall be tormented day and night to the aions of the aions" (Rev. 20:10).

Now if the word aion—used in different verbal forms in the above passages-- represents limited time, say only an age or only some ages of ages, then the wicked will not be punished and suffer unendingly. Even in this case, however, it becomes clear from such passages as Matt. 25:46, Rev. 14:11 and Rev. 20:10 that they would be tormented—which implies conscious suffering—through certain ages, whatever space of time this might signify, so that annihilation would not take place immediately after the resurrection and white throne judgment, but rather at some distant period of time.

But the question is, does the word aion in these passages represent limited time? In answer to this question certain observations may be made. First, the great Greek classical writers used the word aion, and that frequently, to represent endlessness. Second, Aristotle positively stated in his treatise, De Coelo, that the word carried, in infinite connections, the thought of infinite space, that is, endlessness. Third, the Scripture, along with the use of the word to express limited time, also uses the word to express time without limit, that is eternity: (see Matt. 25:46; John 3:15, 16; John 6:64, 68; 17:3; Rom. 1:20; 1 Tim. 1:17; Heb. 5:9; 9:12, 14; 1 Pet. 5:10; 1 John 3:15); in all of which passages, in the nature of the case, eternity is expressed. And fourth, if the word does not contain the thought of eternity, it is to be remembered that this conception is not to be found in the whole New Testament, not only as related to the lost, but also as related to God, Christ, the Holy Spirit, the Word, God's covenant, heaven, the saints, salvation or any one or any thing else a deduction which is so astounding as to be impossible to conceive of, especially in connection with a Book whose very purpose is to tell of infinite things. Is it not, therefore, both a reasonable and necessary conclusion to which to come that the word aion, in illimitable connections, expresses illimitable duration or eternity? and, this being the case, is it not likewise a reasonable and necessary conclusion to reach that this, since it is true in respect to the saints is also true in respect to the wicked? If this is sound reasoning, then finally, is it not true that the wicked are in conscious existence and suffering in view of the passages which declare that they will suffer aionian torment?

13. With all the foregoing in mind, and particularly with the fact in view that the Greek terms used to express the though of destruction, do not convey, in connection with the natural objects mentioned with them, the idea of annihilation, are we not justified in coming to the conclusion that such words as "death," "destruction," "perdition," etc., have a scriptural and spiritual meaning which is apart from the thought of cessation of existence? For instance, to consider the use which Christ made of such words, the wine skins were broken and the bottles perished (Matt. 9:17), but the skins did not cease to exist; the barns were pulled down (Luke 12:18), but the timbers and boards remained; the sheep wandered on the mountains and was lost (Luke 15:4, 6), but it did not become as if it had never been; the piece of money was detached from the string, could not be found and was lost (Luke 15:8, 9), but it was not beyond recovering; the prodigal son in the far country was both dead and lost (Luke 15:24), but in spite of his condition he could remember, resolve and act. And so we may say that it is with all passages which convey the thought of destruction, where this is connected with some object about which we know and whose end we may trace. In such cases, the idea of extinction is not once presented. Nevertheless, some thought is suggested by the terms used, and that of a definite and positive kind, and such as may be consistently associated with words so dreadful as "destruction," "perdition," etc. And a close study of the words, in their manifest connection brings us to a single conclusion, namely, that, the underlying and prevailing meaning of the words in mind is that of separation from the person or thing with which the object in view was designed to be connected. The broken wine skins, while existing, were no longer serviceable to the wine seller; the pulled down barns, while remaining, could no longer be used by the farmer; the lost sheep, while living, was not in the sheepfold and was no longer of service to the shepherd; the piece of money while lying in some corner, was no longer an ornament and an additional wealth to the woman; the son in the far country, while alive and able to fed swine, was not in his father's presence and home In all these cases and the illustrations could be multiplied the essential thought is that the person or thing in mind, having been created for a particular purpose, was dead or destroyed, in the sense that it was not fulfilling the purpose of its creation, both to the loss of the creator and also of the person or thing itself. This throws light upon the passage in 2 Thess. 1:9, where it says of all who know not God and obey not the gospel of our Lord Jesus Christ, "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;" and likewise, of course, the words throw light upon the thought which has been advanced. And it is significant that this very passage, which gives us the essence of divine judgment and punishmnt in presenting to us the thought of separation from the Lord and the glory of his power also tells us that the separation, and destruction are aionian or everlasting in duration. Infinitely sad as the thought is, therefore, are we not forced with all the foregoing before us, to conclude that the punishment of the wicked is not that of unending annihilation, but rather that of unending existence both in resurrection form and consciousness?

REJOINER BY R. H. JUDD

7. This section is devoted to the impossible task of endeavorng to prove that black means white, that "death is but another word for "life," and that instead of giving us the word "perish," the translators would have been equally correct had they used the word "preserve," and that "destruction" is a synonym for "indestructability." It is amazing how any man can attempt such barefaced perversions, and, worse still, use the name of the Lord Jesus in supporting them. Cannot Mr. Frost see that when words are used in a secondary sense,

the primary meaning is always involved, else no reason for a secondary use would be apparent? Moreover, if these words "death," "perish," and "destruction," do not represent the meaning of the original, the translators are found false to their charge, and the words conveying the correct idea should have been substituted.

Let us examine some of the references quoted by Mr. Frost, of passages where the above quoted words do not convey the meaning natural to them, and where the idea of ceasing to exist is not the underlying ultimate thought.

Luke 12:15; 8:41, 42, 49-56. In these passages Mr. Frost admits both the man and child were "physically dead," nor can he escape from using the pronoun "who" in relation to them. So far he is scriptural, for the record says, "there was a dead man carried out;" and we agree with Dr. Luke's certificate of death. Jesus Christ also agreed that the young man himself was dead, for he spake to him as he lay on the bier, and said, "Young man, I say unto thee, Arise, and he that was dead sat up." In spite of these plain facts Mr. Frost adds: "And yet evidently the spirits of these were living outside and apart from their bodies, for Christ called them back to their bodies." Mr. Frost says, "evidently." We would ask Mr. Frost where is the evidence? Certainly there is no word in the narrative of living spirits apart from dead bodies! Mr. Frost says Christ called "them back to their bodies." Scripture says, Christ took her by the hand and her spirit (not she) came again and she rose up immediately. Compare this passage with James 2:26, and note the margin. Both scriptural statements tally exactly; but the language Mr. Frost uses is the very reverse. Why does Mr. Frost use the word "living," as he does above, in its natural sense and attempt to disprove the natural meaning of the word "dead"? The man and the child did cease to exist as living persons, and ultimately even as dead bodies they ceased to exist also.

The remarks of the Director of the China Inland Mission concerning the word "perish" are puerile in the extreme. When the disciples cried, "Lord save us we perish," they did suppose they were in danger of perishing in a watery grave and, but for the Lord's gracious care, they would soon have *perished.* The remark about the old world which perished is still more childish and unworthy of a man professing to contend for the truth: the world did not go out of existence, but the people did, and that that was Peter's meaning is not unknown to Mr. Frost. Let Mr. Frost examine God's own record of the flood. Let him turn to Gen. 6:7, and see in (in the margin) the literal Hebrew for the word translated "destroy," viz., "blot out;" and then once and forever stop hurling the word "annihilation" at the heads of those who not only disbelieve his distorted and unscriptural teaching, but are more jealous of the truth of the Bible than he. Such language may be strong, but none too strong. We would frankly ask Mr. Frost what does "blot out" mean, if it does not mean annihilation? Let us have the answer without quibbling!

Paul's statement in 1 Tim. 6:5; 1 Cor. 13:8-11 are perfectly true. Knowledge in part will be done away, or destroyed. Our outward man is perishing day by day, and but for our heavenly Father's gracious care, would soon perish altogether. China today being evidence no man can gainsay. Mr. Frost's references to broken wine skins, lost sheep, and lost money are along the same line and deserve the same condemnation. Who can deny that broken wine skins cease to exist as bottles, and will ultimately perish altogether; or that sheep lost would be entirely lost if they were not ultimately found and fed? Psa. 37:20 testifies that "the wicked shall perish," and emphasises the fact by *adding "in smoke shall they consume* away." Such testimony will continue to stand in face of the efforts of the Director of the China Inland Mission to the contrary, and God's word shall not return to him void. We would urge the reader once more to compare the language used by Mr. Frost, in summing up this section and that of the Psalm already quoted and hundreds of similar statements in God's holy word.

Mr. Frost says: "God . . . . in several passages of Scripture . . . discloses to view the condition of the lost in the world beyond." His very first quotation is from Numbers 16:29-33, and unfortunately for him, he could scarcely have chosen a passage which more flatly denies the interpretation he wishes his readers to deduce from its statements. Instead of dealing with a "world beyond" Numbers 16:29-33 unquestionably deals with this present world, for the earth opened her mouth. No other world is mentioned. Mr. Frost is correct in saying that Aaron's sons "went down alive into the pit," but he utters an untruth when he gives the reason, which he insinuates is deducible from the Scripture we narrate, "So that death has no chance to annihilate them." Paul says, "death passed upon all men." Does the record of Moses dispute this? By no means! Moses said they should not die "the common death of all men," but Mr. Frost asserts they did not die at all. Besides, the word "pit" in this passage is "sheol" in the Hebrew, which in Scripture is the generic term for "grave," and is frequently and correctly so translated. If Mr. Frost denies this let him turn to the following passages and then tell us if any other description is applicable: Gen. 42:38; I Kings 2:6; Psa. 30:9; 88; 10:11, 30:3, and many more. Surely the last reference quoted should convince anyone that Mr. Frost's assertion is untrue, for it states the case in language precisely the reverse of his. David there says God kept him alive so that he should not "go down into the pit" of death, viz., sheol.

SECTION EIGHT

Mr. Frost's next reference is to Isa. 14:9-11. He says: "In this we are given to see all the underworld of lost spirits . . . . which indicates that no one had been annihilated from Cain until then." This time Mr. Frost (we know not by whose consent) has changed the location of "the lost" from "the world beyond" to "the underworld." The word "beneath" which occures in this parable or proverb (see v. 1, R. V.) is the evident cause. But does the record say one single word about sheol beneath being poepled with "spirits"? Not one! Mr. Frost's statement is mere conjecture, doubtless founded on the narrative that "the dead" are stirred up and speaks (vss. 9, 10). But to be consistent he must allow that spirits of trees inhabit hell (sheol) for the fir trees *rejoice (a strange thing in* hell surely), and the cedars speak (vs. 8). It is a "new idea," certainly the conclusion of a fertile brain, that fir trees and cedars share immortal life in the infernal regions with the lost spirits of sinful men! Moreover, worms are under, and worms cover, this immortal man; so we have in hell (sheol) immortal men, immortal trees and immortal worms; and the worms seem to have the best of it!

Mr. Frost now comes to the favorite passage of those who so earnestly desire to find in Scripture some *possible ground for the doctrine of endless* torments in hell, and like others of his class, he does not hesitate to contradict his own previous assertions. We shall not be surprised to find that one who will unblushingly apply the 15th chapter of I Corinthians to the resurrection of the unjust, will not be scrupulous in his statements regarding this parable of the Rich man in Luke 16. At the very beginning of his remarks on this passage he unconsciously makes an admission that entirely overthrows his unscriptural interpretation of it. He admits that sheol and hades are equivalents, that the two names represent the same place. Therefore he cannot honestly deny that what is true of sheol in the Old Testament is also true of hades in the New Testament. If sheol is represented in plain, unparabolic language as a place where there is neither work, device, knowledge, nor wisdom, if it is clearly stated to be the grave, a place of worms and corruption (see Job 3:11-13, 17, 18; 17:13, 16; Eccl. 9:10; Psa. 30:9; 146:4; 115:17), *then he must predicate the same* of hades, or else withdraw his remark regarding their identity. He must either admit the story to be a parable for without a parable spake he not unto them or stand guilty of teaching that God's word is inconsistent and unreliable. There can be no middle ground: either Mr. Frost's teaching regarding the dead being "fully alive" (which is in itself an antiphrases) is false, or Scripture is untrue in the passage quoted above. Mr. Frost commenting on this passage says this is "a condition of things *among the lost which evidently lasted* from the beginning to the then time of Christ." Mr. Frost is about as loose in his use of evidential language as he is in drawing his conclusions. Where is the evidence that Mr. Frost asserts is in the parable? It is not there! Indeed, if, as Mr. Frost states, that "dead" persons in this parable are "fully alive," actually and truly living (for he uses the word "alive" in it's natural and original sense), then can Mr. Frost please tell us in what sense the word "life" is used in Gen. 25:7 "the years of Abraham's life"? If Abraham was "fully alive" during the years of his life, how could he then after being dead and buried, as Scripture asserts, be "fully alive" at the time of Christ, before his resurrection, or even Christ himself had been raised? If, as Mr. Frost says (though he is aware of the existence of Psa. 146:4) these persons in the parable had the actual bodily activities of thought, memory, speech, hearing, etc., how does he account for the facts stated in Scripture that "*Abraham is ignorant of us*" (Isa. 63:16 R. V.; Eccl. 9:5), and "Israel doth not acknowledge us"? The obvious scriptural reason is that they are both dead. In short, Mr. Frost cannot uphold his absurd doctrine about dead people being "fully alive" without making Scripture contradict itself, and denying the story is a parable (Mark 4:34). Try as he may he cannot wriggle out of his predicament of being an illogical and unscriptural teacher of God's word. God says Abraham lived and died (Gen. 25:7, 8): Mr. Frost contradicts this and lays himself *open to the charge of making* "God a liar." There is a simple, scriptural harmonious interpretation to this prophetic parable. We trust Mr. Frost and his friends may yet discover it.

Mr. Frost's remarks regarding Rev. 19:20 are but further instances of a man in desperate straits to prove a position he has set out to maintain, and is obliged to resort to unfounded inferences and slippery methods of argument. We cannot imagine what would be the outcome if the same class of reasoning were adopted if the Directors of the China Inland Mission were in business life instead of being surrounded and hedged in by a life of religious connections. Such unsound reasoning as Mr. Frost adapts to uphold his unscriptural theories would be spurned as unworthy of sound business by commercial or political men of integrity. Mr. Frost singles out Rev. 19:20, and wishes the reader to infer (he is very fond of inference) that the beast and false prophet who were cast alive into the lake of fire, *remain alive in fire burning with* brimstone. Does Mr. Frost purposely omit the very next verse which tells "the rest" were slain (or killed, R. V.) by the sword? Surely one so gifted with imagination as is Mr. Frost, cannot fail to see that if "the rest" were killed by the sword, the first victims were killed by the fire and brimstone! What else could happen in such an element? If the fire and brimstone are natural, the result would be natural also. Has anyone yet lived a thousand years in fire and brimstone? Not only so, Mr. Frost is well aware that "are" *is not in the original, but is supplied* and that "were" would be an equally correct translation. But if "are" is insisted on by Mr. Frost, he must be acquainted with the fact that it is common usage of language to say that an article is still in the fire long after it has been consumed.

With regard to Rev. 14:10, 11. The words are applied to living men who are to be tormented day and night for "ever and ever" in the presence of the Lamb. Mr. Frost is not ignorant of one or two facts, viz., that the language is almost identical with that employed in Isaiah 34:9, 10, and that "forever" is used in Scripture, as in every day language, both in a limited and unlimited sense. If applied to living mortal men (Job 4 17), as it is in these verses, it is limited by the termination of their lives (Exod. 21:5); if applied to him who only hath immortality, whose years are without end, it is unlimited. The passage in Isaiah 34 is equally as strong as these passages in Revelation, and even stronger; yet Mr. Frost cannot deny that *its judgments are limited*, because the subjects are all human. Like the passage in Isaiah, the passages in Revelation apply to a particular class, and not to sinners as a whole. Where can Mr. Frost find Scripture to say that bodies are grafted to souls already existing, and why if as he declares, souls are already immortal, why give them immortal bodies if they have already sustained in conscious existence for thousands of years, what then? Why, Mr. Frost? Why?

SECTION NINE

9. *This section shows us yet once* more the subtility and cunningness of the writer, yet his very daring and craftiness exposes the falsity of his position. He has been endeavoring throughout to maintain that saints and sinners are already immortal, and have been in conscious existence since the time of Cain; yet he now seeks to prove this abominable theory of everlasting conscious suffering by cunningly seeking to apply the words "immortal," "immortality," and "incorruption" to the wicked as well as to the righteous. He does not, and he cannot without detriment to his standing as a scholar, refrain from acknowledging that these words in Scripture have definite reference to the resurrection of the saints. He even goes so far as to say, "It becomes clear from the use of the words therefore, that the scriptural thought of immortality is PARTICULARLY CONNECTED WITH RESURRECTION; the resurrection body being declared deathless and incorruptible." Surely for one to acknowledge such a fact and to *persist in teaching preresurrectional* immortality, as does Mr. Frost, is to subject himself to the severe but just criticism of his verbal and logical veracity.

He says (and let him alone bear the responsibility for so saying): "If this is true of the body of Christ, and will be true of the bodies of the righteous, are we not warranted in concluding by the almost invariable law of analogy, that it will be true of the bodies of the unrighteous?" Just think, think for one moment what is here claimed by Reverend Henry W. *Frost, Director of the China Inland* Mission, on behalf of the wicked! He actually claims they shall have immortal bodies, and quotes our beloved *Lord* as example! What else can his words mean? Think of the comparison. Just imagine David saying 'I shall be satisfied when I awake in his likeness,' in view of such a comparison. In the first section he claimed immortality for all by creation. Why he is now so anxious to prove immortality for the wicked even by having recourse to such unholy methods? Surely it is because he realizes to some extent the futility of all his previous arguments.

SECTION TEN

10. *Here Mr. Frost quotes* several passages bearing on the fact that there shall be "weeping and gnashing of teeth." We have never denied that the fact of suffering is set forth in the Scriptures; but we do deny Rev. 18:5-8 as now brought forward in the endeavor to prove eternal misery, but here we have a city mentioned (including of course its inhabitants), and instead of eternal torments her plagues come in one day, death mourning and famine, and she shall be utterly burned with fire, and we further read that "she shall be found no *more at all.*" Will *Mr. Frost* tell us how "famine" and being "utterly burned with fire" are consistent with everlasting conscious existence in misery!? Is a mind rightly balanced that can take such passages as these, which speak of fire and brimstone and the second death, and extract from them the meaning of continued conscious existence? We think not, and would rather come to such a conclusion than accept the responsibility of charging God with such awful conceptions as are ascribed to him by orthodoxy.

SECTION ELEVEN

11. Here Mr. Frost says Jesus took the sinner's place. We agree that Christ was made sin *for us*, but we most emphatically deny that Mr. Frost has one particle of Scripture to sustain his teaching that Christ bore the equivalent of eternal torment. Let Mr. Frost produce it if he can, for none of the passages he quotes give any such statement. Mr. Frost is an adept in making language misrepresent its plain grammatical assertion. He makes one true statement in this section more true than he thinks. He says, "Christ . . . became actually dead for us," but his *accustomed habit* of playing tricks with his dictionary again asserts itself, and he immediately adds that Christ was "fully alive." Let us ask Mr. Frost one question: If God had not raised Christ from the dead, would Christ have been living today? Mr. Frost cannot answer that question. We should say "No," and give 2 Cor. 13:4 as definite proof: "For he was crucified (caused to die) through weakness, yet he liveth (now) by or through the power of God." We would also ask Mr. Frost how he can reconcile such a statement with the doctrine of the Trinity which he teaches in face of the fact that Christ spoke of his Father as "the only God" (John 5:44, R. V.). Let Mr. Frost also see 1 Cor. 8:6; Deut. 6:4; Isa. 45:18, etc.

SECTION TWELVE

12. In this section Mr. Frost is verbose in his remarks concerning the word "aion," but when all is said he admits our contention that the term is limited or unlimited according to its connection, and this admission on his part only intensifies the baselessness and craftiness of his intentive *insinuation that* believers in Conditional Immortality assert that "the word does not contain the thought of eternity." We freely ad-

mit that in passages such as Matt. 25:46, it expresses endlessness with regard to the final state of both righteous and wicked; but we assert on the authority of Scripture in the one case the reward is everlasting life, and in the other the punishment is "everlasting destruction." Mr. Frost denies this, *and in doing so, denies* Scripture testimony. It may be new to Mr. Frost that the word "torment" is applied in Scripture to both animate and inanimate objects (Matt. 14:24; 25:46, in the original).

SECTION THIRTEEN

13. This division is mainly a repitition of previous arguments concerning the words "death," "destruction," "perish," etc., and has already been dealt with. We can not help feeling a certain amount of pity for *a mind that can profess to see reason* in the arguments submitted. Perhaps Mr. Frost can tell us where the broken wine skins are to which Christ referred, or if they were accurately speaking, bottles after they were destroyed. Perhaps he can give us a proof that a pile of lumber is a barn, and not only a pile of lumber of which a barn was built. So when a man "returns again to dust," we would ask Mr. Frost, where is the man ? We cannot but admit that not a little ingenuity is required (more than we possess) to prove that that which Scripture calls "everlasting destruc*tion" is not destruction at all, but is* instead, "unending existence both in resurrection form and consciousness."

I cannot close without saying that of all the articles I have read on this subject, Mr. Frost's is most illogical and untrue in its statements. One can only wonder that earnest men and women who profess to revere God's holy word can tolerate with equanimity a system of doctrne that requires such sophistry as this article by Mr. Frost contains. My language is in some cases undoubtedly harsh, but can we *read such things and not feel righteous* indignation! Unless God works a miracle, as he did in the case of Paul, I do not expect to convince Mr. Frost ; but I sincerely hope many others will, like the Bereans, examine these things.

R. H. JUDD.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio.

GOD'S GRANDEST GIFT TO MAN

FOR GOD so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This theme is one of the most sublime, upon which *mortal* man can dwell. It is a theme that is unfathomable and inexhaustible. Man cannot rise to its heights, nor descend to its depths. As we contemplate it, we are lost in wonder, admiration, and praise

for the love, the boundless love of a God, displayed in offering for man, sinful man's acceptance, such a gift as this ! Surely none will question the assertion that the gift of God spoken of in our text is God's grandest gift to man. "For God so loved the world. Do we grasp the force of the expression ? It is not merely "God loved the world," or "God pitied the world"; rather it is, "God so loved the world." It was not a mere passion of the moment that would vanish away like the dew before the rising sun, but a deep, a lasting, an abiding, an eternal love, a love so great that he would *withhold nothing* that would do the world of sinners good, so "he gave his only begotten Son that whosoever believeth on him should not perish, but have life everlasting.."

God sent his Son to redeem the world. There is no other name given under heaven among men whereby man can be saved or obtain life, but the name of Jesus. Thus in him, every need of man is fully met. Does man need life ? We know that he does because his own is forfeited by sin. "I came not," said Jesus, "to destroy *men's* lives, but to save them." "I am come that ye might have life, and have it more abundantly."

And with this hope of a future life, what is there in this life that you desire ? Do you want peace ? a realization of sins forgiven ? Jesus has left for all those who have by faith been cleansed from sin, through his own blood, the glorious legacy of peace. "My peace I leave with you, my peace I give unto you ; not as the world giveth, giveth I to you."

Are you anxious and troubled about the necessities of this life, trembling for today and fearing for tomorrow? "Be ye not anxious for the morrow, what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed ; your heavenly Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "Cast all your care upon him, for he careth for you."

Do you need sanctification ? Paul tells us that Jesus "was made unto us wisdom from God, and righteousness and *sanctification* and *redemption.*"

Perhaps you desire honor and glory ? "To him that overcometh will I grant to sit with me on *my* throne, even as I also overcame and am set down with my Father in his throne."

Is there anything that you need? If there is you will find a full supply in Jesus. "All things are yours, whether Paul or Apollos, or Cephas, or the world, or things present, or things to come : all are yours, and ye are Christ's, and Christ is God's."

Do you not think then that Jesus is *God's grandest gift to man* ? No other gift could meet all our requirements. In him we have the full supply of every need. His name is indeed "Wonderful, Counsellor, Mighty God, Everlasting Father, the Prince of Peace."

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THE LOVE OF THE BELIEVER TO CHRIST

CHRIST ASKS not that our love should equal his, but resemble his ;

not that it should be of the same strength, but of the same kind. A pearl of dew will not hold the sun, but it may hold a spark of its light A child by the sea trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water.

——o——

QUESTIONS

Second Set

1. Where do we read of Jesus putting a question to Philip?
2. Are the deaths of any of the apostles mentioned in the New Testament?
3. What miracle did Jesus work at Bethsaida?
4. In Old Testament times where do we read of a Governor taking steps to prevent burdens being brought into Jerusalem on the Sabbath?
5. What is the earliest instance of a parable in the Old Testament?
6. What prophet was commanded to speak a parable to the people of Israel?
7. Where in the Old Testament do we read of a king sending a parable as an answer to another king?
8. Find an occasion when Jesus asked a question of his disciples, and Peter answered.
9. Find an occasion when Jesus asked Peter a question and no answer is recorded.
10. Were the twelve sent out singly or in couples?

ANSWERS TO FIRST SET

1. Three (Matt. 12:9-13; Mark 3:1-5; Luke 6:6-10).
2. The right (Luke 6:6).
3. Jeroboam (1 Kings 13:4).
4. Peter's wife's mother (Mark 1:30, 31) and the woman with an infirmity (Luke 13:10-14).
5. Luke 5:5.
6. *Mark 1:40-42.*
7. Naaman (2 Kings 5:14).
8. Uzziah (2 Chron. 26:19).
9. James and John (Luke 9:52-54).
10. Water turned into wine (John 2:1-11).. and nobleman's son healed (John 4:46-54).

We acknowledge the receipt of answers from Opal Robbins, Kingsville, Texas; Hazel Titus, Letcher, S. D.; Ethel Howard, Chinook Cove, B. C.; Susan Keith, Florence Linsenmeier, George Neil, Alice Chappelle, Fanny Keith, and Dorothy Neil of Cleveland, Ohio, Zola Stedman, Cambridge, Neb.

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VALUABLE PRESENTS

SOME ONE speaking of New Year's presents says: "The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, *your heart*; to your children, a good example; to your father, deference; to your mother, love; to yourself respect; to all men, charity; to God, obedience."

——o——

MANKIND GENERALLY seems willing to admit that the world revolves on its axis. The great mistake made is that each man thinks he is the axis.

——o——

Think the truth, speak the truth, act the truth.

A CHRISTIAN'S MOTTO

"AS WE have therefore opportunity, let us do good unto all men" (Gal. 6:10).

Do all the good you can,
In all the ways you can,
To all the people you can,
In every place you can
As long as ever you can.

——o——

IT IS stated in Acts 16 that when Paul and Silas were released from prison, they visited the brethren at the house of Lydia, and comforted them. One would have thought that the brethren would have gone and comforted Paul and Silas, but it was the other way about. Paul and Silas went and visited the brethren.

——o——

ONE ALWAYS receiving, never *giving* is like a stagnant pool, in which whatever flows remains; whatever remains corrupts.

——o——

THE RULE of Sir Matthew Hale was "eight hours are for work, eight for meditation, eight for sleep, and all for God."

——o——

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward, for ye serve the Lord Christ" (Col. 3:23, 24).

——o——

THERE ARE two sides to every question the wrong side and ours.

——o——

HAVING COME out of the world, keep out.

Oct. and Nov. Report

SERVICES

Oct. 1, 2, Stanhope, Ia.	3
Oct. 3-5, Kennard, Neb.	5
Oct. 8, 9, Pleasant Plain, Ia.	3
Oct. 12, Waterloo, Ia.	1
Oct 16-30, Raker, Ohio.	19
Oct. 31-Nov. 13, Brush Creek O.	16
Nov. 20, Hickory Grove, Ia.	2
Nov. 21, 22, Kosyta, Ia.	2
Nov. 26, 27 Clarksville, Ia.	3
Nov. 28, 29, Waterloo, Ia. ? (Debate)	2
Total	56

T. A. DRINKARD.

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Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping to defray the cost of printing the paper.

Ola Fleming	$ 75.00
H. Streckbine	3.00
Minnie Stacy	2.00
S. M. Mitchell	5.00
Sarah Hook	3.00
Mrs. B. F. Cook	3.00

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ARTHUR E. GRIFFITHS .. Treas. & Mgr.

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Editorial

The Passing Year

ANOTHER YEAR has passed away and has taken its place with its predecessors among the dim shadows of the past. With it has passed its trials, its joys and sorrows, its triumphs and defeats, its broken hearts, its laughter and its weeping, its opportunities and successes and failures and all its sweet and bitter experiences. Whatever may await us in the future, we can never again pass through the experiences of nineteen hundred and twenty-one. We may have similar experiences, but we cannot again shed those tears that fall upon the page of the book of time that has just been filled. And so with the opportunities that have come to us during the year; whether we have grasped them and made the most of them, or let them slip through our fingers unheeded, they cannot be recalled: they are buried with nineteen twenty-one in Father Time's burying ground.

And yet there is a sense in which the past year and its predecessors are still with us: it has made its mark *upon our character.* We are not the same as we were a year ago. We are either better or worse. We are subject to an inexorable law of moral growth which goes on from day to day and from year to year while life lasts. By the whip of experience, bitter or sweet, as the case may be, God seeks to direct us in the path of right, and to form within us a character well pleasing to him; but like Israel of old, sometimes we go frowardly in the way of our heart. While we cry, "The Lord is my shepherd," we unconsciously follow our own way until we find ourselves amid the thorns and briers *of suffering and disappointment,* and cry out to the Good Shepherd to come and save us. This is the struggle through which every true believer passes and by means of which his character is formed. The year nineteen twenty-one has added its quota to this work. As we take a final glance at its page before we turn it over, what do we find of comfort or warning in its contents? Does it *indicate* progress or retrogression? success or failure? Have we been more Christlike, more devoted to the truth, more *tolerant of* the faults and failings of others?. Does the world and its pleasures seem less alluring, and the truth and the things of God more appealing to us? Has the truth reached *our affections,* or is it still fixed merely in our intellects? These are some of the questions we might ask ourselves as we take our usual retrospective glance at this season. It behoves us to answer them honestly, to face the facts as they are, and to determine no matter what the past has been, that the future shall be better. There is no time to waste; Nineteen twenty-one closed the account for many who are now asleep in the dust. Nineteen twenty-one will close many more accounts. It may be our last opportunity. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." And let us redeem the time knowing that the days are evil.

The Unemployment Conference Analized

MR. HOOVER, addressing the conference on unemployment, exprsesed himself as follows:

"There is no economic failure so terrible in its import, as that of a country possessing a surpluss of every necessity *of life, in which numbers, willing and anxious* to work, are deprived of these necessities. What our people wish is the opportunity to earn their daily bread and, surely in a country with its warehouses bursting with surplusses of food and clothing; with its mines capable of indefinite production of *fuel; with sufficient housing* for comfort and health we possess the intelligence to find a solution."

THESE SIGNIFICANT words by Mr. Hoover, are a sad commentary on the futile attempts of mankind to order their affairs so that equity, justice, and happiness shall become the common possession of all. Let it be *remembered* that these *words* were spoken, not by a poor down-trodden victim of a despotic autocracy, but by *one of the highest officials of our own* nation which is conceded to be the advance guard of democracy. We have a government which is designed to be "of the people, by the people and for the people." And yet Mr. Hoover confesses that with our warehouses bursting with surplusses of food and clothing, and possessing all the necessities of life, numbers of the people are deprived of these necessities. In *fact, so great* is the *suffering* and want caused by unemployment that the government became alarmed and called representative men from every walk of life to consider what might be done to bring relief.

There are two outstanding facts presented in Mr. Hoover's trenchant words. The first is: the goodness of God. He is kind to the unthankful and the evil (Luke 6:35). He sendeth rain on the just and unjust. He maketh his sun to shine on the evil and the good *(Matt. 5:45).* When he had cleansed the earth of the filth of antediluvian degradation and Noah stepped out on a purified sphere, God *solemnly* promised that, while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen. 8:22). And today, over four thousand years afterwards, Mr. Hoover, representing the most advanced people on earth, gives eloquent testimony to his faithfulness by pointing to the warehouses bursting with surpluses of food and clothing and the abundance of the necessities of life. All these things come out of the ground through the operation of the laws of nature directed by the great Creator whose goodness is extended to us even in our evil and unthankful attitude toward him.

The other fact that stands out in Mr. Hoover's statement is: The depravity of man. Mr. Hoover says, "Surely we have the intelligence to find a solution." But the conference has come and gone and the condition still continues, with no material change in the situation. Evidently intelligence has been unable to cope with the situation or find a solution. We are not surprised at this. It is not a question of intelligence at all. The world has ever had an abundance of intelligence and yet the problem of poverty has ever been in the world, as Christ truly said on one occasion, "The poor ye have with you always." Even under the Jewish theocracy with God given laws, and an economic system such as has never been equaled on earth, poverty, oppression and crime became so rampant that disintegration and collapse brought their national history to a close. Why was this? Simply because the administration of that wonderful law was in the hands of men who looked to their own selfish interests and forgot God and their neighbor. And so it is today. Though we have an occasional individual like Mr. Hoover who makes an honest effort to serve his fellows, nevertheless the Bible statement is true, "The whole world lieth in wickedness." Selfishness is the canker that is destroying human happiness. It is not a question of intelligence; it is a moral question. It is a question that must be settled deep down among the impulses of the human heart "Do men gather grapes of thorns or figs of thistles?" Neither can they gather equity, justice, happiness, or peace from men whose hearts in general are given to evil and selfishness, and who have forgotten the God who made them for his pleasure. The hope of a solution then lies, not in human intelligence but in the fact that God is about to interfere in human affairs. The remedy will come, not from Washington or London, or any other place of human authority; but it will come in God's way when the law shall go forth from Zion, and the word of the Lord from Jerusalem. It will come only when the people have learned righteousness, for we are told that the work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever (Isa. 32:17).

Is Future Probation Promised the Dead?

WHAT ART thou, O man, that dares to question the wisdom and justice of God? Thou wast but dust and ashes yesterday, and perchance may return to the same tomorrow. What folly for thee to raise thy weak and puny voice in opposition to the decrees of Almighty God. Without his bounty you would not live a moment.

He can, of the dust of the earth, create millions like thee in a day, and tomorrow turn them back to dust as they were, to have no further part forever in anything that is done under the sun.

Wilt thou say to him, it is unjust, "thou shalt not do it." "Who art thou, that repliest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus?" Shall he enquire of thee, when he would create a world, and speak into existence the inhabitants thereof? If of the dust of the earth he fashions a man, and of the same dust a hog, and gives to each the breath of lives, and they live; and if neither learn nothing of God, nor seek to know his purpose; if they eat and fight, and lie down to sleep and rise up to eat, and fight and sleep again; if a few short, profitless months thus they live and then return to dust from whence they came; why should God love and regard the one, more than the other? The material in the one is no more costly than that in the other: the effort to create no greater. Who will dare assert that God is under obligations to the man, but not to the hog? and if so, why?

But, should the man develop love for, and faith in, his creator, and learn to trust and obey him, behold God loves the man and not the hog, because of the obedient and godly character which he has developed. But still, notwithstanding the fact of the man's virtues, which he has developed and God's love in consequence of them, God is not as yet under any obligations to the man. As his Creator, and the Author of his being, he can blot him out of existence if he so wills, without any injustice. But because of the virtues, and godly character which the man has developed, God loves him, and mercifully condescends to enter into covenant relations with him, and by that act each becomes a party to obligations which neither can break, or set aside without injustice to the other, which covenant was made by God to Abraham and his seed, and is by man ratified by faith and baptism. Therefore the following conclusions seem unavoidable:

1st. That it is not the creature that God loves but the character and virtues which the creature develops.

2nd. God is under no obligations to man to prolong his existence in this age, nor continue it in the next, unless covenant relations are entered into during this life.

The Scriptures teach conclusively, however, in many places, that there will be *probation* in the age to come for Israel and the nations who exist at that time. For example, "Many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:22). ". . . . they shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. 8:23). But nowhere do we read that any portions of the vast multitudes of the wicked, or irresponsible dead of this gospel age, will be resurrected and mingle with those who go up to Jerusalem to seek the Lord of hosts. If that be God's purpose, as the larger hope people so earnestly contend, he has forgotten to mention it in his word; for a careful consideration of all that is written in the word descriptive of the thousand years reign of Jesus and his saints, fails to reveal any mention of the presence, of any portion of the wicked, or irresponsible dead of this age until the end of that period, when "the rest of the dead" will be raised for judgment; not to be placed on probation: it will then be too late in the day for that.

The larger hope advocate stumbles and falls over the fallacy that man is *by nature higher than other creatures* of God; that God is in some way under obligations to man; to give each individual a fair and equal chance for life in the age to come, they forget that they themselves are beasts, as the one dieth so dieth the other. All go into one place, all are of the dust, and all turn to dust again; so that a man hath no pre-eminence above a beast, for all is vanity. They forget that "All nations before him are as nothing: and they are counted to him less than nothing, and vanity;" and likewise that, "As for man, his days are as grass, and as a flower of the field he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more;" but the mercy of the Lord is from everlasting to everlasting (on whom?) upon them that fear him (but no others), to such as keep his covenant, and to those that remember his commandments to do them (Psa. 103). Larger hope asks, how can God in justice, break up the fountains of the great deep, and open the windows of heaven, upon the inhabitants of a world with their *innocent* babes, their irresponsible idiots, lunatics, and other human monstrosities? How can God, in justice, rain down fire and brimstone on mighty cities, and include young and old, sick and feeble, in the general destruction? How can God in justice, destroy in one night, the first born of a mighty nation, over the sin of the elders and rulers, over whom they had no control? How can God, in justice, command the complete destruction of the great city of Jericho, and all that is therein; and likewise *thirty-one other nations and* kingdoms, with their towns and cities, and all the inhabitants thereof, men women and children; the blind, the sick, the feeble, and aged, leaving none alive to breathe, and taking possession of their land and territory, deliver it over to a nation of fierce invaders, from beyond the great wilderness, and the Red Sea.

God himself answers: Because "the earth is the Lord's, and the fulness therof: the world, and they that dwell therein" (Psa. 26:1). And as for this breath of life, which his creatures enjoy for a few brief days, "The Lord giveth, and the Lord taketh away: blessed be the name of the Lord" (Job 1:21). Foolish, vain, shortsighted man! Surely his thoughts are vanity and his dream folly! Why should God, by exercising his marvellous powers of creation, place himself under mountains of obligations to his creatures? To whom shall he, out of whom are all things, render account? May not he who can create a world in a day, with the inhabitants thereof, without privilege or obligation, blot it out at pleasure, without privilege

or obligation, if infinite wisdom deems it best? Shall man say to his Creator: "You consulted me not before forming me; you gave me no voice in the matter: therefore, thou art under obligations to pereptuate that life which thou hast given throughout eternity; and if in this life I am handicapped in any way, if my environments are such that my chance to learn and obey is not equal to my neighbor, and I in consequence fail to measure up to the required standard of belief and obedience; then I demand that thou restore this life, and give me a fair and equal chance in the age to come."

Those who take this position, fail to comprehend the vast gulf that lies between the uncreated Creator of all things, and the weak and puny creature, and presume to question the righteous acts of God; they reject the God of Israel, who destroys cities, and even mighty nations, or the inhabitants *of a world* if they rebel against him, and refuse to believe his word, and set up in their hears a more perfect, just, and merciful God; one who loves every individual of that animal called man, no *matter how* cruel, beastly, or corrupt, with an intense love altogether unquenchable; but for all other animals, and living creatures which he has made manifests no love. This favored animal (man) may be rebellious and disobedient, he may curse, and blaspheme the God that made him; he may possess all the beastly instincts of the lowest and filthiest brute; he may be also cruel, and blood-thirsty beyond description; yet if his environments, over which he has no control, were in any way *inferior to those of others of his kind*, the love of God is so great, and his obligations for creating him such, that he must, and will, restore the thread of that filthy life where it was broken, and in the age to come give that beastly character a fair and equal chance.

These, and a multitude of other improbable and unprofitable dreams and vain imaginings, have their root in the almost universal fallacy, that man is by virtue of some difference in creation superior to other animals, and loveable in God's eyes, while the other animals are not. Mankind forgets that it is character that God loves; he can by a word create in a moment countless millions of animal frames and endue them with life; but unless such love, reverence, worship, and obey their Creator, and so develop voluntarily a godly character, they have no claims to the love of God, nor does he assume any obligations when he creates them, neither if he blots them out, and return them to dust as they were. Before mankind can understand the purpose of God he must *cast aside* his *false* and exalted notions of his own importance, and see himself as God sees him. Here is glass, O man: behold thyself! "Lord what is man that thou takest knowledge of him? or the son of man that thou makest account of him? Man is like to vanity: his days are as a shadow that passeth away" (Psa. 144:3-6). "Behold the nations are as a drop of a bucket, and are counted (by God) as the small dust of the balance . . . . All nations before him are as nothing;

and they are counted to him less than nothing and vanity" (Isa. 40:15-17). Such is the measure of importance in the sight of God, of man, or nations of men, who for any cause whatever, have failed by faith and obedience, to enter into covenant relations with him. All such are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited them, and made all their memory to perish" (Isa. 26:14). "They shall sleep a perpetual sleep, and not awake, saith the Lord" (Jer. 51:39). "They shall remain in the congregation of the dead" (Prov. 21:16). "They are like the beasts that perish" (Psa. 45:20). "They shall not rise; they are extinct" (Isa. 43:17). "As though they had not been" (Obad. 16).

Dear ones, it has been said we all wear glasses, and perhaps no two pairs give exactly the same impressions but through those given me, it is impsosible to see in the above Scriptures any room for this new doctrine of probation for the wicked dead in the age to come. Let us beware what we teach, either by voice or pen, in the name of the Lord: for he will not hold us guiltless if we teach error. Better, a thousand times better, to conclude that God is just and holy, and that the dead may safely be left in his hands, for surely, the Creator of all things will do right.

S. H. THOMAS.

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

IN RESPONDING by request to lead in this department, we do it with hesitation. The flesh is weak. We realize this, both in ourself and in the unkind spirit often shown by those who disagree in understanding of truth. In our own case we realize the fleshly weakness in this above respect, and also equally in respect to limited understanding of divine things. We therefore urgently request the co-operation of each reader, that all things may be done to edifying in truth and nothing with the carnal ideas of winning a controversial victory, or taunting or despising a brother weaker in faith and knowledge, or with any such carnal impulses. We also ask your prayers and exhortations where seen needful that we also may act spiritually and have knowledge and wisdom sufficient for our task.

———o———

DEAR BRETHREN AND FOLLOWS OF CHRIST:

YOUR LITTLE paper has been placed in my hands by some friend. I regard it as one of the many agencies the Lord is using for the bringing in of his kingdom, preparing the minds of the people for the great change. Your position in regard to satan, however, I regard as being

wholly without support from Scripture. Of course if any one wants to put their own reason before Scripture and say that it is unreasonable to believe that God has created a fiend to prey upon his creatures, they have surely the right to think so; but neither thinking so nor believing so makes it so. All must concede that much.

Now it is useless to quote Scripture in proof of the personality of satan, I only wish to call your notice to one particular - that all the names given to satan in Scripture are proper nouns, and any school boy will tell us that "a noun is the name of any person, place, or thing." A noun is not used in language of a power. Take for instance Rev. 12:1-18: "Michael and his angels contend with the devil and his angels." If these are not personalities the whole prophecy is meaningless. If Christ and his angels fight the devil and his angels, otherwise called the power of this world (John 14:30). The prophecy then is unintelligible.

When the scourge of Higher Criticism overran Europe in the last century, among other things that the higher critics taught, was the non-personality of the devil. They also taught the non-inspiration of the Scriptures, and many other doctrines. God's purpose in permitting this scourge was to weed out all who would not stand by his word. Many fell; many swallowed their doctrines and were poisoned spiritually. Brethren, you may hold on to this doctrine, but remember every time you look the word of God in the face it testifies to the personality of the accuser of our brethren who accuses them before our God day and night (Rev. 12:10) The accuser is more than a power; he is a person.

Yours in the faith of God's elect.

——o——

ANSWER

ALTHOUGH THERE are no questions in above communication to be answered, we respond with a few thoughts, upon editorial request.

It is true that reasonings of the flesh should not be reared up against the word of God as our correspondent says. It is also true that higher criticism has scourged the world with doubts on the integrity of Holy Scripture. Paul went into the synagogue on the sabbath days and reasoned with the people out of the Scriptures; but the modern apostle of doubt often goes into the cathedral on the first day of the week to reason the people *out of* the Scriptures. Taking Paul's course as having divine sanction, and therefore worthy of our imitation, we hope our reasonings will be upon Scripture, and not contrary to it; and to this end we invoke the blessing of the Father of our Lord and Master, whom we would serve as we write.

It would consume many issues of the paper entirely to print a discussion of the whole subject of satan, so we will endeavor only briefly to outline a few thoughts on the subject as a whole, mostly responding to our writer's remarks.

We have never found in Scripture the evidence that the names of the adversary are proper nouns. If we are in error we will gladly consider evidence when presented with a view to our correction. In the authorized version some of these names are capitalized, but such a fact of translation would only reflect the idea of the translator. And at that, not all translations capitalize all these titles. The Authorized Version varies by not always capitalizing them. For instance, compare John 8 and Rev. 12, and notice "devil" and "satan." But even if these were always proper nouns it would remain to see if that fact established the reality of personal adversary. "Baal" and other proper nouns are found in Scripture, yet we all deny the existence of such gods, the same as the writer does the reality of satan as a supernatural or personal being. Nouns and proper nouns are but names for mental concepts, and often they are unreal concepts, as is true of Santa Claus.

As to Rev. 12, the adversary here referred to could not, in our judgment, refer to any satan cast out of heaven up to the present time, because in verse 10 the time of the event is stated as being when the kingdom of God comes. Luke 10:18 does not agree in time with Rev. 12 either, because in Luke the event referred to is healing disease during Christ's ministry under designation of casting out devils, which were the supposed spirits of the dead infesting living bodies. In fact, if we try to take all satan Scriptures literally we get into endless and hopeless difficulties. For instance, in Rev. 12 the devil is at the same time a serpent with one head in Gen. 3, and seven heads in Rev. 12; and here he is even a dragon eating people as well as dust. In Genesis he was to crawl for all coming time; in Job he walks; in Rev. 12 he "stood": in 1 Pet. 5 he is a lion, again eating people. These are only a few of the difficulties. The whole problem of evil is difficult, but opens a door of blessing for us if we comprehend. If it is desired we will gladly continue more on the matter in later issues.

This dragon of Rev. 12 evidently is the civil power. The same seven heads and ten horns as here are in Daniel 7 referred to the civil power, at least, and in Rev. 13 you find a parallel symbol similar in its seven heads and ten horns, and referred again to government. This is the significance of John 14:30. A "prince" refers to civil power. The civil and ecclesiastical powers were what did this work of John 14:30 according to Acts 4:26-28.

In Eph. 6:10-12 again, the devil turns out to be the civil rulers. The reason for all this is evident: "adversary" means opposer, and the powers above referred to have opposed Christ and his people in such cases.

Bible Lessons On First Principles

Lesson II: The Abrahamic and Davidian Covenants

(b) The Time of Possession

Having now learned what "the land of the promise" (tes epaggelias) is (Heb. 11:9), the time when the inheritance is to be possessed next demands attention. Paul, in glancing at a long succession of heirs that had lived both before and during the law, says: "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). They "sojourned in the land of promise, as in a strange country, dwelling in tabernacles," not in permanent homes (vs. 9). Concerning Abraham, it is testified that the Lord "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him" (Acts 7:5). And then of all the heirs whose death Paul reports, he says: "And these all, having obtained a good report through faith, received not the promise" (Heb. 11:39). In the zenith of his personal ministry Christ confessed that while "the foxes have holes and the birds of the air have nests, the Son of Man hath not where to lay his head" (Matt. 8:20). Although Abraham was "the heir of the world" (Rom. 4:13), he had to purchase a grave for his wife (Gen. 23:17-20); and although Christ was the seed of Abraham (Gal. 3:16) "to whom the promise was made" (vs. 19), a friend had to provide a tomb for his burial (Matt. 27:60). "He came to his own, and his own received him not" (John 1:11). The reader will notice that in the Greek of this text the first "his own," ta idia, is of a different gender from the second, hoi idioi, implying a difference in sense. Translated strictly in conformity with the Greek the text reads, "He came to his own land, and his own people received him not." Ta idia means "his inheritance" (Matt. 21:38) which is called "thy land, O Immanuel" (Isa. 8:8); and hoi idioi, the Jews.

Now, since all these heirs understood that the realization of the promise was "afar off" in futurity, and "died in the faith" of obtaining the inheritance sometime after death, the question is pertinent and interesting, When will they possess the inheritance promised? They knew and we know that an heir, "as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father" (Gal. 4:1, 2). "The time appointed of the Father" when the heirs of the Abrahamic covenant shall become "lords of all" by personal possession, is at the resurrection of the dead. This appears from the fact that "he that had received the promises" (Heb. 11:17), Abraham, "accounted that God was able to raise the dead" (vs. 19). All the heirs looked forward to "a better resurrection" (vs. 35). "By faith" Joseph gave commandments concerning his bones (vs. 22), and "faith is the substance of things hoped for" (vs. 1). It is impossible to associate bones with faith and hope except by resurrection. "My flesh shall rest in hope" (Psa. 16:9, 10). To entertain "hope" of buried flesh would be impossible without a resurrection. By faith Moses suffered "reproach for Christ" and "had respect for the recompense of reward" (Heb. 11:24-26, margin), the "exceeding great reward" promised to Abraham (Gen. 15:1), and which is to be given at the resurrection: "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14). That the promise "might be made sure to all the seed," Paul says, God "quickeneth the dead, and calleth the things which be not (being dead) as though they were" raised from the dead (Rom. 4:16, 17). Here, as in many other places, the promise to Abraham and the resurrection are associated the one involving the other. Not on the immortality of the soul but on that of "quickening the dead" the future life is based. "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. 37:12) – resurrection and the inheritance of "the land" again inseparably connected. "Many of them that sleep in the dust of the earth shall awake" in Dan. 12:2 is followed by the assurance: "Thou shalt rest, and stand in thy lot at the end of the days" (vs. 13). The term "lot" represents inheritance; and the word koom, here translated "stand," is rendered "arise" in Isa. 26:19 and means resurrection, "Together with my dead body shall they arise." "Thou shalt rest (in the grave, Job 3:17), and stand (arise from the dead) in thy lot (inheritance) at the end of the days." The Bible always builds the doctrine of resurrection on the foundation of the Abrahamic covenant. The words of the covenant, "I am the God of Abraham" (Gen. 28:13), applied also to Isaac and Jacob after the same covenant had been made with them (Ex. 3:6), are used by Christ to prove that Abraham, Isaac, and Jacob will be raised from the dead, for commenting thereon he said, "Now that the dead are raised, Moses showed at the bush" (Luke 20:37). The ancient faith of resurrection by means of the covenants of promise is eloquently declared by Paul in the public declaration: "I stand and am judged for the hope of the promise made of God unto the fathers; unto which promise our twelve tribes, instantly serving God, day and night, hope to come. Fo. which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:6-8). The apostle here affirms his hope to be that "of the promise made of God unto our fathers;" and then in the question, "Why should it be thought a thing incredible with you that God should raise the dead?" he teaches that the hope could only be realized through the resurrection.

(c) The Heirs of Promise

People who believe they go to heaven when they die, or at any other time, disinherit themselves of the inheritance promised in the Abrahamic covenant, by saying the Jews were the heirs, and the covenant was fulfilled under the law of Moses. Under Moses the Jews possessed the land of Canaan "but a little while" (Isa. 63:18), whereas the Abrahamic covenant gives an "everlasting possession" (Gen. 17:8). During "the little while" they did possess the land they only occupied part of it, being forbidden to take the land of the Edomites, Moabites, and the Ammonites (Deut. 2:5, 9, 19). They were only temporary residents of the land (Lev. 25:23; 1 Chron. 29:15; Heb. 11:9). Besides, the Bible distinctly says that the inheritance promised to Abraham was not of the law (Gal. 3:18); that the law, added to the covenant four hundred and thirty years later, did not "disannul, or make the promise of none effect" (vs. 17); that the promise "was not to Abraham or to his seed through the law" (Rom. 4:13); that the children of the flesh are not heirs (Rom. 9:7, 8); and that "if they which are of the law be heirs, faith is made void and the promise made of none effect" (Rom. 4:14).

Who, then, is Abraham's seed? Isaac and Jacob are "heirs with him of the same promise" (Heb. 11:13). Abraham has personal interest in the covenanted inheritance; all others who are "heirs with him" have the same interest. "Now we, brethren, as Isaac was, are children of promise" (Gal. 4:28). "He promised that he would give it to him (Abraham) for a possession, and to his seed" (Acts 7:5). "To Abraham and his seed were the promises made" (Gal. 3:16). Meditate on the word "and" in these texts; then consider the word "with" in the statement, "To thee and thy seed WITH thee" (Gen. 28:4), implying that Abraham and his seed will both possess the inheritance at the same time. The word seed is often used of a single person, being restricted to a principal descendant, one who by excellence is the seed; as, the seed of the woman (Gen. 3:15), the seed of Abraham (Gen. 22:17), and the seed of David (2 Sam. 7:12). The pronoun "his," in the singular number, proves this. Paul's exegesis of the promise is grammatically correct: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, WHICH IS CHRIST" (Gal. 3:16). Since the promise was made to Abraham and his seed, we must become joint-heirs with them (Rom. 8:17) before we have any interest in the covenant. How this heirship may be obtained is clearly revealed: we must be "of faith" to become children of Abraham (Gal. 3:7). "The heathen," if they believe the gospel preached to Abraham, are justified and "blessed with faithful Abraham" (vss. 8, 9). There are two essential conditions to be complied with before we can become heirs of the promises made to Abraham and his seed:

1. We must have "the faith of Abraham" (Rom. 4:16); that is, believe that "what God promised (to Abraham) he will perform" (vs. 21). We must believe just "what" was promised not something else. And then

2. After "obtaining" this precious faith (2 Peter 1:1) we must be baptized; for only "as many as are baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27,29). If faith be not followed by baptism the believer does not put on Christ, is not Christ's, and is not an heir according to the promise. He is "an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

III. THE DAVIDIAN COVENANT

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. . . . . . And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever" (2 Sam. 7:12-16).

David's throne and kingdom, according to this covenant, are to be established "forever" in the hands of his seed. Solomon was not that seed, for he was a young man when the covenant was made, and occupied the throne before David died; whereas the seed of the promise was to spring up "after thee," and "when thy days be fulfilled, and thou shalt sleep with thy fathers." David himself expected the covenant to be fulfilled in the remote future: "Thou hast spoken of thy servant's house for a great while to come" (2 Sam. 7:19). Christ is the seed of David (Matt. 1:1; Acts 2:30). "He that ruleth over men must be just (Christ is the Just One, Acts 3:14), ruling in the fear of God (Christ, Isa. 11:3). And he shall be as the light of the morning, when the sun riseth (Christ, Jno. 1:9; 8:12; Mal. 4:2). . . . . Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire" (2 Sam. 23:5). "I will be his Father and he shall be my Son" are words quoted from the covenant and applied to Christ in Heb. 1:5—words too high to be applied to angels, to say nothing of applying them to Solomon.

After Solomon's apostasy, David's descendants degenerated until he visited "their transgressions with the rod, and their iniquity with stripes" in the days of Zedekiah when he "profaned his crown by casting it to the ground" (Psa. 89:32, 39; Ezek. 21:25-27). Two great periods of prophecy are limited by the word "until," and will end together: first, the absence of Christ in heaven "until the times of restitution" (Acts 3:21); and second, the down-treading of Jerusalem "until the times of the Gentiles be fulfilled" (Luke 21: 24). Both these periods will end when Christ personally "returns and builds again the tabernacle of David which is fallen down" (Acts 15:16), and reigns on David's throne forever (Luke 1:33). David will then be raised from ther dead, behold the face of his Redeemer in righteousness, bear his likeness, and be satisfied forever. Thus will be fulfilled the hope he so ardently cherished and so forcefully expressed in his dying hour, "This is all my salvation and all my desire" (Psa. 17:15).

ROBT. G. HUGGINS.

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Notes

THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

Volume 74 CLEVELAND, OHIO, 1922 NUMBER 4

Thanksgiving

"Praise God *from* whom all blessings flow;"
To earth, and man, and all below;
Praise him above ye heavenly throng.
Let mankind here join in the song.

He gives us sunshine, heat, and rain,
And bonteous harvests, fruit and grain;
While others want, and crave for food,
We have abundance, fair and good.

To us he gave his only Son,
The holy, and the righteous one;
Let heaven and earth unite in praise,
To God and Christ through endless days.

From Zion's hill the law goeth forth,
To bless the nations and the earth;
Till all in all shall know the Lord,
And be obedient to his word.

Come, let us praise his holy name,
And Jesus who from heaven came,
To save us from our lost estate,
And make us holy, good and great.

J. E. HOGARTH.

* * *

How Long Shall I Give?

How long shall I give?
To break to the needy sweet charity's bread?
"For giving is living," the angel said
And must I be giving again and again?
My peevish and pitiless answer ran,
"O, no," said the angel, piercing me through,
"Just give till the Master stops giving to you."
Author Unknown.

* * *

Weighing Actions

IN READING the 58th Psalm the other morning at worship, the second verse arrested my attention as it never had before. "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth."

The "weighing" was evidently that of Judges trying some case in a solemn council. The first verse should have been translated, "Are ye dumb? ye should speak righteousness" the word used here never being translated "congregations."

The cause these judges were trying may have been David's, but whether it was they were bound to give a right decision; but this they had no intention of doing. Their secret purpose was to publicly declare that their client was a criminal in the eyes of the law.

They were weighing David's actions by the standards of men, and not by the standards laid down by God weighing, "in the earth," what should have been weighed in heaven–– taking the expressions "in the earth" and "in heaven" to mean what they do when we speak of "names written in earth" and "names written in heaven." Actions weighed according to earthly values, will pass the test of heaven's court, if not that of earth. The case of Jesus did, and so has the cases of all his faithful martyrs from that day to this. But wicked acts, though counted righteous by men, are wicked still.

Men may stop their ears like the deaf adder when reproved for their sins and called to repent, believe, and obey the gospel; but there will come a time when they will wish they had heard, for "as a snail that melteth," every one of them will pass away, "as with a whirlwind."

We cannot be saved and weigh our actions "in the earth;" we cannot be saved and believe and do as we please. Truth is the standard of belief; righteousness the standard of conduct. We cannot be saved by believing lies, nor by our own standard of righteousness. Only belief of the truth can purify, only perfect obedience can give abundant entrance into the kingdom of God.

S. ROXANA WINCE.

Is Universal Resurrection Scriptural ?

FROM TIME to time we have read articles written to refute the doctrine of a limited resurrection. Of course, life is too short and space too valuable for us to give attention to many of them, but we want to emphasize one point that is outstanding in them all, and that is the absence of any plain scriptural statement in support of the doctrine of a universal resurrection.

In such an article I have just read is found this statement: "I refuse to surrender the truth for the think-so of men. I submit that Paul teaches that the 'all' that die in Adam will be resurrected through Christ;" the writer basing this statemnt upon 1 Cor. 15: 21, 22. There are certain facts which every believer should possess, and then, with the Bible in hand, prove for himself whether the doctrine of a limited conditional resurrection is true, and whether it is a doctrine or a fundamental doctrine of the word of God and a doctrine held by the early church. If you are after the truth this is the logical thing to do.

Let us look at Dan. 12:1-3: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. "The question now is, of whom are these awakened sleepers

to be comprised? We believe they are comprised of those who have taken upon them the sin-covering name of Christ, and also doubtless, those who having a saving knowledge of the truth, rejected it. Of this number some rise to everlasting life, others to shame. The wise portion, that is, these who have their lamps trimmed and oil in them, shine as the brightness of the firmament; and the natural conclusion is that those who rise to shame are unwise; not having trimmed their lamps and not having oil.

RESURRECTION LIMITED

The words "many that sleep" show that it is not a general awakening, but so to speak an eclectic or selective awakening, the resurrection that Paul was anxious to realize; a resurrection out "from among the dead," as the original says, leaving some dead still See Phil. 3:10, 11, Diaglott translation from the original Greek text.

We are persuaded that only those who have been related to Christ, as brethren of his, or those who have heard and rejected the gospel, are referred to in the Scripture; the different destinies being the result of faithfulness and unfaithfulness; and so when we read in Acts 24:15 that there shall be a resurrection of the dead, both of the just and the unjust we are obliged to conclude that the just ones are those who received the word and abided in Christ, and the unjust those who rejected it or apostatized, and did not abide in him, not having maintained their justified standing, and hence will be cast forth a withered branch to be burned (John 15:6).

But then, John 5:28, 29 must not be lost sight of. It says the hour is coming in which all that are in the grave shall hear Jsues' voice and come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation. This would seem on first thought, to be out of harmony with what we have said. But we have not been unmindful of this passage in formulating our opinion; but we were also obliged to consider Isa. 26:14, where God declares that certain people are dead and shall not rise; that they have been visited and desroyed; and besides that, we have the solemn declaration made in Psa. 49:20 that "Man that is in honor and understandeth not is like the beasts that perish." So sure as beasts do not have a resurrection, so this non-understanding class of men will not rise, but as the 14th verse of this Psalm says: "Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning."The 19th verse adds of certain rich men the glory of whose house is increased. "He shall go to the generation of his fathers, and shall never see light."

So the sum of the matter in view of all this, is that when Jesus says, "All that are in the grave shall hear my voice," he does not consider those laid in the grave as sheep, to be in the grave, or indeed anywhere at all, having been utterly destroyed, disposed of. As Obadiah 16 says, "They shall be as though they had not been."

Jesus said his words would judge certain ones at the last day and says, "If I had not come and spoken to them they had not sinned; but now they have no cloak for their sin;" evidently showing that responsibility is the basis of, judgment with God. So besides those who believe and obey the gospel of the kingdom of God, those who hear and slight and reject it will be raised and judged and condemned to die for it. Our reason, among others, for believing this is that Rom. 2:12 says, "Those who sin without law perish without law," providing that men are not amenable to judgment when the law in the case had been given them. So they merely died in Adam, and that is the last of them.

ORDER OF RESURRECTION

Now with these truths in mind, let us *carefully consider* 1 Cor. 21:24: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

Our understanding of this Scripture is, that "as all in Adam die, even so all in Christ shall be made alive." This paraphrasing of the verse is in exact harmony with the foregoing testimonies which we have submitted. Now, we know that all are by nature in Adam, and that is why all die; but are all in Christ? By no means. Who are in Christ? See Gal. 3:27, 28: "For as many of you as have been baptized into Christ have put on Christ . . . . for ye are all one in Christ Jesus." So then, all in Christ "they that are Christ's" - shall be made alive "at his coming."

It says, "every man in his own order," and what is the order of the resurrection? "Christ the firstfruits; afterwards they that are Christ's at *his coming. Then cometh the end,* when he shall have delivered up the kingdom to God, even the Father." Here it is plainly stated who the "all" are that shall be made alive in or through Christ. They are "they that are Christ's." It says so: is this not proof enough? None others are mentioned, none others are included. There is no room for others, for the "order" *of the resurrection* as given in this Scripture takes us down to the final end "when he shall have delivered up the kingdom to God" at the end of the millennium. To those who are after the truth the evidence we have submitted should be convincing.

In reference to Rev. 20:5 where it says, "The rest of the dead live not again until the thousand years are finished." We remark that as the rest of the dead cannot refer to those who shall not rise nor to those who perish without law, nor to those who are laid in the grave like sheep or other beasts that perish, to whom do the words "rest of the dead" refer? We *say seeing the classes just mentioned* are not referred to, who then, are referred to? Our answer is: One part

of all to whom eternal life is to be imparted is referred to in Rev. 20.4. It says, "thy live and reign with Christ a thousand years." This is merely the firstfruits of the harvest, the first installment of the whole number given to the Son by the Father.

Those who die during the millennial age live again when the thousand years are past. Isaiah 26:12 says, God's dead men shall live. We understand the spirit *to mean here* by God's dead men, the mighty host in the post millennial resurrection, composed of those gathered of mankind, by kingdom agency to complete the gift of the Father to the Son; given to him for brethren and the whole earth in paradise perfection is bestowed upon them as their inheritance forever when the Lord Jesus shall deliver up the kingdom to his Father.

RESURRECTION TAUGHT HISTORICALLY

We open the door wide: we give everyone an opportunity to verify three facts:

1. A *limited resurrection* is definitely taught in both the Old and the New Testaments.

2. A limited resurrection was fundamentally believed and taught by the early church.

3. A limited resurrection has been preached and taught by expositors, teachers and preachers in this country and Great Britain during the last seventy-five years and is so taught today.

Now we state this to meet the effort being made by some to foist upon the church the idea that it is a new doctrine. It is not new, but it is true; it is not fanatical, but it is soul inspiring. This doctrine is taught by Christ and believed by many now living and waiting for his return, whose lives have given evidence of their faith in the whole word of God, and whose devotion to Christ and his service is unquestioned.

We would be glad to see some plain scriptural proof, instead of evidence which does not harmonize with many plain declarations of Scripture, which it seems to us are purposely ignored. We are sure that all will agree that those who labor to teach the word of God dare not shun "to declare all the counsel of God" (Acts 20:27), as did the apostle Paul.

Our desire is to treat the issues squarely, giving to others a right to hold other views with as good purpose as we claim for ourselves. In this way we hope to receive the consideration of which we are entitled. We solicit for the truth's sake in all kindness and Christian love, the opposite views on this important doctrine: to the end that the truth may be made *manifest* to all.

STERLING P. GROVES.

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Destruction for the Wicked

CHRIST WILL not only defeat the devil; he will utterly destroy, ultimately abolish him. This is the promise of Heb. 2:14, which has not yet been fulfilled, but will be. The word does not say that Christ has destroyed satan, but he died that he "might" (or may) destroy him; and he will as certainly fulfill this purpose as the next clause will be fulfilled, "and deliver them who through fear of death were all their life time subject to bondage." The word for "destroy" used in this verse is translated "bring to nought" by the Revised Version, a correct translation, giving the thought of annihilation, final extinction, and not merely ruin, as many who misunderstand the Scripture in this matter tell us. Let me quote some other passages of Scripture which show the strong meaning of this word for "destroy," as signifying utter abolition:

Rom. 6:6. That the body of sin might be destroyed—not merely crippled or weakened, but destroyed. The late J. M. Cole, a well known leader among "Brethren," in his notes on this verse, expounds the word as equal to annihilation.

1 Cor. 1:28: To bring to nought the things that are.

1 Cor. 2:6: The princes of this world that come to nought.

1 Cor. 13:8: It shall vanish away.

1 Cor. 13:10: It shall be done away.

2 Cor. 3:7, 11, 14: Done away.

1 Cor. 15:26 and 2 Cor. 3:13: Abolished.

Eph. 2:15: Having abolished in his flesh the enmity.

2 Thess. 2:8: Shall destroy with the brightness of his coming. Compare the same [illegible] with the prophecy in Dan. 7:[illegible], "I beheld even till the beast was slain and his body destroyed and given to the burning flame." Both [illegible] are here taught as clearly as [illegible].

2 Tim. 1:10: "Who hath abolished death and brought life and immortality to life," at his own glorious return; and what he has already experienced for himself, he will in due time grant to his people. "Because I [illegible] ye shall live also."

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

"This generation," spoken of by Jesus in Luke 21:32; Ezek. 13:27, has it been fulfilled, or is it still in the future?

WE BELIEVE it has been fulfilled, and also that it will have another fulfilment in the future. A clear explanation would require a discussion of the whole of this great prophecy and also an explanation of the idea of repeated fulfilments of prophecy. We can only give a brief exposition of both.

REPEATED FULFILMENT OF PROPHECY

Here are a few Scripture evidences for repeated [illegible] with [illegible] 7:12-15 [illegible] and [illegible] 7:14 [illegible] Isaiah [illegible] Matt. [illegible] Baz and his later [illegible] to Christ [illegible] Scriptures [illegible].

Now [illegible] principle [illegible] in Matthew 23 [illegible] Jesus had [illegible] to Israel in the person of their rulers, delivering his speech in the temple, the official house of priesthood. In his discourse he gave a clear exposition of the meaning of the phrase [illegible] verse is [illegible] the [illegible] this generation [illegible] the people of Israel to whom he spoke. He then [illegible] the captivity and dispersion of Israel, the overthrow of Jerusalem and the complete [illegible] of the temple [illegible] this generation [illegible] 70 A. [illegible] that [illegible] Christ, the first [illegible] the [illegible] Matt. 24:14 [illegible] the end of [illegible] they required in [illegible] for only one [illegible] gave many [illegible] had [illegible] from [illegible] and captivity [illegible] 70 A. D. [illegible] the sign, and the opportunity of escape by briefly withdrawing his troops. When John saw the sign of antichrists he knew it was "the last time" of the Jewish dispensation. Peter could read the signs and say the end was near (1 Pet. 4:7). So could Paul (1 Cor. 7:29-31; Rom. 13:11, 12). Read his words in 1 Cor. 7 in relation to Matt. 24:19, 20. Motherhood and other conditions named would make flight difficult. Not that motherhood is sin. The warning was for expediency. So much for the first fulfilment of "this generation" and the signs attending it.

FUTURE FULFILMENT

Now for the future signification. When Jesus had made the speech in Matt. 23 in the temple he left it and said to the nation, "You shall not henceforth see me (officially in the temple, for they saw him repeatedly during trial and crucifixion) till you shall say Blessed is he that comes in the name of the Lord." That this seeing him referred to seeing him at the temple is shown further by David's words here quoted, for the Psalm prophetically gives him the blessing at the temple.

The temple, God's house, now being forsaken, and God no longer dwelling among Israel, the next thing is for it to be torn down, the prediction of which is the cause of their two questions in Matt. 24:3. And because he spoke of his second coming in connection with the forsaken temple in 23:38, 39 by the word "cometh," they naturally associated his second advent with the destruction of the temple and asked for "the sign" of these two events which they thought would happen together, as is shown by Mark's and Luke's account of their questions.

So he answered both questions by one answer. 'When *shall these things* (the captivity, the dispersion, and the destruction of the temple) be?' The answer is, signs, "the sign" being the compassing of Jerusalem with armies. "And what shall be the sign of thy coming?" The answer is, the same signs which then portended the overthrow of Jerusalem with armies will occur again (rather, even now are in sight!) in 'this generation' (the last generation living before that manifestation of Christ to every eye). We have just seen the worst world war, the worst world wide famine and pestilence, and the worst world wide antichrist conditions, and the gospel has gone to all the world in the form of the Bible in all languages. We can almost see "the sign" in compassing Jerusalem again with armies when "all nations" are to gather there though likely all these signs belong in their fulness in "the day of the Lord."

This sign was by Matt. 24:30 to be in heaven. Armies around Jerusalem are a sign in the political heavens, the ones *referred to* in Matt. 24:29, according to Hag. 2:6, 7 and 21, 22.

FREEDOM FROM SIN: LUKE-WARMNESS

I HAVE BEEN hearing quite a lot about Romans 6:7: "For he that is dead is freed from sin." What I thought was being tried to be presented was: When a man has died the Adamic death, he is free from sin. That he will come up at the little season spoken of in Rev. 20 and then according as he lives will be given life or eternal death. I notice the Emphatic Diaglott reads, "For he who died (by going down in baptism in a watery grave, is my thought) has been justified from sin."

Also Revelation 3:5, 12. Who is the "he" and "his" spoken of in verse 5 and "him" in verse 12? I had always thought it was to those in the church, as we have it today. Speaking to those who are faithful and to the luke-warm or those who are indifferent. Recently I was given the thought that it was the true church spoken to, and the luke-warm was the churches that believe contrary to us, those believing in the immortal soul theory, that they had fell from the true church. Can you give us some light on these Scriptures?

THE SCRIPTURES assign the lusts or desires of flesh as the source of temptation, and explain sin as the activity resulting from being misled by ignorance in the allurements of the desires of flesh. Hence man's present constitution is called "sinful flesh," "the body of the sins of the flesh," "the body of sin" (in the context of this verse inquired about), and such titles. The previous verse gives the reason for death entering the world to end sin by ending the body in which sin originates, in the desires of it, because death ends all those desires. Bodily tissue no longer being renewed by *blood in which life dwelt, there* is no longer appetite for food in a corpse, no thirst for drink, no desire of any kind, hence no sinning while dead. Otherwise expressed in verse 7, "he that is dead is freed from sin." There are no gluttonies, drunkenness, lies or sins of any name in the grave.

DEATH IN BAPTISM

But Paul's reference is clearly not

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to literal corpses, only as Christians are reckoned dead to sin in baptism, for in previous context he has already laid the basis of discussion in these verses by calling baptized living believers dead with Christ in their baptism. For them, sin is henceforth reckoned dead because in faith and in baptismal figure they died. God so reckoned them, in his sight, justified *from sin,* and bids them in Paul's words to join him in such reckoning. The freedom from the body of sin has already begun in them by their having the mind of the spiritual body, the mind of Christ, which in due time will quicken them to endless physical life. Henceforth in degree the members of their bodies "yield" to this new mind those members will not sin, they will not live to the lusts of men but to the will of God; and as a result, they will daily be justified, freed, from sin in actual fact, justified by works of faith, the working of God in them, as they had previously been justified by faith when in trust of a mighty Savior they accepted of all this righteousness of God by faith.

Hence death is not a purgatorial process by which all who rise from it will wake up immortal. Some must rise to judgment, not to life. Those who did not begin the spiritual life in mind in this life cannot come up in resurrection in the spiritual body, for there can be no physical quickening before they begin it in mind by faith in the *gospel*, which is God's only power unto salvation.

THE LETTERS IN THE APOCALYPSE

Our view of all these messages to the seven churches is based on the idea of twofold fulfilment previously set forth. We believe that John's message in Revelation has the same double idea we set forth in regard to Matt. 24. We believe the congregation of God were warned of the impending "day of the Lord" (or "Lord's day" in Rev. 1:10) which fell on Jerusalem in 70 A. D., the day of the Lord occupying this 40 year period beginning at the crucifixion and ending in 70 A. D. There were congregations then at other places than these seven, but seven being the perfect number would perhaps take in all the good and bad conditions in all congregation calling for praise or blame, and the fact that Paul bids different congregations exchange his letters for reading shows that John's letters to the seven churches might likewise reach all the people of God.

So then our thought is that these messages were for them at that day in the first application, and will be for the people of God particularly in the *second* fulfilment, in the day of the Lord to come, culminating in the desolation of Jerusalem by the armies of the nations and that all these pronouns have their relation to the people of that day and the ones of the day to come. This does not forbid us getting what edification and wisdom we can today from these messages, just as we do from the Hebrew Scriptures addressed to Israel, since "all Scripture is . . . . profitable, and, whatsoever things were writen aforetime were written for our learning."

Paganism in Modern Life

Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him (1 John 2:15).

THE EXTENT which paganism prevails in modern civilization is astonishing, and an intelligent apprehension of some of the facts will enable us to better understand the words, "The whole world lieth in the wicked one" (John 5:19). Paganism may be defined as the worship of many gods who are known by name (as well as the many rites and symbols pertaining to such worship), in contrast to heathenism, which is the more ignorant and barbaric worship of "stocks and stones," the elements, and the heavenly bodies. One thing all have in common, however, is the recognition of elementary unseen powers whom it is highly desirable to propitiate; and whom, because the abstract is more difficult to comprehend than the concrete, the worshippers have represented to themselves by means of images.

That those who believe in the one true God are themselves image worshippers, comes to the heart of the believer with the force of a revelation; for God is spirit, and as such could not be comprehended by finite minds; therefore he presents to us his Son, who is "The image of the invisible God," and says to us "worship him, and you worship me." And if Indian devotees spent hours gazing upon the face of their malevolent eyed images, until their own countenances grew like them, shall not we seek his face and be much in his presence, that we may even now "be like him" and grow up into him in all things?

A nation cannot rise morally and spiritually above the level of its objects of worship. This is the reason that western civilization has risen to higher moral and spiritual attainments than those of any other nation (except Israel); for God, whose worshippers are the salt of the earth, is the only living and true God, the One who is holy, and who is not to be compared with the "gods many." But alas! the modern tendency is to shut God out of the thoughts; and the Holy Scriptures show plainly what the end will be. "The fool hath said in his heart, there is no God;" and the result is, "They are all gone aside; they are altogether become filthy."

When Adam and Eve first disbelieved God and ate of forbidden fruit, there was a physical as well as a moral and spiritual result. They knew that they were naked. The beautifully balanced nature which God had given was disarranged and now, instead of being *inclined towards God and righteousness*, they were distinctly prone from him.

In the days of Noah, the world was so corrupt (and the full significance of this few even try to realize) that God visited it with all but universal destruction. "As it was in the days of Noah, so shall it also be in the days of the Son of Man" (Luke 17:26). It is evident that in the present age we have, in embryo at any rate, all the significant facts of these days. The invention and development of many useful and beautiful things of the present day came about from three primal facts: first, the earth was cursed; second, the curse necessitated arduous toil; third, the curse was to be removed by a Redeemer, the time of whose coming was uncertain. These circumstances immediately gave birth to "passion" and to patience. Passion would have all his good things now; and patience was content to wait God's time. The passion sect commenced with Cain; the patience with Abel. Strange to say, it was in the line of Cain that many things of use and beauty originated.

The purpose of all the activities of Cain's descendants was to overcome the curse; to provide an easy, comfortable, safe, and luxurious life, with all social amenities; in a word to provide a millennium without Christ. But those who believed God set not their hearts on things on the earth.

What shall we say then to these things? Must those who believe in God reject all the developments of science and art and live like gypsies? Not so, the answer is supplied in 1 Cor. 7:26: "I suppose therefore that this is good for the present necessity," for "the time is short: it remaineth . . . . that they that buy (be) as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world paseth away." It is therefore right and proper to make use of the discoveries and inventions of science in order that through the easier winning of the necessities of life we may have the more energy and leisure to spend in the Lord's service.

The Holy Spirit therefore teaches us that while using this world for needful purposes, we are not to be abusing it; and the precise meaning of the word translated "abusing" is "using it overmuch," "using it to the full." "There is no harm in it," is a common saying, and herein precisely lies the danger for the young believer. But let him go and learn this saying, 'using is not using to the full," and many practical difficulties of daily conduct will vanish, and a closer communion and walk with God will be attained.

The marvellous products of science and art exist for a purpose. Though tainted from their source at present, they will be taken up, purified, and wondrously enhanced and glorified by the great Redeemer, when at last he does come; when the curse will be removed, and every device *of use and beauty* will be developed to the full, to give the utmost amelioration to human existence, and to add every possible comfort, luxury, and adornment. But all will be purified; the terrible weapons of war will be remoulded into implements of agriculture.

For the believer, then, there is here no continuing city, no lasting delights, no paradise, no millennium, without Christ. In all dispensations of the past it was the same. Set your affections on things above; love not the world (1 John 2:15).

The call is clear and insistent for a separate walk.- H. E. Russell.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio.

HE KNOWS

I know not what may befall me,
God tenderly shades my eyes.
And so each step in my onward path
He makes new scenes to arise;
And each joy he sends me comes,
As a sweet and strange surprise.

I see not a step before me,
Yet I journey without a fear,
The past is still in God's keeping,
The future his mercy will clear;
And what looks dark in the distance
May brighten as I draw near.

So I journey on not knowing;
I would not if I might;
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose;
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back
With the whispered word, "He knows!"
Selected.

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THE STORY OF RUTH AND NAOMI

IN THE days when the judges ruled over Israel, there was a famine in Canaan. A man named Elimelech and his wife Naomi, and their two sons journeyed from their home in Jerusalem to the land of Moab. After they had come to Moab, the man died, and the sons married women of the land of Moab, whose names were Orpah and Ruth. After a period of about ten years the sons died also.

And Naomi heard the famine was over in Canaan, so she went out of the land of Moab and took her two daughters-in-law with her, to return to Bethlehem. And Naomi said to them, "Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead and with me" Then she kissed them. Her daughter-in-law wept; and the one Orpah kissed her, and bade her farewell and went her way, but Ruth would not leave her.

Ruth said, "Intreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me and more also, if ought but death part thee and me."

And when Naomi saw the devotion of Ruth, she took her to Bethlehem with her. Now Naomi had a rich kinsman in Bethlehem named Boaz, and one day Ruth went to his field to glean ears of corn. To glean in the field was to pick up the grain that the reapers had left. Only poor people gleaned who had no fields of their own. The men who were reaping always left a little, because the Lord had commanded them to do so.

Boaz came out to the field and asked his chief servant who Ruth was. And when the chief servant had told him how Ruth had come out of the land of Moab with Naomi, and how she had come to the field to glean. Boaz spoke to Ruth and was very kind to her. He asked that God might bless her, because she was such a virtuous woman.

Ruth gleaned in the field of Boaz until the end of the harvest. One night when Boaz winnowed barley he gave Ruth six measures of barley, which she took to Naomi, who told her to be patient and see what else Boaz would do. To thresh barley is to separate it from the long straw on which it grows; to winnow it is to separate it again from the small broken pieces of straw which are left after threshing. This is done by throwing the grain and small pieces of straw up into the air when the wind is blowing. The wind blows away the straw and the grains of barley being heavier, fall to the ground again.

After Boaz had winnowed his barley, he went to the gate of Bethlehem and sat down there. The rulers held their court at the gate, and it was also a kind of market. If any man wanted all the people to know of some thing, he would speak about it here because there was always the most people gathered there.

So Boaz called ten of the elders or principal men of the city and told them, and all the people that he was going to take Ruth, the daughter-in-law of Naomi for his wife. And Naomi was glad for Ruth and rejoiced.

Zola Stedman, Cambridge, Neb.

If you have done harm to anyone, consider it as much, if you have done anyone a favor, be it ever so great, consider as little. Has anyone shown you kindness? Do not undervalue it; and has anyone caused you an injury? Do not overrate it. A good rule to remember is this: when you criticise your neighbor, add fifty per cent for virtues you know nothing about; and when you begin to praise yourself, take off twenty-five per cent, for faults you overlook.

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QUESTIONS—Third Set

(Answers must be in not later than 14th of the month.)

1. Is Jesus ever called an apostle?
2. Was the storm which was stilled by Jesus on the Sea of Galilee, during the night or day?
3. Where do we read of another squall on this lake?
4. Mention anyone in Old Testament times who was asleep in a boat during a storm.
5. Where do we read of a pharisee inviting Jesus to dinner?
6. When were the disciples reproved for eating with unwashed hands?
7. Where is the first instance in Scripture of a tithe being paid?
8. What was Matthew's other name?
9. Where did Jesus work his first miracle?
10. Name two men in Old Testament times who fasted forty days.

Answers to second set:

1. John 6:5; 14:9.
2. James, the brother of John (Acts 12:2).
3. Healed the blind man (Mark 8:22-26), fed the five thousand (Luke 9:10-17).
4. Nehemiah (Neh. 13:15-22).
5. Trees chosing a kind (Judges 9:7-15).
6. Ezekiel (Ezek. 17-10, or Ezek. 24:3-5).
7. 2 Kings 11:9.
8. Matt. 16:15, 16.

9. Matt. 26:40, or Mark 14:37.
10. Couples (Mark 6:7).

Answers to the second set were received from Zola Stedman, Cambridge, Neb.; Hazel Titus, Letcher, S. D.; Dorothy Neil, Susan Keith, and Fanny Keith, of Cleveland

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DARWINISM

WE RECENTLY received the following clipping from Los Angeles:

William Jennings Bryan in a lecture at Springfield, Ilinois, declared the teaching of the Darwinian theory in school and colleges to be one of the greatest "pending problems" this country has to grapple with.

Teachers and professors in schools supported by public money, he said, are turning the youth of the land out into a "starless night," robbing them of their faith in immortality and a heavenly Father and substituting "cold, damning materialism that reduces Christ to the nature of a man and gives him an ape for an ancestor."

This reminds us of an old publication we read wherein was contained an article on "Darwinism." It seems that several ministers in the city (Toronto), in a discussion on "Darwinism" had stated that the doctrine of evolution was not inconsistent with God's power, and that God, making all things out of nothing, was unthinkable. Also one said that it had been fathionable to sneer at the monkey, but that it was vastly superior to unorganized clay.

Several days later a letter to the editor appeared in a daily newspaper there in which the following scriptural texts were used to refute the statements of the ministers:

Psa. 33:6: "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth."

Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

The writer of the article then felt impelled to pen and forward to the newspaper a letter in which were contained the following questions:

1. Is the immortality of the soul still a Christian doctrine?

2. If not, when did it cease to be one?

3. If it be, is the soul evolvable or subject to the ordinary laws of generation?

4. Do monkeys have immortal souls?

5. If not, how does man have an immortal soul, if he is evolved from a monkey?

6. If monkeys have immortal souls what becomes of them after death?

7. If monkeys have not immortal souls, but men have, when did the latter get these immortal souls? Is there any Scripture proof of the process by which they got them?

In closing the writer of the article adds that it if, of course, needless to say that publication was refused.

$15,000,000 Drive

PLANS FOR raising $15,000,000 during the coming year for the rebuilding of Palestine and for the reception to be tendered the visiting delegates of the Zionist Organization of the World on November 11 were formulated yesterday at an all day meeting held in the board room of the Hebrew Immigrant Aid Society. Prominent Zionists from all parts of the country attended the meeting, which took up most of the afternoon and evening.

To raise the required quota for the United States the ancient Hebrew "Maaser" or personal income tax will be instituted. This is an age old custom whereby the Jews contribute 10 percent of their income to the cause. The system of raising funds in this manner was done in Germany recently with great success. In addition to this a nation wide drive will be instituted and contributions solicited from prominent Zionists throughout the country. It was the organizing body of the drive which met yester day.

Members of the visiting delegation will arrive here from England on the Aquitania on November 11, and will be received at the Battery by the officials of the National Zionist Organization. Samuel Untermeyer is chairman of the reception committee. It is estimated that more than 50,000 Zionists will take part in the reception ceremonies and the parade which will follow. The delegation which is coming to America will consist of Nahum Sokolow, president of the World Zionist Executive, Prof. Otto Warburg, of Berlin, Germany; Chaim Nachman Bialik, the Hebrew poet, and Dr. Zevi Chajes, chief rabbi of Vienna. The delegates will be accompanied by a dozen secretaries and lesser officials.

A dinner will be tendered to the delegation at the Hotel Astor on November 13, when the national drive for funds of the official Keren Hayesod of Palestine Foundation will take charge of the drive headquarters. A branch of the Jewish Colonial Trust, which has its headquarters in England will be opened in this city, to handle the funds taken in by the drive.

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Counsel

PAUL, WHEN asked to give a word of exhortation, said, "Men of Israel, and ye that fear God, give audience" (Acts 13:16). It seems Paul only exhorted those that feared God, and men of Israel. Peter said, "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted with him" (Acts 10:35). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, and so shall we ever be with the Lord. Wherefore comfort (or exhort, margin) one another with these words." Do not add any words to this exhortation.

E. W. KNAPP.

The Restitution

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Editorial

Good News

THE RESTITUTION:

IT IS with great joy that I introduce to you and the household of faith our new sister, Miss Hazel Barber, Harper, Kans., whom I baptized into Christ Nov. 13. She is the only daughter of Brother J. G. Barber. May she run the race with patience and gain eternal life is the prayer of

Your brother,

JOHN R. FISKE, Jr.

—o—

Cleveland Miscellanies

December 31, 1921, Miss Lula Mae Atha, of Lima, Ohio, was baptized into Christ. Since her baptism she has become Sister Ernest Lindow.

January 8, 1922, our esteemed friend, Charles S. Buchanan, became Brother Buchanan, and thus was answered the prayers of his many friends that he might become an heir to God's kingdom and life.

The Sister's Society recommends Sister Ada Ashute, 110 Elmhurst Ave., Syracuse, N.Y., as needing and worthy of financial assistance. In her case we have opportunity to minister to Christ.

Sister Pearl Drabenstott, wife of Brother Cantwell Drabenstott, died in Ashville, N. C., Jan. 20th. Funeral and interment took place in Roll, Ind., Jan. 24th. Personally and ecclesially we keenly feel the loss of Sis. Drabenstott; and that Brother Drabenstott may have strength to endure his irreparable loss, we implore the help of him that sitteth on the throne.

Robt. G. Huggins.

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THINGS NOT GENERALLY KNOWN

Christ preached 24 discourses. Christ spoke 24 parables. There are 18 miracles recorded in the book of Acts. Christ performed 33 miracles. There are 56 miracles recorded in the Old Testament. There are two Noahs in the Bible, one a man, the other a woman. There are two Adams in the Bible, one a man and the other a city. There are women mentioned in the Bible who had "wings." But men are never so spoken of.

There are 36 special prayers recorded in the Bible. There are 3,586,489 letters in the Bible, and 773,692 words. There are 3 Sauls in the Bible.—J. J. Schaumburg.

Let the Truth be Established

IN OTHER words, "Let God be true but every man a liar" (Rom. 3:4). In noting an article in The Restitution, "a paper representing the church of God," under date of June 21, 1921, under the heading of "Remarks," containing a report submitted by a Mr. Almus Adams, we are constrained to defend the truth in opposition to the article above mentioned, which is misleading, and it not in accordance with the position taken by the Christadelphians on the occasion referred to in the article, not according to "the faith which was once delivered unto the saints" (Jude 3) relative to mortal emergence, which is termed by Mr. Adams as unscriptural to the extent of a "test of fellowship." It is true that we contend that "the faith" was based in the terms of the doctrine that Paul said "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ." Then continuing the apostle says: "Though we *or an angel from* heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

It was upon the particular point of mortal emergence or "How are the dead raised up, and with what body do they come?" (1 Cor. 15:35), that the motive was created to invite Mr. Adams to speak in Springfield. Not to discuss our question as he alleges, but to set forth the doctrine of immortal emergence, which is one of the cardinal points of the doctrine of the church of God, of which Mr. Dale is a member, and consented to have Mr. Adams explain the Scripture (1 Cor. 15:35) to defend their position that these in Christ, who are raised, are raised immortal, otherwise no resurrection for them at all.

To be specific: The man who has put on Christ and walked worthy for a season, and then went back into the world, he is termed an "abortion" by Mr. Adams. Notwithstanding we read in Acts 24:14, 15: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And have hope toward God, which they also allow, that there shall be a resurrection of the dead, BOTH of the JUST and the UNJUST." If our position of mortal emergence is unscriptural, as claimed, the prophet Isaiah made a sad mistake in his statements: "Thy dead men shall live, together with my dead body shall they *arise*; awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). As well the apostle Paul made a grievous error in his statement according to Rom. 8:11 which reads: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodes by his spirit that dwelleth in you." Paul also misled the brethren at Philipi in saying as he did in Phil. 3:20 21: "*For our conversation* is in heaven, from whence we also look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Paul also has informed the Corinthian brethren in his letter to them which reads: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath *done*, whether it be *good or bad*" (2 Cor. 5:10).

He as well specifies the time of judgment according to Acts 17:31: "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he *hath ordained whereof he hath given* assurance to all men, in that he hath raised him from the dead."

This testimony evidently could not mean that a man is judged at his death, nor during his lifetime; for Paul emphatically says to Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

No wonder we are misled in our belief regarding this important point *in the face of such plain testimony* notwithstanding the opinion of Christendom which has gone astray, "following the traditions and doctrines of men."

When our Lord Jesus was yet among men, in replying to his disciples, he compared the kingdom to a "*nobleman travelling into a far country,*" who called his servants and delivered unto them his goods. The nobleman went into a far country to receive for himself a kingdom and to return, who reckoned with his servants, not when he went away, nor while he was *gone; but when he was returned, having received the kingdom* (Luke 19:15). Then he commanded those servants to be called unto him; then he awarded the unprofitable servant as well as these servants who had served him faithfully.

Then if the dead are raised immortal, how could the unprofitable servant be cast into outer darkness, being *immortal? or upon whom is the* second death inflicted, which *indicates* he has lived the second time? In order that a man be capable of punishment with the second death, is he not mortal and subject to death? otherwise would not the sentence be of *noneffect*?

In regard to being begotten of the spirit; we must insist that the terms *of the Scriptures prevail* as Christ said to Nicodemus, "*Verily, verily*, I say unto thee, except a man be born again, he can not see the kingdom of God. Except a man be born of water and the spirit he cannot enter into the kingdom of God. That which is *born of the flesh is flesh* and that which is born of the *spirit is spirit*. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou heardst the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit" (John 3:5-8).

As far as birth is concerned, this is conclusive testimony that the birth of the flesh is flesh and not of the spirit. In reference to resurrection being a birth, we wish to call attention to the true rendering of Col. 1:18, which reference was used, "And he is the head of the body, the church, who is the *beginning*, the first born from the dead that in all things he might have the preeminence." Also in Rev. 1:5, "The first bgotten of the dead." Can it be that a birth and begettal are synonymous? We contend that the *resurrection embraces a coming forth, a standing in judgment, and being re*warded according to John 5:28, 29: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good UNTO the resurrection of life, *and* they that have done evil UNTO the resurrection of damnation."

The sowing as refered to in the article concerning 1 Cor. 15:44 is not the wlaceing of dead men's bodies in the placeing of dead men's bodies in ing to Isa. 26:19 "The earth shall cast *out the dead*"; also Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." This indicates a casting out or away, which is not done by any human agency, but by the power of God. Resurrection is clearly outlined in the following Scriptures: "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the book, according to their work. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works" (Rev. 20: 12, 13).

Relative to the statement that our position was that "we die in Christ and come up in Adam." This is absolutely incorrect at the Scriptures plainly teach that "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). This does not signify that the "ALL" in Christ will be raised to immortality. We believe and teach, "For as in Adam all die." "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned" (Rom. 5:12). Continuing the apostle states: "For if by one man's offence death reigned by one, much more they which receive abundance of grace and the gift of righteousness shall reign in LIFE by one, Jesus Christ" (Rom. 5:17).

We agree with our opponent that *Jesus did not see corruption*, although he had died, because Paul says, "For to this end Christ both died and arose and revived, that he might be Lord both of the dead and of the living" (Rom. 14:9). As well Rev. 1:18, Jesus speaking to John said, "I am he that *liveth and was dead*, and behold, I am *alive* for ever more."

In reference to Mary Magdalene being forbidden to touch Jesus when he made himself known to her at the sepulchre, He said, "Touch me not, for I have not yet ascended to my Father." Why did he invite inspection in the upper room the same evening? He said, "Handle me and see" (Luke 24:39).

Concerning the glorification of Jesus, we contend that Jesus will be fully glorified according to 2 Thess. 1:10, "When he shall come to be glorified in his saints, and to be admired in all them that believe." In noting the remarks that "we were trying to live as Christians every day, proved we were making a record that made us worthy or not, as the record showed." According to Luke 20:35 says, "But they that SHALL BE accounted worthy to obtain that world and the resurrectin from the dead." We note that the language used is future tense. We also note that according to John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." "Who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

We take the same position in calling a man our brother as our Lord did when he said, "For whosoever shall do the will of my Father which is in heaven the same is my brother and sister and mother" (Matt. 12:50).

D. W. BUGHMAN,
Sec. of Committee.

Editorial Comments

WE ARE glad to publish the above article and to give our Christadelphian brethren an opportunity to defend themselves from what they consider to be a misrepresentation of their position on the question of mortal emergence.

We are sorry to note that the complaint against misrepresentation contains a misrepresentation of those complained against. Brother Adams did not make the statement that "the doctrine of mortal emergence is unscriptural to the extent of a test of fellowship." On the contrary, in the article in The Restitution referred to above, Brother Adams wonders why the Christadelphians make it a test of fellowship. This is in accordance with the facts, for while brethren of the church of God are generally willing to fellowship the Christadelphian brethren on the basis of common faith in the fundamental things of the kingdom and the name of Jesus, this attitude is not reciprocated by them. In fact, while there are a few exceptions, as a general rule, Christadelphians cannot speak of us except in disparaging or disdainful language; and the thought of calling us "brethren" is generally speaking far from their thoughts. This is to be regretted in view of our common belief in the glorious promises of God.

As to the question of mortal or immortal emergence, it is a most interesting subject, dealing as it does with some of the details of the great facts of resurrection and judgment. We have read with much interest the arguments set forth in the above article. As a Christadelphian I accepted and taught, and used those very arguments for twenty-three years. Those were the days when I was under tutors and governers, and when one dared not have an independent thought for fear of having the club of excommunication brought down upon his head.

Since coming into the church of God, however, I have been able to look at these arguments, and consider the whole question, with an unbiased mind, and with no other thought than that expressed in the caption of the above article "Let the Truth be Established." We fully understand with what confidence and self assurance these Christadelphian brethren set forth the above arguments; and yet how very little support for their contention there is in the Scriptures quoted, and how far they are from establishing what they call "the truth" on the subject, will be seen from the brief analysis we will now proceed to make.

We can omit those passages and arguments used to establish the fact that two classes come forth at the resurrection, the just and the unjust; personally we believe this to be the plain teaching of the Scriptures. Our correspondent is mistaken, however, in assuming that this fact settles the question of mortal or immortal emergence.

No one to our knowledge has ever taught that the wicked are raised immortal. Theirs is a resurrection to condemnation and punishment, ending in the second death, and therefore they must come forth from the grave mortal so that they will be capable of receiving the punishment prescribed by a just God. But it is just as imperative that the righteous come forth from the grave immortal so that they can receive the reward that God has promised them. When Christ addresses the righteous at the judgment seat and says to them: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," it must be to immortal beings, for no others can inherit that kingdom (1 Cor. 15:50). So then we conclude that the incorruptible resurrection is but a necesary step in preparation for the bestowal of the great incorruptible inheritance that fadeth not away. The judgment seat is not an arrangement to discover who are to be saved, but a time and place to announce the result, as it is written in God's book of remembrance.

Now let us look at the passages our correspondent uses to establish mortal emergence. John 5:28, 29. "They that have done good" are said to come forth unto the resurrection of life. Great emphasis is place upon the word "unto." In the first chapter of John we are told that Christ "came unto his own, but his own received him not." Now when he came "unto his own" did he still have to go to them? Of course not: when he came unto them he had arrived among them. And so it is with the resurrection: when they come forth "unto life" he does not believe they have come into it at all, but in reality he believes they still have a long way to go (forty years according to one of their most prominent writers) before they really come "into" it! It is impossible to make this passage fit the mortal emergence theory.

The same remarks apply to Dan. 12:2. Our brother says the sowing referred to in 1 Cor. 15:44 is not the placing of dead men's bodies in the ground, but infers from Isa. 26:19, that it it the coming forth out of the grave. Apparently the apostle invented a new theory of *sowing*, *different* from any kind of sowing ever done before or since. This sowing was not into the ground, but out of it, and with no place for the seed to go. Unconsciously our brother gets himself into a dilemma, for he says resurrection embraces a "coming forth." Now if "the coming forth" is a part of resurrection, how can it be a part of the sowing? How can the sowing and raising be the same? When we come to Paul's argument in 1 Cor. 15, and take it in its natural sense, we cannot escape the conclusion that he is teaching immortal emergence of the righteous from the grave. He begins by propounding the question: "How are the dead raised up, and with what body do they come" (verse 35). Then he goes on to answer his own question, and in the 36th and 37th verses he shows that the body that comes forth is a different one than that which was sown, just as it is in the sowing of seed in general. The body that is sown into the ground is the natural or mortal body and that which comes out is the incorruptible body. This is shown in the argument beginning at verse 42: "It is sown in *corruption*, it is *raised* in incorruption." The apostle goes on speaking of these two bodies up to the 49th verse. Here he puts the matter beyond all dispute, and shows that he is speaking of only two bodies, one before resurrection and the one that comes forth at the resurrection. He says in this verse: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." And then in the 51st verse and onward he shows that the whole thing is to done "in a moment, in the twinkling of an eye, at the last trump." There is no denying the force of Paul's argument; all attempts to get around it, no matter how ingenious, are futile. As to the matter of fellowship, I do not see why this matter should affect it. Robert Roberts, of Christadelphian fame, deprecated making it a point of fellowship, and had men on the arranging board of the meeting to which he belonged who believed in immortal emergence. God grant that the spirit of Christ will some day prevail and sweep away such barriers to the fellowship of saints.

Ecclesial Communications

"They Spake Often One To Another"---Malachi 3:16

REPORT OF THE SISTER'S SOCIETY FOR THE YEAR 1921

IN GALATIANS 6:10 Paul says: "As we have opportunity, let us do good to all men, especially unto them who are of the household of faith." As we look over the minutes of the twenty-two meetings which the sisters have held during the year 1921 we cannot but feel that this has been accomplished in a measure.

We have had an average attendance of eighteen members throughout the year. We have added five new members, lost Sister Drabenstott and our Treasurer, Sister Fankbonner, by re-

movel, while our president and several other members who are sojourning in the south are absent for the winter.

In the twenty-two meetings held we had eighteen different leaders, two leading three meetings and two, two two meetings.

One new office was created, that of assistant secretary. The duty of keeping up-to-date and working correspondent, visiting and birthday lists was assigned to her. This we feel hat been a wise innovation judging by the results, for we have received many letters of appreciation from out of *town members*.

Several small tasks, such as providing caps, hangers and mirrors for the dresing rooms, fans for the church and the care of the communion glasses have been undertaken through the year.

Our motto for the year has been "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world:" and in summing up the work that has been done, individually and collectively by the sisters, none need feel that she has appeared empty handed before the Father's throne. Many visits to the sick have been made, flowers and fruit sent to the sick and shut in, money and clothing given in cases of need, cards and letters of consolation and cheer sent to many homes, and gifts sent to brighten the house of our convalescent little folks, while Easter, Thanksgiving and Christmat time have all called for special remembrance, great and small, both here and among the brethren in other cities. Small though the gift may be, it carries with it the *love and thoughtfulness of the sisters.*

It is doubtful whether the hand of affliction has not reached every member of the church at some time, and so it must follow that that same family has felt the hand of the sisters stretched out in sympathy to them in some form. Since it is the command of Christ that we do these things, we do not ask commendation, but we can feel assured that in obeying his command "to visit the fatherless and widow in their affliction" we are obey*ing the command* "to keep ourselves unspotted from the world."

As the old year has given us all the ability to share in the blessings of serving Christ, so may the new year offer us many more opportunities to show forth his praise through our works.

HAZEL BLYTH, Secy.

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EVANGELIST REPORT

November, 1921

Sermons	12
Expense	$10.66
Money received	$13.50
Salary	$150.00
Expense	$ 10.66
Total	$160.66
Amount of order to be rendered	$13.50

HOW QUICKLY the months pass! But even in this we can learn a lesson. In 2 Esdras, when the angel showed Esdras certain signs peculiar to the last days, he inquired into their meaning and fulfilment; and the angel explained it in this way: When a per-n is young the years go slow, but hen they become old they pass uickly. Just so the earth; in its outh, the events came and went slow-, but when it became hoary with ge, the events transpire rapidly, and he end comes quickly.

All this we know to be true so far s people are concerned. How well we l remember when children and we anted to be men and women. We hought that time would never come: he birthdays seemed to come so slow. nd now, our years multiply so rapid y that our days of senility are upon s before we are aware of it. Now an we not see that the earth is old nd that momentous events are occurng in rapid succession, and will bring he end just as rapidly as to an old erson.

These lessons cannot be ignored with impunity. But people will admit the one to be true and ignore the ther. I wonder what excuse they hink they can make in the end.

The demand for meetings in Omaha has been quite urgent of late, and some outside interest is beginning to develop. On the 16th I went to Palmer. We had rather bad weather, but still we had a good atendance of believers and a Jew and others came. Just as the interest was best I was called away to officiate at a wedding. Now they are asking me to return and finish the interrupted meetings. We found grandma Forbs not very well. Sister Laura Forbs has been ailing for some time but was improved. All hope for her ultimate recovery.

Upon arriving at Loretto I went to the home of Brother and Sister Courtney. Here one always receives that hearty welcome that makes you feel at home. Brother Courtney is above the average Bible student.

On the way home I stopped off at Columbus and visited Sister Sissle. She arranged a meeting for 'that evening, but just at the time when the people should start, it began storming.

I wish I had the time and space to tell you of new religions and changing of old in Europe and the general religious conditions everywhere. In the Literary Digest of Dec. 10th is a long article pleading for sports in the church. Reader, just think of Jesus managing a ball team, and Peter playing first base on a ball team! They are intimating that if those brethren were living now that that is just what they would do. One minister here in a speech before a Methodist Convention said Jesus was one of the most virile of men and Paul would have made a splendid full back in a foot ball team. In the Y. M. C. A. here you can learn to be a wrestler, or a foot ball player, a prize fighter, in fact anything but the truth. I taught a class there once for four months and had the largest and most enthusiastic class ever known there before, and because some finally demanded baptism, they turned the key on me. Yet men come here to engage in prize fights and train there. Truly so far as the nominal church is concerned the world has converted them, and they did not have to go to the mourner's bench either. It makes one shudder to think of these things, especially

when we think of the frailty of man and how easy it would for us to fall in line. I wonder if the church of the living iGod will flee these things and stand firm and true. We will have to begin early and use every precaution or we will be swept away with the tide. We must stand for the right and never waver.

Two women stood side by side in Washington, D. C., the other day; one an English woman, the other, an American; and held up their hands and vowed they never would assist in war again in any way. That means that if another war should come th governments would have to suppl the soldiers themselves. This act vin dicates us who took this same stan before the war. Why didn't they kno this before? They are going to lear their mistake one by one, but eac time when it is too late. We, brethre are not in darkness and know thes things before hand. So let us tak courage and do all we can to main tain the spiritual life of the church This report was abruptly closed t answer a funeral call.

ALMUS ADAMS

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis, Missouri

BEREAN RELIEF WORK

SINCE WE have adopted the relief department the committee has been requested by different ones to explain the outline of work we are planning to do.

The work of the Bereans is not only to study the Scriptures: we are to help one another. The good work of the Social Correspondence Department, the Isolated, the Tract and others that are helpful in their way are familiar to many. Letters of sympathy are written to those who are in sorrow, words of cheer are sent to the discouraged and the isolated by these committees, and to make our organization more complete, we added the Relief Department.

Relief work in nothing new among our members, but to reach the worthy ones in different parts of the country and avoid duplication we felt the nee of doing this in a systematic way.

Do I hear someone say, "That is a modern idea. We must not let that come into the church work." But system is not modernism. For example, we read in our church papers an appeal for help. Different ones, perhaps many, will send a donation. In a short time we will read of another brother or sister, who on account of sickness, old age, or misfortune, needs assistance. Notl will be given. The reason? The ones who gave assistance in the first case cited will think, I responded to the other call; the other one this time will send aid. Others will think the same. The consequence is they receive no help. In this way we are without satisfactory knowledge of how these appeals are met. And there are other cases similar to these.

Now, our plan is that where assistance is needed the name of th[illegible] person or family [illegible] sent to the [illegible] ean Relief Committee, and we [illegible] what we can to aid [illegible] ing to their needs, and thus [illegible] no duplication [illegible]

The question [illegible] we just going to [illegible] We are endeavoring [illegible] Savior's teachings [illegible] the answer [illegible] other Scriptures the[illegible] duty is in this work.

We are asking [illegible] those interested [illegible]

[illegible]

193 [illegible]

[illegible]

[illegible] who know [illegible] others who [illegible] do not know [illegible] they know [illegible] wrong idea [illegible] know that "Neither [illegible] in any other, for [illegible] name under heaven [illegible] whereby we [illegible] 12). [illegible] his disciples, "[illegible] teach all nat[illegible] disciples? [illegible] his blessed [illegible] this? [illegible] lands; [illegible] we are? [illegible] in mind [illegible] large as we [illegible] give a tract; if [illegible] tract, send and [illegible] supply on hand, so you will [illegible] that will fill the need.

[illegible] Nations [illegible] Church [illegible]

[illegible] MEN [illegible]

[illegible] SORROW

[illegible] loneliness is one of the heaviest bur-

[illegible] when passing [illegible] people [illegible] in the kingdom.

[illegible]

Obituary

Death in [illegible] Christ

[illegible] we will [illegible] in the kingdom.

BROTHER JAMES PASCOE was [illegible] 1875, and died at [illegible] Durham Co., Ontario, Dec. [illegible] years. He was mar[illegible] to Miss Margaret [illegible] four sons and [illegible] survive him. [illegible] and Brother Pascoe [illegible] and was baptized [illegible]. He remained [illegible] profession throughout [illegible] in hope. A large [illegible] relatives and friends lis[illegible] of comfort spoken by [illegible] Burial was in the ceme[illegible] of God in Solina.

G. E. MARSH.

The Cock Crowing

[illegible] the cock crow twice, [illegible] thrice (Mark 14:30).

[illegible], the incident of [illegible] crowing of a cock in [illegible] of its connection with [illegible] interest[illegible] remembered [illegible] teachers or [illegible] which probably [illegible] or hearing [illegible] of a rooster [illegible] crowing [illegible] of Peter [illegible] grounds for [illegible] understand the [illegible] celebrat[illegible] than a century [illegible] became [illegible] the instrument of [illegible] the apostle at last, to a [illegible] of his fall" (Adam Clark, Matt.

The incident always carried a humorous side in my mind whenever I read of it. How a rooster got in among that crowd, appearing to be quite at home there, and crowed just once at the right moment, were conjectures never solved except as a miracle! As the ecclesiastical year revolved when this "second lesson" in the church of my youth was read, nobody seemed the least bit interested in that cute rooster, not even my big brother who kept chickens, while the small boy was for the time lost in thought over that curious bird and let Peter and the rest go

We all know that roosters crow in a set of series, but this rooster crowed once and stopped. Either Peter had crowded his three successive denials between the first and second crow (about one minute), which was not possible, or that cock having crowed once and stopped, and after the lapse of three hours began to crow its second series. This *would* give all the time Peter needed, but it would make that prize bird the cutest in creation.

Later, in young manhood, when scoffing at the Bible gave me delight, on coming out of church after hearing once again a sermon by the Rector on "Peter's denial," when it is needless to say he never said a word about that cock, I remarked to an older sinner, "What a wonderful cock that was which crowed just once and stopped, and then after a long interval, to have crowed again at the right moment." Said he, "It was no doubt a cochin rooster which Peter's wife's mother had fed up." This flippant reply got stowed away in my memory, and what brought it back was, in seeing a beautiful series of views lately of the life and death of our Lord. In one of the many pictures, Peter is seen warming himself before a fire with men and women gesticulating around, and right at Peter's heels was a fine white rooster strutting about in great style. It showed me how hard error and misconception die in the ecclesiastical mind!

Now let me quote in fitter words than I can write, the true explanation and rescue this cock crowing incident from doubt and ridicule:

"The Romans who had a strong guard in the Castle of Antonio, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. The two last watches were both called cock crowings. They relieved guard at each watch by sound of trumpet. The trumpet of the third watch was called the first, and that of the fourth, THE SECOND COCK. When it is said the 'cock crow,' the meaning is, that the trumpet of the third watch sounded, which always happened at midnight" (Emphatic Diaglott by B. Wilson).

G. W. WINCKLER.

* * *

Volga Boatmen Silent Now

NOTE. Here is a word picture of the scenes along the Volga River in Central and Southern Russia whence came perhaps the loudest cry for American food. It was written by one of the Associated Press staff correspondents admitted to Russia when Lenine found it was necessary to tell Russia's famine story to the world.

SYZRAN, Samaria Province, Sept. 22. (On board vessel on the Volga

River).—There are no boating songs on the Volga this year. The balalia-ka is not ringing from the few boats which are floating along this once mighty river whose shallow waters are affording a poor avenue of escape from the parched grain fields which mock the peasants to whom they formerly yielded abundant bread.

Pawnbrokers have long since received the balaliaksa in exchange for roubles necessary to buy food for the starving families.

Samovars no longer sing merrily on the hearths of the peasant cottages. They too have been exchanged for bread. Together with the family ikons and the bright brass candlesticks that once adorned every manel piece, they are exhibited in the second-hand shops of villages and cities while their former owners are huddled together in miserable camps along railways and rivers waiting for somebody to take them to a land of food.

Priests, who are as miserable as their parishoners have set up altars in the wayside camps and are burying the dead and praying for the half dead who kneel submissively before the cross and intone their petitions to heaven at sunrise and sunset.

Fortunately, the sun does not fail them often. The autumn has been dry so far and the glorious Indian summer has made their lot less intolerable than it will be when autumn rains add to the misery of the unsheltered, poorly clothed, hundred of thousands.

A few families are still floating down the river in frail rowboats stacked high with children and battered household utensils. The conditions are about as bad down the Volga as they are here, but the more restless refugees say they feel better to keep moving. Some families still have a horse or ox which has managed to live on parched stubble, and are dragging along behind their rickety wagons untill the time when the faithful beasts shall drop dead.

Cemeteries surrounding the quaint churches which line hte entire course of the Volga are crowed with refugees.

But there is no shower of manna. The drought and th grasshoppers have robbed teem of bread. Their prayers have been of little avail. Their priests have not been able to get them food. Their Little Father, who formerly looked after them in famine times, is no more. Yet they have not utterly lost hope and still devoutly cross themselves and feebly voice petitions as they slowly merge into the dust to which they are so soon to return.

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"He Shall Not Fail"

He shall not fail nor be discouraged, till he have set judgment in the earth (Isa. 12:4).

WHO SHALL not fail? Why Jesus of course. This language here in Isaiah can apply to none other. And there is something very comforting in the words, something we can rest on as on an immoveable rock. Jesus did not go to the cross for nothing. All that he needs for the accomplishment of his purpose the Father will give him. If one man, one woman, gets tired of helping in the work and backs out, others more loyal will be found to do it and take their crowns.

Nor have I the least fear that God will not give his beloved Son money enough to equip his army. The very thought that he will not is absurd, when all the gold of the world is his and the cattle on a thousand hills. Jesus will not fail to set judgment in the earth for lack of money. God will see to that.

We can draw and keep on drawing on the bank of heaven; for that bank is never going to break. We may be called on to give what seems to us an almost fabulous sum, and our purses will soon me fuller than they were before.

For did not Paul say to his Corinthian brethren, "God is able to make all grace abound toward you that you always having all sufficiency in all things may abound in every good work." And did he not pray that he that ministereth seed to the sower, might both minister bread for their food, and multiply their seed sown and so increase the fruits of their righteousness? That is God's way of doing: we give and he gives, that we may give more.

And there is another thought Paul gives expression to in this 9th chapter of 2nd Corinthians, that we would do well to notice. And that is this: that when we give to forward the cause of righteousness we do it "in professed subjection to the gospel of Christ" (vs. 13); it is because the gospel makes it the duty of the Christian to give so that men may glorify God, and their thanksgiving may abound toward him.

"He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law." And if he "shall not fail nor be discouraged," neither shall we, for we his people are his body, his flesh and his bones. We are the instruments through which he works. "They that are with him are called and chosen and faithful."

Stand up, stand up for Jesus,
Ye soldiers of the cross:
Lift high his royal banner,
It must not suffer loss.
From victory unto victory
His army shall be led
Till every foe is vanquished
And Christ is Lord indeed!

Work on, give on, till his enemies be dispersed; them that hate him bow before him, till his mercy is built up forever, and his faithfulness shall be established in the very heavens, when he shall judge the poor of the people, shall save the children of the needy, and shall break in pieces the oppressor. "When all kings shall bow before him, all nations shall serve him."

S. ROXANA WINCE.

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New Publications

CATECHISM ON JESUS CHRIST

Two copies	Five cents
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THE ONE GOD

Two copies	Five cents
One dozen copies	Twenty-five cents

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GOOD COMPANY

One copy	Thirty cents

S. H. Thomas, Proctor, Montana

WHO RAISED CHRIST?

THERE ARE many people who believe that Jesus, our Savior, raised himself from the dead. But what says the book? "Whom God hath raised up" (Acts 2:24); "This Jesus hath God raised up" (Acts 2:32); "Whom God hath raised up" (Acts 3:15); "Whom God raised from the dead" (Acts 4:10); "The God of your fathers raised up Jesus" (Acts 5:30); "Him God raised up" (Acts 10:40); "He hath raised up Jesus again" (Acts 13:33); "Whom God raised up" (Acts 13:37); "He hath raised him from the dead" (Acts 17:31); "On him that raised up Jesus" (Rom. 4:24); "God hath raised him from the dead" (Rom. 10:9); "God hath raised up the Lord" (1 Cor. 6:14); "God . . . he raised up Christ" (1 Cor. 15:15); "He which raised up the Lord Jesus" (2 Cor. 4:14); "God the Father, who raised him from the dead" (Gal. 1:1); "When he raised him from the dead" (Col. 2:12); "Whom he raised from the dead" (Col. 2:10); "God, that raised him up from the dead" (1 Pet. 1:20).

Here are twenty places where we read that God raised Christ, our Savior, from the dead. Let us believe it There is not one text anywhere that contradicts this string of texts.—Sel.

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Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping to defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

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Elma Weinbery	2.00

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Generation and Regeneration

IN THE regeneration, when the Son of Man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28).

GOD'S WORD declares that he created all things that he created. How did he create man? He formed him out of the dust of the ground. What form did he give him? He formed man n his own image. Was he a living being? No, not till God breathed into his nostrils the breath of life. What s this breath of life? The air that we breathe. What did this make of the man? He became a living soul (Gen. 2:7).

As God created this living soul, he had a right to make laws for him to live by; did he do so? Yes. What was the first law? To multiply and replenish the earth, and subdue it, and have dominion over the living things that moved on the earth (Gen. 1:28). The next law? Thou mayest freely eat of every tree of the garden; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die (Gen. 2:17). Did he eat of it? Yes. Did he die? Adam lived 930 years and he died (Gen. 5:5). God created Eve out of a rib taken from Adam's side (Gen. 2:22).

Have we any record of God's creating any other soul? No. As there are millions of souls living on the earth, how did they come into existence? By the law of generation. Who established that law? God. When a being comes into life by generation what is it called? A birth. Who was the first? Cain. Does this birth by generation give one everlasting life? No. Why? Because *Adam sinned, and all his children were* born sinners so they have to suffer the penalty of sin, which is death (Rom. 6:23). As all that come into life by generation die, can they be regenerated? Yes. Is there any law by which they can be regenerated? Yes. The law of life through Christ. He that hath the Son hath life (1 John 5:12).

How can one get this life? By believing and obeying the law of salvation. Christ commanded his disciples to go into all the world and preach. Preach what? The Gospel. Who to? To every creature. What for? That they may be saved. He that believes and is baptized shall be saved. How baptized? Into Christ for the remission of sins. Does this regenerate man? No. It places man where he can be regenerated. When will he be regenerated? At the first resurrection. When will the first resurrection take place? When Christ comes the second time without sin unto salvation (Heb. 9:28) What is a regenerated man? He is an immortal being. Are there any that cannot be regenerated? Yes. Who? One that will not be reconciled to God; that will not obey God; lives at enmity with God. Will such ever see life eternal? No. They live in Adam they die in Adam. For as many as have sinned without law shall perish without law (Rom. 2:12). He that believeth not the Son shall not see life (John 3:36; 1 John 5:12).

E. W. KNAPP.

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Dr. Kane, finding a flower under the Humboldt glacier, was more affected by it *because it grew beneath* the lip and cold bosom of the ice than he would have been by the most gorgeous garden bloom. So some single struggling grace, in the heart of one far removed from divine influences, *may* be dearer to God than a whole catalogue of virtues in the life of one more favored.

THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD
DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE
KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

Volume 74 CLEVELAND, OHIO, MARCH, 1922. NUMBER 5

Current Events in the Light of Prophecy

Article One : Signs of the Times in " the Time of the End "

PETER SAYS that prophecy is "as a light that shineth in a dark place." Prophecy, to act as light, must be viewed as light and must be searched into in the confidence that its contents are to be comprehended, and when God is thus honored in the assurance of faith, and then only, the word can be opened out in the power of its purposes. One rule needed for the elucidation of the prophetic record is to recognize the completeness and perfection of the word of God, whereby it has been rendered complete to stand as its own interpreter. There is not a single figure, or difficulty but what may be rendered clear to apprehension out of materials for that end laid up in the word itself. To judge otherwise is to deny the sufficiency of the word to meet its own uses, and to cast the inquirer out of it, to seek from foreign sources for that which is held wanting in it. It is to fail to recognize light in the word, and to look for it outside the word, where in truth all is darkness.

"The testimony of Jesus," it explicitly declares, "is the spirit of prophecy" (Rev. 19:10); and this is the grand aim of the prophetic enunciations. All God's purposes center in him, and to him all the inspired predictions ultimately point. His glory his inheritance, his triumph over the adversaries who stand opposed to him, form the theme. A grand crisis is awaiting the world, and mark this, it is a Jewish crisis, wherein the Holy One of Israel, the Lion of the tribe of Judah, is to be placed in exaltation with all people. All is converging to such an end, and there is no part of the prophetic record yet to be accomplished, but what minister to the exhibition of this end. The Bible is not a dead record, not an accumulation of things finished and of songs sungs. It points steadily and plainly to the days to come as the end and explanation of all that has gone before. The book of God, like the book of nature, is full of wonders, and contains such an endless variety of matter as may well engage the study and attention of our whole lives. It is like a rich landscape beautifully varied with woods and hills, meadows and rivers.

THE STUDY OF PROPHECY

The Christian Bible ends with prophecy, the book of Revelation: the Hebrew Bible ends also with prophecy, the Prophets. To this the Bible owes much of its magic power over men's imaginations. Prophecy has the power to create and stimulate in men the almost expiring desire for critical inquiry into the sacred text. It is mainly the prophecies of the Bible that hold and rule the doctrine of the present moment. During the past five years a vast amount of literature has been published on this subject. The Scriptures have been and are being searched by increasing numbers in the light of present day events. The return of the Lord is being discussed in many pulpits and very many earnest and devout people are asking privately about this great doctrine of Holy Scripture. It is the burning biblical question of the hour

We are told by Church historians that just prior to the first advent of our Lord, "the world was on tip-toe of expectation." They were looking for a sure and great deliverer. The belief was prevalent that the time had come for a new order of affairs and the then known word was looking for "the Coming One,"who would set all things right. It has always been admitted that the birth of Christ, in Bethlehem, was the fulfilment of this expectation. This same expectancy is in the hearts of the multitudes of the earth today. The impression cannot be shaken off that we are again to have a new order of things. The cry of the whole world is for one who can right the wrongs and who can unravel the tangled religious skein. Tolstoy, in that remarkable "prevision," just before his death, and which was sent to the then Czar of Russia, foretold "the terrible calamity which should come upon the nations of the earth, and that a strange figure from the north would enter upon the stage of the bloody drama. A man of little militaristic training, a writer or journalist, but in his grip most of Europe will remain until 1925."

The expression of this expectancy, in this present hour, is indicated by the eagerness with which millions of oppressed people of the world hail ex-President Wilson as the personfication of justice and a liberator. In view of this deep-seated feeling which seems to have seized the people of the earth, it is remarkable that devout men, turning to the Scriptures and discovering the doctrine of "the return of Jesus" so prominent, should identify it with this great expectancy? I do not think it unreasonable.

Turning from the world to the church we find that she is mourning for the absent Bridegroom. Meeting often to remember him when he is far away; espoused by the word of the living God to be a chaste virgin to Christ; members of that company who daily hope and pray to share the blessings of the bridal morn; their longing hearts do daily yearn for the Bridegroom's coming. She will not be satisfied with any substitute. Nothing else will comfort her; nothing will satisfy her but the Bridegroom. The prayer of the Church of God, the Bride of Christ, is, "Come, Lord Jesus, come quickly."

WARS AND REVOLUTIONS

Upon the near return of the Lord Jesus, we may expect all the kingdoms or states within the Roman Empire (original Roman or Latin Empire) to be gradually reduced and changed by revolution and wars to the number of ten confederated kingdoms (Dan. 7:24; Rev. 17:12,13). The wars and political earthquakes necessary to transform the present European nations into ten allied kingdoms will be troubles, commotions, famines, and pestilence, foretold by Christ in Matt. 24; Mark 13; Luke 21, to occur shortly before his second coming as signs of its definite nearness. In these chapters, Christ in reply to the question, "What shall be the sign of thy coming and of the end of the age?" said, "Ye shall hear of wars and rumors of wars and commotion. For nation shall rise against nation. great earthquakes shall be in divers places, and famines and pestilences and troubles; and fearful sights and great signs shall there be from heaven; all these are the beginnings of sorrow; but the end shall not be yet." This signifies that there will be an extraordinary recurrence and frequency of such calamities within about twenty or thirty years before the second advent of Christ, in order to be an immediately preceding sign of his coming; so that such calamities may very naturally be expected at intervals as a "beginnings of sorrows," and they will culminate in the olation stand in the holy place there the further prediction: "But when ye shall see the abomination of desolation stand in the holy place, then shall be great tribulation such as was not from the beginning of the world to that time, no, nor ever shall be. And immediately after tribulation they shall see the Son of Man coming in the clouds of heaven with power and great glory. When ye shall see these things (the preliminary wars, famines, pestilences, and earthquakes), know that it is near, even at the doors. This generaton (the generation of twenty or thirty years, the usually computed length of a generation which witnesses this "beginning of sorrows" and these signs) shall not pass until all these things (the great tribulation and coming of Christ) shall be fulfilled."

THE FOUR GENTILE EMPIRES

The prophetic image of a man in Daniel's 2nd chapter is universally admitted to be the sacred calendar of prophecy. It represents the history of the four successive Gentile empires (Babylon, Medo-Persia, Grecian, and Roman) to which supremacy in the earth was transferred from the Jewish nation to punish the latter when it became unfaithful. The consecutive duration of these four empires was revealed in Dan. 4:16, under the figure of a symbolic tree, to be 2,520 years, which are the year-day (a year for day. after the example of Num.14:34 and Ezek. 4:4-6) fulfilment of the "seven times" or seven Chaldeans years of 360 days, prefigured by the 2,520 days of Nebuchadnezzar's beast-like madness, representing the madness of the four successive Gentile empires.

As students of prophecy know, with the Jews, a period of time called a "week," was synonymous with "seven years," both phrases meaning the same thing. The week of seven years was just as literal a time, as a week of seven days (Gen. 29:1-31). There are seventy weeks of years, according to Dan. 9:24, determined or divided off upon the Jewish people and their holy city (Jerusalem), of which sixty-nine weeks (483 years) extended from the going forth of king Artaxerxe's commandment, in Passover week in April (Nisan), B. C. 445, to restore and build Jerusalem (Neh. 2), unto Messiah the Prince's death on Passover day in April, A. D. 39, when Christ was "cut off" or "made a covenant" at the end of the sixty-nine weeks (Dan. 9:26). These 2 520 years of Gentile dominion will terminate when the 70th week (of years) starts. A part of this period, generally believed to be the last three and a half years of it, is prophetically revealed as the great tribulation (Matt. 24:21); time of trouble and affliction (Psa. 27: Mark 13:19); the indignation (Isa. 26:20); time of Jacob's trouble (Jer. 30:7); after which sovereign supremacy in the earth will be restored to the Jewish nation under the personal government of Christ during the millennium.

There are certain signs which indicate that we are near the beginning of the 70th week which marks the commencement again of the national life of Israel. Evidently there will be a partial restoration of the Jews in unbelief (we see that now in progress) before the rebels are purged out (Ezek. 20:38), and then a Jewish government formed, with a governor placed over them by the powers guaranteeing the protection of the new Jewish state. This government will exist only during the last week of seven years. At that time Israel's clock will commence to measure off the 70th week of Daniel, and in seven years from that time. Daniel will stand in his lot, and everlasting righteousness brought in.

Sterling P. Groves.

Bible Immortality : What Is It ?

THERE ARE two sources from which this doctrine is gleaned: One in the Bible; the other is from modern day theological colleges and universities. The first is based on man's mortality; the second on inherent immortality, the soul's immortality. Both agree that it means a further existence. The first teaches a physical existence in a spirit body; the second an immaterial existence without body or parts. One is to be enjoyed on the earth; the other in heaven.

For the truth on the above subject we must appeal to the Bible. In writing to Timothy, Paul gives the following Scripture: "All Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). This Scripture settles the question as from whence the truth is derived. A private interpretation of Scripture is forbidden. "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit (2 Pet. 1:21).

The above affords us a Bible basis for our article. The word "immortality" appears but five times in the Bible. It is applied once to the Deity, "Who only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. 6:16). Once to man, "who by patient continuance in well doing" is admonished to seek for it (Rom. 2:7). Again, when the righteous shall have put it on (1Cor. 15:53, 54). Lastly, that Christ brought it to light through the gospel. The statement that "God ONLY hath immortality" destroys the doctrine that it is inherent in man, having been a part of his creation. Up to the time that Jesus the Christ brought it to light through his resurrection, it was symbolized.

Thus far we have proven that immortality is an attribute of the Deity and not of man. In the resurrection of Jesus we have proof of how immortality is acquired. Evidently the process is through the resurrection, as evidenced by the resurrection of Jesus. He abolished *death* when he *arose* from the tomb. He is the first who has attained to this state. This is Jehovah's assurance that those who seek for it "by patient continuance in well doing" will receive it. The apostle teaches us that this mortal must *put on immortality*, and then he bridges the gulf that covers the period of our sleep and says: "So when this corruptible shall have put on incorruption (immortality), then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory" (or victim) ? This is the gift of God, which is eternal life through Jesus Christ our Lord. This removes the veil of an immaterial existence.

From Abel to Abraham the doctrine was taught through the symbol of a seed promised (Gen. 3:15). It meant to them eternal life. It was taught to Abraham in the offering of Isaac through whom the seed would be called. Paul says," Abraham received him in figure" (Heb. 11:19). Jehovah received Abraham's act as a real gift. In figure Isaac was reduced to ashes and raised up. No greater faith can any man exhibit. God blessed him and will multiply his seed as the stars of heaven and as the sand which is upon the sea shore, and his seed shall possess the gate of his enemies, and in whom all nations of the earth shall be blessed (Gen. 22:17,18). Moses was taught it through the burning bush when the voice came to him, I am the God of thy fathers, the God of Abraham, the God of Isaac, the God of Jacob (Exod.3:6). Jesus makes use of this Scripture to disprove the doctrine of the Sadducees, which denied the resurrection (Luke 20:27-38). Jesus said: "He is not the God of the dead, but of the living: for all live unto him" (in the resurrection).

In the conversation between Jesus and Nicodemus we learn more of the mystery of the resurrection. Jesus said: "Except a man be born again (from above) he cannot see the Kingdom of God". To this Nicodemus answered," How can a man be born when he is old? can he enter the second time into his mother's womb and be born ? His answer plainly indicates that he did not understand the subject of the new birth. Jesus then proceeds to instruct him: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which in born of the flesh is flesh; and that which is born of the spirit is spirit."

This language teaches two conditions of every man: a flesh condition, and a spirit condition. The birth of the flesh produces a personal, physical condition; so must the spirit birth produce a spiritual body. Jesus closes his argument by saying: "The spirit breathes where it will, and thou hearest its voice, but thou knowest not whence it comes, or where it goes; thus is it with every one who has been born of the spirit" (Diaglott). Each birth is preceded by a begettal, conception, and growth. To be born of the spirit we are begotten by the gospel, conceived through repentance, and a growth by the addition of the seven graces (2 Peter 1:5-12). This growth takes place during our trial period.

It required the resurrection of Jesus to teach the apostles the full meaning of the new birth or resurrection. The hope of the Messiahship was blasted when Jesus was placed in Joseph's new tomb. It was begotten again when he arose from the dead (1 Peter 1:3). However, it required a personal contact with the personality of Jesus before their doubts were removed. This Jesus did as recorded by Luke 24:36-43. Jesus appeared to them in a mysterious way by which they were terrified and frightened, as the door was closed because of the fear of the Jews. They supposed that they had seen a spirit (phantom). He then proceeds to show them his identity as a personal being; "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." Again, he said "Have ye here any meat? They gave him a piece of broiled fish and an honeycomb, and he took it and did eat." Two evidences in proof of personal existence, namely, they handled him; and he did eat. The change wrought was that in the resurrection he acquired spirit in exchange for his blood. "A spirit hath not flesh and bones as ye see me have." To Thomas he exhibited the nail prints in his hands and the spear wound in his sides (John 20:27).

The apostle Paul in 1 Cor. 15:35-56 gives us the scientific proof of a personal existence by means of a resurrection from the dead. This letter was written to correct some trouble that had arisen as a disturbing character after the apostle had left Corinth on a missionary journey. The fifteenth chapter was devoted to the subject of the resurrection. Our resurrection is based upon the certainty of the resurrection of Jesus. This the apostle proves by more than five hundred witnesses, the last of whom was himself. He stated that "If Christ be not raised, your faith is vain; ye are yet in your sins."

After this he proceeds to answer the question, "How are the dead raised up, and with what body do they come?" First, to answer this question he calls their attention to the planting of grain by stating, "That which thou sowest is not quickened except it die.' Alluding no doubt to the words of Jesus (John 12:24): "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" These two Scriptures assert a truth that all know, that a grain to produce fruit must be vitalized. Jesus was vitalized through the resurrection. The Father possessed pre-existing life, and gave it to his Son (John 5:26).

He then showed the possibility of a resurrection by stating that God gives each seed a body from a seed of its own nature. It may chance of wheat or of some other grain. He then refers to the human body or the body of flesh. Each must have a seed of its nature. To show the different rewards bestowed in the judgment he shows the difference between the heavenly bodies, the sun, the moon, and the stars. Each will have its own brilliancy. "Then shall the righteous shine forth as the sun in the kingdom of their Father". (Matt. 13:43).

After laying down the scientific principle that must govern the resurrection he says: "So also is the resurrection of the dead. It is sown, planted, in corruption; it is raised in incorruption." The corruptble body, having been vitalized by an incorruptible seed, will produce the spirit body. Further we read: "It is sown a natural body; it is raised a spiritual body." Since the resurrection of Jesus there has been a spirit body. The first Adam was the natural body; the last Adam the spirit body. In the Roman letter (8:11) the apostle applies the principle as given in the Corinthian letter: "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." This spirit is the vitalizing principle that vivifies the natural body. The non-vitalized bodies will have no resurrection to immortality.

The apostle then declares the mystery that veiled the resurrection and the consummation of its fulness. He says: "Behold I show you a mystery: we shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who are living) shall be changed." The climax is now reached: "For this corruptible must put on incorruption, and this mortal must put on immortality." When this has taken place (after the resurrection), "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" We have traced the doctrine of the resurrection from its beginning (Gen. 3:15) to its manifestation of the sons of Deity. We have tried to remove the veil that seemed to hide it until its consummation when the apostle tells us that the righteous shall gain the victory over death and the grave. This reward will be bestowed upon the overcomers before the judgment seat of Christ.

We will close our article with the testimony of the beloved apostle Paul: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

D. C. Robison.

Bible Lessons On First Principles

Lesson I: Introduction: The Importance of Bible Study

I. How to Become "Beloved of God"

DANIEL THE prophet (Matt. 24:15) was both "grieved" and "troubled" because he did not understand the visions which God gave to him (Dan. 7:15). Nevertheless he "kept the matter in his heart" (Dan. 7:28) as tenderly and affectionately as a mother keeps in her heart and ponders in her mind the incidents of her first born (Luke 2:19). However, when he "sought for the meaning," and like Peter, "thought on the vision" (Acts 10:19), then God said to Gabriel, "Make this man understand the vision" (Dan. 8:15, 16). Jehovah then issued a commandment and dispatched Gabriel to make him "understand the matter" (Dan. 9:23): and from the twentieth and twenty-first verses it appears that God issued this angelic mandate "whiles he was yet speaking." At the time this "commandment" was published among the angelic hosts, Daniel was in ignorance and perplexity as to the meaning of God's word, yet God gave to him these words of encouragement: "Fear not, Daniel; for from the first day that thou didst set thy heart to understand . . . . thy words were heard, and I am come for thy words" (Dan. 10:12). Like John, who "wept much" at his ignorance of God's book (Rev. 5:4), Daniel was "grieved" and "troubled" at his ignorance of his own visions. But when he "sought for the meaning" and "*enquired diligently*" *into* the significance of his prophecies, which the spirit of Christ through him revealed (1 Peter 1:10, 11), he became "greatly beloved of God" (Dan. 9:23), and was providentially shown "that which is noted in the Scriptures of truth" (Dan. 10:21). He was thus made "wise unto salvation" by faith in the Holy Scriptures (2 Tim. 3:15), as he declares himself in Dan. 9:2: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem."

II. How God Communicates Wisdom and Truth to Man

The following quotation sets forth clearly and scripturally how God communicates wisdom and knowledge to man, and indicates the only way an understanding of the Bible can come to us. Ponder it diligently and prayerfully:

"The scriptural way of getting understanding is sane and rational. 'Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts' (Psa. 119:98-100). The Psalmist got his understanding from God's word, from his 'commandments' and 'testimonies.' God gives wisdom truly, but 'thou through thy commandments hast made me wiser than mine enemies.' '*Through thy precepts I get understanding*' (vs. 104). In exactly the same way Daniel was made wise. He set his heart to get understanding (Dan. 10:12), and he obtained it through information supplied by books (Dan. 9:2). Since understanding is attained by using means to get it, the New Testament exhorts believers to attain it (1 Cor. 14:20; Eph. 5:17). Christ imparted understanding to people by giving them instruction (Matt. 15:10), and complained when his disciples did not understand what he said (Matt. 15:16, 17). Now it is true that God gives understanding as well as faith; but it is by supplying the means to enlighten the mind, namely, his word. And men get what he supplies by giving their minds to attain it, like Daniel; by meditating upon it, like David. We attain to the understanding of any question by giving our minds to it, by studying it, by meditating upon it; and if it refers to the performance of duty, by having a disposition to practice it. The testimony of God—his word—'enlightens the eyes' and 'makes wise'—imparts understanding and wisdom (Psa. 19:7, 8)." The Bible: Its Principles and Texts, pp. 28-29.

III. Why Many "Good People" Seek the Truth in Vain

God gave Daniel knowledge and wisdom (Dan.

1:17; Jas. 1:5), but he went to school three years to procure these blessings of God (Dan. 1:4, 5). "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain" (Isa. 45:19). In view of these words from Jehovah, it perplexes many, after they have learned the truth themselves, why so many "good people" are ignorant of it. They reason that since God has not "spoken in secret," and no one asks without receiving, knocks without response, and seeks without finding (Matt. 7:7, 8); therefore that "good religious people" are in total darkness as regards gospel truth, is to them inexplicable But that many would seek God's word and not find it, is clearly foretold in the Scriptures: ". . . . I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12). And the Savior solemnly declares: "Many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). Strenuous seekers, but not finders! And why are they not able to find God's truth? Why is it hidden from them (Matt. 11:25), and hidden so effectually, that with all their wandering, running to and fro, and seeking, they cannot find it? Why, with all their "goodness," are they left in outer darkness? A divine explanation is given why they do not learn the gospel. God has written great things in his law, but as they are ignorant of the Scriptures (Mark 12:24), these "great things" are "strange things" to them (Hos. 8:12; Acts 17:20). They say, "Lord, Lord," but do not the things which he says; they preach in his name, cast out devils, and boast of being divine healers; they send missionaries to China, abound in works of philanthropy, are devoted to humanitarianism; they do "many wonderful works;" but they do not the will of the Father in heaven: they are so busy doing "wonderful works" they have no time to read and find out what the "will" of the Father is (Matt. 7:21-29). "He hath showed thee, O man, what is good, and what the Lord doth require of thee" (Micah 6:8). Having "showed" us what his requirements are, it is folly to devote ourselves to works of supererogation and to labor at "mighty works" which he has not required (Isa. 1:12). He has put a yoke upon us, admitted; but his yoke is easy, and his burden is light (Matt. 11:28-30): he has imposed commandments upon us, granted; but "his commandments are not grievous" (1 John 5:3). He has required neither thousands of rams, nor ten thousands of rivers of oil, nor the first born (Micah 6:7), nor any other "great thing" (2 Kings 5:13, Jer. 45:5); but he has solemnly avowed that we cannot be brothers and sisters of Christ unless we do the will of the Father in heaven (Matt. 12:50). We must cease from our own works (Heb. 4:10), abandon all "dead works" (Heb. 6:1), and enter into the service of the living God (Heb. 9:14). To be found among the approved at last, and have a right into the city depends, not upon "mighty works" of our fabrication and invention, but upon keeping "his commandments" (Rev. 22:14). God has caused his will to be "written in the volume of the book" (Heb. 10:7), but instead of reading and seeking out "the book of the Lord" (Isa. 34:16), people spend their leisure time in pouring over political newspapers and secular magazines. Good as these people may be morally, they know not the voice of Christ (John 10:4), nor the voices of the prophets (Acts 13:27). They strive in a thousand ways to serve the Lord, but they do not strive lawfully, and therefore God cannot crown them (2 Tim. 2:5). These unlawful strivers are the ones we mistake for "good men." Remember that Christ, the sinless Son of God, refused to be saluted as "good Master" on the ground that God alone is "good" (Matt. 19:15, 17). Christ's repudiation of the title "good" should make us ashamed to use it in reference to men of whom it is said: "'There is none righteous, no, not one: . . .

there is none that doeth good, no, not one" (Rom. 3:10, 12). Christ *emphatically affirms* that "harlots go into the kingdom of God before these "good people;" publicans before pharisees (Matt. 21:28-31; Luke 18:10, 14). Reader, these are serious declarations of truth from the lips of the Son of Man; consider them well.

IV. THE BIBLE AS REVELATION

The word "inspiration" means "a supernatural divine *influence on the prophets, apostles,* or sacred writers, by which they were qualified to communicate moral or religious truth with authority; a miraculous influence which qualifies men to receive and communicate divine truth" (Webster). It appears from this definition that inspiration is an "influence" exerted by one person upon another. The inspirer wields such an "influence" upon the inspired that he is dominated and "moved" to write the will and words of the inspirer (2 Peter 1:19, 20). It is self-evident, therefore, that inspiration requires at least two persons: one to act, and another to be acted upon. The first is the author of the statements spoken or written; the second is merely an amanuensis. The inspirer breathes "with authority" through the organs of the inspired, transmitting to him all his own authority (Matt 10:1, 5, 14, 15 40). Since the inspired writers and speakers wrote and spoke in the name of God and represented him officially, they are called in the margin of Hos. 9:7, and accordantly with the Hebrew text, "men of the spirit," because they were "overshadowed" with the Holy Spirit (Luke 1:35), and "endued" (Greek, "endus") "with power from on high," or "clothed with power," as the Revised Version correctly translates the passage (Luke 24:49). Thus "overshadowed" and "clothed" with "miraculous influence" the sacred penmen spoke and wrote with the "authority" of God. Their own minds and wills were subordinated, and God's asserted (2 Peter 1:19, 20). "They spake not of themselves" (John 11:51). They were neither wiser (Dan. 2:30; 1 Cor. 1:25-29), nor holier than other men (Acts 3:12). But by "the inspiration of the Almighty" (Job 32:8) "the God of heaven" (Dan. 2.28) has revealed his words, mind, and wisdom untainted with "the will of the flesh, and the will of man" (John 1:13; Gen. 41:16). The delectable "waters of life" have been poured out in "earthen vessels" (2 Cor. 4:7). Weak erratic men through whom God spake (Heb. 1:1) are called "earthen" because they are "of the earth, earthy" (1 Cor. 15:47); and "vessels" because they are not the authors and founders of the gospel, but simply instruments, vessels which contain the heavenly treasure, or holy deposit of God. And the philosophy of God working thus through mortal men is to make it evident to all discriminating minds that "the excellency of the power may be seen to be of God, and not of us" (2 Cor. 4:7). Therefore the Scriptures are "in truth the word of God" (1 Thess. 2:13), "not in word only, but also in power, and the Holy Spirit" (1 Thess. 1:5; Rom. 1:16). "All Scripture is given by inspiration of God" (2 Tim. 3:16) in such an absolute sense that the divine writers could not reverse the statements *God "moved" them to make, try as they* would. When the spirit of God came upon Balaam (Num. 24:2), although the prophet was a wicked man (2 Peter 2:15), yet he was put under the restraining "influence" of God completely: "Only the word that I shall speak unto thee, that thou shalt speak;" "I have received a commandment to bless, and he hath blessed; and I cannot reverse it" (Num. 22:35; 23:20). In no instance did the inspiration of God permit the minds of Bible writers to assert themselves (Num. 16:28; 2 Cor. 10:4, 5). The Bible reveals God's mind, God's will, God's wisdom, and God's words.

Robt. G. Huggins.

continued

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The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis, Missouri

"THINK ON THESE THINGS"

"LET US not love in word, neither with the tongue, but in deed and ruth" (1 John 3:17, 18).

"If a brother or sister be naked and n lack of daily food, and one of you say, Go in peace: be ye warmed and filled, and yet ye give them not the things needful to the body, what doth it profit?" (James 2:15-16).

It was because of some that have been thinking of these Scriptures and had sent in donations that the National Bereans were able to send a little cheer into a few homes before and at Christmas time by way of postman and personal calls.

I know you will be pleased to read some of the replies:

"I wish I could take you by the hand and say God bless you and God bless the church."

"This new Berean relief department is a noble move and should be endorsed by all God's workers."

"I thank the dear Lord for his goodness for putting into the hearts of his dear children for remembering me. God will surely bless you."

"I surely thank the Bereans for the money you sent me. The children had a nice Christmas."

I wish to make special mention of the donations from the Iowa Bereans, the Muretown, Va., the Timpus, Colo., and Aurora, Ill., Bereans, and also from individuals.

And now are we to stop here? Paul teaches we are to always do the things that are pleasing to God, and is this work just among Bereans? No; all who have a desire to serve God and keep his commandments have part in it.

We are making a special effort to find the worthy ones who are in need and, as has been stated before, help them in a way that is approved of God.

Show therefore the proof of your love and help us to meet some of the worthy appeals that we have now. Do not put it off.

Mrs. Orpha Sanford,
National Berean Relief Comm.

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Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping to defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

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Sisters' Society	15.00
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B. F. Smith	5.00
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Francis Chapman	3.00
Bella Keith	2.00
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Mrs. T. Pascoe	7.50
Mr. & Mrs. A. J. R[illegible]lds	9.00
Mr. & Mrs. R. Pascoe	10.50
Mrs. Fannie Mitchell	10.00

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"It Is Finished"

WHEN JESUS had poured out his life blood on the cross, he said: "It is finished," and bowed his head and expired. What was it that was then finished?

Jesus, the Lamb without blemish, had been selected (Matt. 3:13-15) and kept until the fourth symbolic day, actual time about 3½ years, proclaiming "the gospel of the Kingdom of God;" ambassadors for the further preaching of the word had been selected; the blood sacrifice had been made; which sacrificial blood was accepted of the Father as the blood of the everlasting covenant by which the promises or covenants made with the fathers had been confirmed (Rom 15. 8), and through which resurrection and eternal life should obtain. That part of the work of redemption was finished. There remained yet to be taken out a people for his name, the establishment of the Kingdom of God, the peaceful millennial reign, and the final filling of the earth with the glory of God.

Jesus was raised from the dead, ascended to heaven, and is there abiding the time when the Father will send him (Acts 3:20,21) to complete the work that will fill the earth with th glory of the Lord (Numbers 14:21) because the earth will be inhabite by a glorified throng, redeemed by th blood of the Lamb.

May it be ours to be fellow-partal ers.

S. T. Blessin

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One copy	Three cents
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Robt. G. Huggins, 10623 Lee Avenue,
Cleveland, Ohio

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GOD'S WORSHIP BEGRUDGED

After many successive plagues Pharoah agreed first that Israel might sacrifice to God "in the land," but not in the wilderness; then that they might go into "the wilderness," but not far; then that the men might go, but not the women and children; then finally, that the women and children, but not the flocks (Ex. 8:25,28; 10:24). The world prescribes limits to the service we should pay to God, and slowly, begrudgingly, and reluctantly concedes to us the right to worship God at all

Robt. G. Huggins.

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Editorial

A New Pope

CARDINAL ACHILLE Ratti, Archbishop of Milan, has been elected pontiff to succeed Benedict XV. He has taken the name of Pius XI. The new head of the Roman Church was born in Desio, Italy, March 31,1857. It will be noted that he was about 12 years of age when the temporal power was lost by the church in 1868-70. How wonderfully and rapidly have the prophecies relating to the closing scenes of human dominion on earth, been fulfilled since that date, which makes an epoch in the working out of God's purpose in the earth. The period of the taking away of the temporal power in 1870 until the the man of sin shall be no more, and the earth shall no longer be cursed by human mismanagment is undoubtedly the time referred to by Daniel as "the time of the end" Shortly after this date the eyes of God's ancient people began to turn longingly toward that land which by God's decree had been desolate for 1800 years.

There began to be awakened a sentiment in favor of returning to the land of their father's sepulchres. It seemed a forlorn hope at first, a shaking of dry bones, but as time advanced the bones came closer together and organization slowly but surely took the place of disunion. The Zionist movement was fully born, and the spirit began to come again into the bones that had been buried in the graveyard of the nations for centuries.

The desire to return to that land of hallowed memories was quickened by *terrible* persecutions that took place during this period in Russia and elsewhere. But how was it to be accomplished? The desolater was apparently *impregnably established* in the land; the Russian autocracy held them helpless in its despotic grip. They were hated by all men and the laughing stock of the nations. The hopelessness of the situation caused some of the Jewish leaders to seek some other haven of rest than their own beloved Palestine. From a natural point of view the whole thing seemed foolish. But how is it today?

The situation is completely changed, and God's ancient people are actually in their own land, the deselater has been driven out, the north power that held them prisoners has been

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broken for the present, and the shackles of terror and persecution have been broken from the wrists of those whom God has decreed shall go up and dwell in the land of unwalled villages. He has said to the north, "Give up"; and though a revolution was necessary with its bloodshed and famine and chaos to compel them to do so, God's decree has been carried out.

In addition to this the drying up of the great Euphrates (the Turkish power) has been practically completed; the unclean spirits like frogs have been at work gathering the nations together for the war of the great day of God Almighty; and although it required a world war to unify them God's purpose has been accomplished, and we see the nations organized in such a way that when war breaks out again, as it will when God is ready to bring them up to Armageddon, all nations will be involved. The League of Nations and the Disarmament Conference are but God's means of holding the nations together until he is ready to bring them up to the valley of Jehoshephat to pour out his judgments upon them and supplant their power and bring to an end the era of misrule, and place at the helm of human affairs the Prince of Peace. And so we see at present God setting the stage for the final act in the great drama. We are now as it were between the acts. The actors are being placed in position and retained for the part they are to perform in the great climax. Eeidently Pope Benedict XV was not the one the great Stage Master had chosen for the last act. It is possible the new pope is the one who will take the part of the head of the man of sin when he is destroyed by the brightness of the King of kings and Lord of lords. And while we are awaiting the final act, the people thinking the affair at an end are lulling themselves to sleep with the cry of peace, peace. But the League of Nations and the Disarmament Conference, and the great clamor for world peace, has beguiled them into a false security.

In a little while the stage setting will be finished, up will go the curtain, and all the machinery of war will be in motion again, and a carnage such as the world has never dreamed of will stagger and sicken the world's inhabitants. Before the world receives this fatal shock, a message will come to you and I to meet the great Generalissimo, who will direct the battle. Are we ready for that call? Like the silent shades of evening the time of the great event steals upon us; are we preparing faithfully for the part that we have to play? The time of preparation is almost over; the night is far spent, the day is at hand. Let us spend the little time that is left in intensive preparation that we may honestly say, "I have done what I could," and when our King shall come will follow him through the gates into the city of eternal joy.

Cleveland Miscellanies

Sister Condon, of California, now meets with us.

The Restitution has changed management and publishers. This change explains why it is a little late this this month

Sister Ada Ashute, of Syracuse, New York, returns thanks to those who have ministered to her in need. The baby, a girl, was born Feb. 17th. Mother and father are both reported as "doing fine."

Bible Lesson Two entitled "The Abrahamic and Davidian Covenants" has just been published by The Fellow Helpers. These Helpers are helpers indeed. Although few in membership they have published twelve "Bible Lessons on First Principles," and are now reprinting the second edition; they have caused these lessons, whole or in part, to be published in various papers in various states in this country and abroad. Thus they have the honor of being the authors of the strongest and most wide spread propaganda of truth that functions in the last days. The price of the lesson just published is the same as the others—one copy three cents.

Robt. G. Huggins.

Ecclesial Communication

"They Spake Often One To Another"---Malachi 3: 16

DEAR RESTITUTION:

YOU BEAR the same name as an old and very dear friend: and I do hope I may get well acquainted with you if our lives are spared. Just now you seem a little strange to me. The dear old paper whose name you bear and myself came into life in the same year (over half a century ago). If I could look back over the years now gone and could see where I had built up and encouraged and brought joy and light to even two or three as you have been to thousands, how I would rejoice in so little a work for the Master we both serve. God grant that in the future, as in the past, you may be wholly sanctified and consecrated to the service of God. And God forbid you may ever be a medium through which men or women glorify themselves.

I am so glad that those who are preparing you for us are awake to the truth, that long drawn out articles on any subject lose their interest, and that discussions on non-essentials should never find space in your columns. Space is too limited and time so long to wait between your visits, that only that which edifies, builds up and strengthens the household should be allowed room. We are isolated (and it is the *majority who are thus* placed) need words of love from our brethren. We want more of the love and care of our Father told to us, more of the meekness of our Redeemer *made manifest*. These things lift us up and give us renewed strength to go on in the way. They make us to feel that though not visible to our eyes because of the many miles that separate us, we have a little company of chosen ones going with us. This, Dear Restitution, to my humble understanding seems to be the primary object of a "church of God" paper. We surely must let the light of the gospel shine out to others through its

pages in few and simple words that all persons can undersand. Jesus first command to the converted Peter was "strengthen thy brethren" (Luke 22: 32). The first command given to Peter after the Lord's resurrection that we have recorded is, "Feed my sheep." To all the elders in the primitive church was given the command, "Feed the flock of God" (I Pet. 5:2). A command given to every member of the body of Christ is to do good to all men, but especially to the household of faith (Gal. 6:10). Now lest I fall into the habit I condemn, of making this letter too long I will close. God preserve and keep thee, Dear Restitution, in his service until he shall come, and may these words, "well done, good and faithful servant," be spoken of thee.

Flora A. Knapp.

His Covenant: Article One

HE HATH remembered his covenant forever, the word which he commanded to a thousand generations, which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

"He hath given meat to them that fear him, he will be ever mindful of his covenant."

More than four thousand years have elapsed since that covenant was made with Abraham, *and God has as yet* given him no inheritance in it, no-not so much as to set his foot on, yet he promised that he would give it to him when as yet he had no child (Acts 7: 5). That promise will be kept, because God not only promised but is "willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed by an oath, that by two immutable things, in which it was impossible for God to lie we might have a strong consolation who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail" (Heb 6:17-19).

Count a generation at forty years and a thousand multiplied by forty equals forty thousand years! Then that word "everlasting" let it stretch on and on beyond the thousand generations, and see if you can grasp what God meant when he said: "By the mouth of David he hath remembered his covenant to a thousand generations, hath confirmed the same unto Jacob for a law, and unto Israel for an everlasting covenant." We can say no more than this it is as enduring as the life of God. It can never be broken or set aside.

But Abrahams "sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." For "he desired a better country, that is, an heavenly," and "looked for a city whose builder and maker is God."

Not until he bought "the field and the cave which was therein," of Ephron the Hittite did he have a place to bury his Sarah, the princess, the mother of nations and of kings.

And there in the cave of the field of Machpela before Mamri, the same is Hebron in the land of Canaan, Abraham too was buried by his sons Isaac and Ishmael (Hebron being twenty Roman miles south of Jerusalem, and the same distance north of Beersheba).

Isaac too was buried by Jacob and Esau, his sons. And Jacob was borne from Egypt up to Canaan to be buried in the grave he had digged for himself in that same cave of Machpela where Abraham and Sarah, Isaac and Rebekah and Leah were sleeping (Gen. 49:29,30; 50:5).

And Joseph gave commandment that when the time came for God to visit them they should "carry up his bones hence." So Joseph was embalmed and put in a coffin in Egypt., and was carried through all the long journey back to Shechem to be laid to rest in the parcel of ground that Jacob had bought of the sons of Hamor, the father of Shechem, and had bequeathed to him (Shechem being twenty-seven miles north of Jerusalem, about a mile from Jacob's well, and in the vicinity of Mt. Ebal and Mt. Gerizim).

"For the birthright was Joseph's, and holding that, gave him one portion above his brethren," and two tribes instead of one, these tribes to be dominant tribes, the birthright passing from him to them and with it all the super- eminent blessings of land and sea that God, through Jacob, had pronounced upon his head, the name Israel being given especially to Ephraim and Manasseh.

But why were the fathers so anxious to be buried in the land of promise? Because of their faith. Holding the title spots where they were buried they held by faith the whole of the land for themselves and their afterseed who, like Abraham, would "look forward to the day of Christ and be glad," and whose anchor, like ours, would "enter into that within the vail. It was "the day of Christ" that would give them the land for an everlasting possession, for that "day" would bring the resurrection and immortal life and glory (Acts 26:7,8). "He hath remembered his holy covenant forever."

Stephen said the time of the promise drew nigh, even in the closing days of the life of Joseph, but that "time of the promise" was only to be the beginning of the fulfilment, that possession of the land of Canaan only a temporal and typical one though doubtless the children of Israel thot when they had crossed the Jordan, had conquered the Canaanites and had settled themselves in their landed estates, that the time of remembrance had come; but it had not. The times of the judges, with their sinning and their wars, must come and go. The wars of Saul and of David must be fought and the peaceful reign of Solomon be ushered in. And as his kingdom must have embraced nearly all the lands deeded by our heavenly Father to Abraham, we cannot blame the chosen people if they thought that now, what God had promised of old was surely being fulfilled. For "Judah and Israel were many, as the sand which is by the sea in multitude. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt . . . . for he had dominion over all the region on this side the river . . . . And Judah and Israel dwelt safely, every man under his fig tree" (1 Kings 5:21;24:25). But no, Solomon was but the typical king, and his reign of peace but the typical reign of a King greater and stronger than he who would possess and dominate not only the Holy Land, but all the lands under the canopy of heaven (Psa. 72:8,11), and whose life would have no end (Psa. 21:14), and in whose days the wicked would be destroyed from among men (Psa. 21:10). And "all the ends of the earth would remember and turn unto the Lord and all the kindreds of the nations worship before him (Psa. 22:27), and when Abraham himself and Isaac and Jacob, shall indeed and in truth be made possessors of the land, and "heirs of the world"

"HE HATH REMEMBERED HIS COVENANT"

It was but to further his plan that Israel under Rehoboam was suffered to secede from Judah, for he said plainly when Judah was making preparation to force Israel back to her allegiance to Rehoboam, "This thing is from ME." The division had come, and it must stand until the set time was reached for "the two sticks" to be again reunited as foretold later by the propnet Ezekiel (Ezek. 37).

The fall of Samaria and the captivity of Israel must come: Judah too, must go into captivity, must be cured of her idolatry, must return to her own land and stand as a nation until the long predicted Messiah has come, has fulfilled his mission and has gone to the Father. Then Judah too must be overthrown and the land of the covenant be left desolate to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

For the chosen people were but strangers and sojourners in the land of promise in their first occupancy of it. They were to possess it but "a little while" (Isa. 63:18); only until the law, as a schoolmaster, had brought them to Christ he who alone could bring about the fulfilment of the Abrahamic covenant.

S. Roxana Wince.

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

So many questions are being sent to the Editor of this column that there is not room to deal with them all separately in our limited space. It may be necessary to group those that are of a similar character together and deal with them collectively. Some may desire an answer by private correspondence. While this entails a great deal of labor on the part of the editor, he has expressed his willingness to comply with such requests as far as possible. The fact that the names of those asking questions are not published should take away timidity on the part of any to have their questions and answers published. If, however, private answers are desired, kindly state so in correspondence. It is our desire that this column shall be a real help to those who are honestly puzzled or perplexed over problems that present themselves in the daily reading and meditation of the word of God.—W. H. BROWN.

DID GOD FOREKNOW ADAM'S SIN ?

THERE IS no definite statement in Scripture specifically declaring either way, but from what is revealed we believe he did.

By Acts 15:18 we find that God knows all his works, and by Hebrews 13:20-21 that the shed blood of Christ is part of his work. Hence we conclude that he foreordained the shedding of Christ's blood before sin entered which the following Scriptures seem to us to confirm; 1Pet. 1:19, 20; 2 Tim. 1:9:-10; Rev. 13:8.

Then, such as Eph. 1:4:11; 3:9; Col. 1:16-17; Heb. 1:2 and Titus 1: 2, 3 show this foreknown purpose declared in 2 Tim. 1:9 as centering in Christ, whose shed blood is by above Scriptures declared to be part of the purpose.

Then by Isa. 46:10; Titus 1:3 and 1 Pet. 1:20 we have the idea of the idea of the revelation of this pre-eoinian purpose, the last two Scriptures showing the purpose manifested or brought visibly into being at the first advent of Messiah, and the first Scripture showing a revelation of the purpose even earlier than that just as the manifestation of Christ at Titus 1:3 and 1 Pet. 1:20 was a subject of revelation in prophecy, even as early as the first words of the Bible.

For the first three words of Moses foreshadow the new beginning (Mark 1:1). For by Col. 1 the physical creation was a representation of the new creation of which Christ is head. Then the first creative act of Jehovah, light (Gen. 1:3), is a shadow of his Son, (John 8:12), the beginning of the new creation of God. The sun, moon and stars were created on the fourth day. Agreeable to this foreshadowing purpose. Jesus was born the fourth thousand year after Adam.

There are thus many types or symbolic representations of Christ and his work before man and before sin entered. Gen. 1:26, 28, the creaation of man and woman, represents the second Adam, also "the image of God" (Col. 1:15) as was Adam; the first ruling animals in type of the second ruling the nations. The first having a helpmeet sitting with him on his ruling seat, the second having his queen with him on his throne, This accords with Eph, 1:4,

The first was put in a deep sleep while material was taken from his side to make his helpmeet; the second Adam's deep sleep was on Calvary and then agreeable to type, blood and water flowed from his side to prepare his bride. The type is evident. Then God foreknew sin was coming, for this all happened in type with Adam before he sinned,

Thus is illustrated again the revelation of the eonian purpose, as declared in Titus 1:3 and 1 Pet. 1:20, for light, Adam in God's image, and his wounded side, were all revelations in works, of the divine forknown purpose, before sin came.

The particular evidence which generally seems against this foreknowledge is that God commanded Adam not to eat. At first sight this seems to be such evidence. It is reasoned, why would God give a law if he did not intend it to be observed ? But the same difficulty is observed under explanation in such as John 4:16-19 and 6:5, 6. The answer to the above question depends on the divine purpose of law. If we take the attitude that law is designed to give us righteousness by our own works then we shall argue that God's purpose did not include Christ and his blood to give righteousnes and life to Adam and his race by faith and argue that he did not foreknow. But if we gain the purpose of law as he declares it in Rom. 3:19-20 and 5:20, and as it is explained in John 6:6, and illustrated in John 4:16-19, then we see Adam under the law with a view to seeing himself helpless, that pride in works may yield glory to God and his love and grace. Works boast in self, which is pride. Faith glories in grace, which is pleasing to God and better all around, for us, as well.

Thus we see why a tree of knowledge of sin was placed in Adam' reach, why the serpent was admitte to he garden, and why the Holy Spiri led the second Adam into the sam three-fold trial by the same tempter.

This question involves the deepes and hardest problems that can be contemplated. The entrance and the continued existence of evil into the domain of an all-wise, all powerful Being, perfect in his love, to frail children of dust thus subjected to it is the most stupendous and trying problem for faith, and because many fail to find a Beneficent Father behind the scenes they refuse to believe or surrender their trust under trial.

In misery, agony, and tears, each succeeding generation moans, "Why ?" No answer satisfies unless it be in harmony with divine omniscience, omnipotence, and perfect love.

J. W. Williams.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio.

NEXT SUNDAY

Mr. Speeds will clean his auto,
Mr. Spurs will groom his horse,
Mr. Gadds will go to Coney,
With the little Gadds, of course.
Mr. Flite will put carbolic
On his homing pigeon perch,
Mr. Weeds will mow his bluegrass,
Mr. Jones will go to church.

Mr. Hett will test his furnace,
Mr. Feete will mend a chair,
Mrs. Feete will soak her bunion,
Mrs. Hett will wash her hair.
Miss De Spill, with iron and cleaner,
Will remove a coffee smirch,
Miss McBird will practice trilling,
Mrs. Brown will go to church,

Mr. Cleek will drive a golf ball,
Mr. Tiller steer his boat,
Mr Popper on his cycle
Round and round the state will mote,
Mr. Swatt will watch a ball game,
Mr. Stake and son will search
Through the busky wood for mushrooms,
Mr. Wilks will go to church.

Do you ask me what's the matter ?
Do you wonder what is wrong,
When the nation turns from worship,

Sermon, prayer and sacred song
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To a cushioned pew in church?

Reader, well I know the answer,
But if I should speak aloud,
What I think's the real reason,
It would queer me with the crowd.
You'll be popular, dear reader,
When you wield the critic's birch.
You'll be safely in the fashion
If you blame things on the church. -
Selected.

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THE BIBLE

THIS BOOK contains the mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Christ is its grand subject, our good its design, our glory its end. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents!

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QUESTIONS Fourth Set

1. Which of the apostles had a house in Capernaum?

2. What three things did Simon fail to give his guests?

3. In the Psalms where do we read of grass growing on the roofs of houses?

4. Where do we read in Old Testament times of people making a hiding place of a roof?

5. Where do we read of a king walking there?

6. Where do we read of a king and a prophet walking there?

7. Where do we read of an apostle praying there?

8. Where in the law were the Jews commanded to put a guard round the roof to prevent anyone falling down therefrom?

9. Was Moses ever leprous?

10. What relation of his was also leprous for a time?

ANSWERS Second Set

1. Yes (Heb. 3:1).
2. Night (Mark 4:35).
3. Matt. 14:24.
4. Jonah (Jonah 1:5).
5. Luke 7:37; 11:37.
6. Matt. 15:2; Mark 7:2.
7. Genesis 14:20.
8. Levi (Mark 2:14; Luke 5:27).
9. Cana (John 2:11).
10. Moses (Ex. 34:28): Elijah (1 Ki. 19:8).

Answers to the third set were received from Hazel Titus, Letcher, S. D.; Opal Robbins, Riviera, Texas; Susan Keith, Dorothy Neill, Fanny Keith, and Frank Titman, of Cleveland; Zola Stedman, Cambridge, Neb.

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"JUST FOR ME"

"I AM always so glad when mother gets a letter from father," said a little girl gleefully, "for he always prints something at the bottom just for me. He knows I can't read ink writing, so he prints them out so I can read them for myself and know he has not forgotten me."

Can any real child of God read the Bible carefully without saying in his heart many times, "The good Father wrote those lines just for me"? The Bible is a bold Book and it takes up courageously the greatest problems that men can face—life and death. Much of its language is symbolical and it gives every evidence of having been written by an infinitely wiser mind than man's. But again and again as we read it we instinctively say: "Why, that is just what I want! I can easily understand that. It must have been written just for me." It is the one book of the world that has something in it for all of us.

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When we pray to be delivered from temptation we must not forget that much of the deliverance is put in our own power.

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SIX SIXTEENS:

The creed (Matt. 16:16).
The commission (Mark 16:16).
The baptism (Matt. 3:16; Mark 16:16).
The communion (1 Cor. 10:16).
The name (1 Peter 4:16).
The second coming (1 Thess. 4:16).

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GRATITUDE, LOYALTY

LET BY-gones be by-gones. Don't hold to anything that will not help you Godward. Remember you once pledged your allegiance to heaven's King, and the record of that pledge is in his possession. He is expecting loyalty on your part, and you can satisfy his expectation. To ignore his claims would be the basest ingratitude after all he has done for you. Always keep the same sincerity and child-like confidence in Christ that you possessed when first entering his service. Such an effort will solve all the problems of your daily conduct and your life will mean more than unrelated respectability. Remember that multitudes of people who are aiming to be respectable are not religious. Show the world that you are daily growing out of the childhood of your Christian life into the glory of manhood and womanhood. Have courage to cancel from your catalogue of activities whatever tends to lessen your regard for the Lord's Book, the Lord's Day, and the Lord's House. Don't let up in your Christian activities for your safety lies in everlastingly keeping at it. Remember that the legacy of a good example is far more valuable to your loved ones than a legacy of bonds, stocks, or money. Dare to be an out and out Christian, and don't forget that the time is short and the King's business requires haste.

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We cannot beg, buy, or borrow happiness. We can only draw on the supply we have within us.

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Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.

Evangelist Report

October, 1921

Sermons	21
Money received	$51.22
Expense	$21.30
Baptized	3

REMARKS

WHEN I reported for September, I was engaged in a meeting at Gifford Iowa, being called there to preach Sister Anderson's funeral, and while there gave them a few meetings. So we started at Beaman; but the people there are so well entrenched behind their orthodox breastworks, so could not dislodge them. So we went to Gifford twenty miles west. The brethren hired a hall and sent out the word, and they began coming from three towns around, and filled the hall. It has been some time since I have had such an attendance and such marked interest. As I have before reported, this is my old home, and they were just finishing a new school house, on the very spot where the *old stone school house stood*, where I went to school when a boy. In my audience I saw some faces that I used to associate with in my boyhood days.

The interest grew to the end of the meeting. Owing to the threatened rail road strike I closed with a promise to return. I saw many familiar spots but so many faces were absent. Just a few of the older people are left, and the sad thought is, how many, if any, will be called in the morning of the resurrection. The evening after we closed the meeting, the church met and decided to start Sunday School again.

On the 13th we went to the Iowa river where C. N. Anderson and Oscar Nichols were buried by baptism. This completed the Anderson family. Three years ago when Wife and I were visiting there; we held a few meetings at the *home of my* wife's mother, and R. E. Anderson came and was greatly interested from the beginning, and at the close of the meeting, he with six others were baptized. Brother Anderson has been a student from the start, and has called me from time to time, till all his family were baptized. *This should teach us* all a very important lesson indeed. What I have done in the work, and am accomplishing, has been done by untiring effort, and we could all show forth good works if we would get filled with zeal and the proper spirit and work as the Lord expects. Let each one think it over for himself, and ask the question, If the Lord should come now, could he say, Well done good and faithful servant?

Dear reader, it means more I fear than we realize. I believe most of the church have the doctrine straight enough to be approved, but have we honored the faith by our works? Let us then every one put forth our best efforts. Every sign indicates that we are fast approaching the end, and a great responsibility is resting upon *the Church*. The Church has always had the responsibility of carrying the gospel to the world, and to keep themselves unspotted from the world, and now an added responsibility comes to keep the church from

falling away in these times of trouble and deceit, that we see on every hand. Paul realized that in the end, that the tendency to indifference would be the rule.

When he said, "Forsake not the assembling of yourselves together, and all the more, as we see the day approaching," why did he say "all the more," if he did not know the evil would be greater? Notwithstanding this, some will fall away, forgetting what Paul and others have said. And if we should ask why, in the face of this admonition, it would be difficult to answer. The main thing is to not allow ourselves be discouraged, because of evil doers. Let every one strive to be an overcomer, and be one of those to hear the "well done."

Almus Adams.

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Obituary

Death in Adam; Life in Christ

AT NEW YORK City, N. Y., on Thrsday, December 15, 1921, Brother William Rennie, late of West New Brighton, Staten Island, laid down life's burdens to await the coming of the Lord.

Brother Rennie was born in Cumbernaud, Scotland, May 14, 1846, coming to this country in 1874 for the Glasgow, Port Washington Iron and Coal Co., in Port Washington, Ohio, where he united with the Church of God, and baptized over a hundred members. He had the pleasure of baptizing his eight sons and two daughters.

He was a devoted loyal and whole hearted follower of the Master. His greatest delight was to talk on the topics of the Bible, having written many pamphlets on different subjects, just finishing his last book on "Our Faith" two weeks before he was taken sick.

His death came unexpected to his family. He was taken sick Friday evening, and on Monday evening was taken to the hospital to be exrayed. An operation followed on Wednesday morning at ten o'clock, after which he was somewhat relieved of the great suffering, but the heart was too weak to stand the shock of the operation. He was conscious to the end, telling his two sons John and Ronald to go home to their families, as he wished to sleep. They waited until he fell asleep to awaken at the last call of the Master who shall bestow life eternal.

Funeral services were held at his daughter's home, where he made his home.

Loved ones who sleep in death's cold embrace,
Waiting in hope shall see his dear face;
When they shall awake from death and the grave,
Rise shouting "Victory to save."
Yes, he is coming, coming this way;
Surely he's coming, 'tis most break of day;
Watching and waiting, life work all done,
Yes, he is coming, 'tis most break of day.

Agnes Rennie Dougherty.

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MRS. MILDRED Donaldson Corliss, daughter of John D. and Jessie W. Donaldson, fell asleep in Christ Monday, Dec. 12, 1921. Sister Corliss was twenty-six years of age, and was baptized into the saving name of Christ in June, 1917. During her short probation she has kept the faith and maintained an active interest in the truth. The testimony of all who knew her is: that she was a follower of Christ, not merely in word but in deed.

She leaves to mourn her loss Louis E. Corliss, her husband, her sister Jessie W. Donaldson, her mother, in addition to relatives on both sides of the family, and a host of admiring friends. The Editor of "The Restitution" was called upon to speak some appropriate words before she was laid to rest to await the glorious day of resurrection, reunion, and life for ever more. William H. Brown.

Sufferings, Perfection

FOR IN that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:18). "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 8, 9).

The best definition of the word "perfect,' from a scriptural view (and this should be the only view) is: to finish · to complete. This seems to be the thought oh Jesus in Luke 14 26-35. Read it and note the severe terms laid down before Chri [illegible] l recognize us as one of his discip[illegible]

Jesus claimed to be the Son of [illegible]d. In proof of this he said, as recorded by John: "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." The same writer also records these words of Jesus, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated me and my Father."

Who are those that hated Jesus? None other than his very own. "He came unto his own, and his own received him not". These constitute "the World" that hated and persecuted him and his faithful followers (John 15:17-23). It was not the Roman or Pagan World. It was then, and is to-day, the great religious world and even those claiming and professing to be his friends. Peter, upon the "day of Pentecost," declared: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know, him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.'

David saw all this by inspiration when he wrote Psalms 22. He says: "They pierced my hands and my feet." Who are "They"? Zechariah tells us: "And shall say unto him, What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends." Surely Jesus had these words of the prophet in mind when he uttered the memorable words recorded by Matt.10:32-42. And a man's foes shall be they of his own household.

A foe! Who is a foe? Simply one who is an enemy; an adversary. Peter makes this clear for us: "Be sober, be vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

But suppose we ignore Peter's counsel to resist; then what happens? Then we cease to be counted by God among those of whom Paul says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

Paul, did you do this? Listen to his own words, and his life and writings prove them to be true: "And now, behold, I go bound in the spirit, unto Jerusalem (among his own countrymen and kinsmen), not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now (pathetic words) behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Did Paul become perfect like his Master and great example? Did he, like Christ, finish his course through affliction and suffering Listen as he is about to throw off his mantle, the same to be taken up and worn by his spiritual son Timothy: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (How? See margin, "fufill," and 1 Tim. 4:9-16.) "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righeousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Beloved, what think ye caused Christ the greatest sufferings? First, it seems to me, it was slander. What is slander? False reports maliciously uttered. His own brought about his death through the terrible charge of blasphemy or language uttered impiously uttered against God (John 10: 24-39; Matt. 26:59-65). Slander is a cruel weapon. Jesus was familiar with the Psalms. Probably as he stood before the high priest he recalled the thirty-first Psalm, especially verses 11-14.

Beloved, are we as brethren of the church of God free from the charge of slandering our brethren? It caused anguish and suffering in the soul of the gentle Jesus, who never resented it or even sought vindication. Brethren, is there in our hearts a root of bitterness springing up, which troubles us, causing us to show a spirit or desire "to get even with" a sister or brother? If so, this will lead to the spirit of hatred, and that ends in death.

In the second place, it seems to me Jesus felt most keenly being forsaken especially by those who professed to be his friends. This, beloved, cuts deep. Jesus told his disciples a few hours before his death, that "the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone.

When the multitude came out armed to take him as though he was a thief or a murderer, "Then all the disciples forsook him and fled." When our hearts are burdened and our spirits are depressed, what a yearning for sympathy fills our souls! To whom do we turn for comfort and solace? Fortunately to those whom we love most and are closest to us but if we are met with coldness and resentment, how deeply it wounds! This was Jesus' bitterest experience. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."

Who can *read Matt.* 26:37-45 without feeling his whole being moved in love and sympathy towards Jesus; and yet those whom he loved most slept during the moments of his greatest mental agony.

How we should rejoice that God spared not his only begotten Son! We must pass through the bitter experience that was his, for only by this can we become perfect, or finish our course. Every experience is for our good; it is God's way of judging us. "But when we are judged we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:32).

If we are to become polished jewels then somebody must rub against us. If the world rubs against us it does not polish us, for we quickly withdraw from their company and association; but when those who are of our own household, especially those whom Paul describes as "unto them who are of the household of faith," how different: we cannot shrink from these, for they in common with each other, like their head Jesus, are begotten by the same spirit. So like a professional pugilist clinging to his opponent to avoid punishment, he receives greater punishment because of his closeness to him. Hence as we instinctively cling to those who are dear to us in the truth, when we are apparently being opposed and misunderstood and often misrepresented their rubbing against us seems to be the more severe and hard. But as a lapidary turns the diamond upon his wheel, to bring out the beauty of each *facet, so let us turn to our brethren,* if needs be, the weak sides or unpolished facets of our characters, and then as the mighty emery wheel, its face sprinkled with the dust of other jewels (their experiences and actions towards us) shall rub us under the skillful manipulation of our Great Lapidary, Jesus. The facets of our character, as a precious jewel, will become so refulgent shining out as

traits of character expressed by Paul as "the fruit of the spirit."

Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance study each of these, beloved. Each day, if we let these graces shine forth, others will be so impressed with their beauty, that they too will desire to submit to the same process and become fit jewels for the crown of our Beloved, whom we hope soon to see.

George B. Alldridge.

Confessing Christ

THAT THE confession of Christ is one of the conditions of salvation is evident from Romans 10:9,10, which says: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Let us study the above Scripture carefully, and get its real meaning. First, you will notice that this Scripture requires a belief in Jesus Christ as a condition of salvation. This is in harmony with what Christ says in John 3:14-16: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever lasting life."

Second, confessing with the mouth the one you believe in is another condition to salvation. It is certian that a belief in Christ precedes a confesson of Christ, for the reason that we cannot call on him in whom we do not believe (Rom. 10:14).

Another fact certain is that this is to be a real heart work, to be acceptable with God (Rom. 10:9; Acts 8:37). If the ninner does not really believe in Christ, and makes a confession, and is baptized upon this confession it is not acceptable with God: for this must be founded upon a real belief in Christ, not just merely a confession with the mouth without a belief.

There is another fact certain, if we believe in a false Christ with the heart then we confess a false Christ with our mouth, for it is evident that in our heart we confess the Christ we believe in. Do you believe that God would accept the confession of a false Christ instead of the true Christ? I am certain that he would not, and still I am certain that many who think that they have confessed Christ have in fact confessed a false Christ. Let us see if this is not true.

You know that people differ as to the real Christ the Son of God. Many good, honest people believe that the real Christ the Son of God, existed before the fleshly Christ came into existence, and that when the fleshly being was put to death on the cross the real Christ deserted the flesh Christ and went off somewhere on a journey. Sometimes they claim that he went to paradise with the thief, and at other times they claim he went to hades and preached to the spirits of the damned; at least per that theory the real Christ escaped the body and went somewhere. In their hearts they confess the Christ that died on the cross; in fact they do not believe that the one that died on the cross was Christ. They do not confess that one in their hearts.

Now it follows that if the Christ such people confess is a false Christ, the confession is false confession, and cannot be acceptable with God; therefore not unto salvation. This is truly a serious proposition inasmuch as our eternal destiny depends upon it.

Now which is the Christ of the Bible? Is it the one that died on Calvary, or the one that escaped death? Which did you confess in your heart, dear reader, before you went down into the waters of baptism and was buried for the remission of sins? Our eternal salvation depends upon it; we cannot afford to be mistaken in this. If you confessed in your heart the Christ that died on the cross and that is not the true Christ, your confession was not unto salvation, for you confessed a false Christ: if you confessed in your heart the Christ that died, and that was not the true Christ then it follows that it was not unto salvation; for in your heart you confessed a false Christ. In fact, if the Christ that died on the cross was the real Christ no such a Christ as the one advocated by people, the Christ that never died, existed. People who believe in the Christ that did not die claim that the fleshly being was Jesus the son of Mary, and the immortal Christ was the son of God. Let us see if this is true. John says: "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son." (1 John 2:22). It won't do to take the position that Christ is one being and Jesus another; it makes us a liar if we do this.

The Christ that we must believe in and that we must confess with our mouth in order to be saved, is the one made of a woman (Gal. 4:4), the one that died on the cross, and was raised the third day according to the Scriptures (1 Cor. 15:14). This one is the Son of God (Gal. 4:4; Lk. 1:31,32). The Son of Mary that was called Jesus is the Son of the Highest (God), and to deny the true Christ, and to believe in and confess another Christ is to believe in and confess a false Christ, and will not be accepted of God: for it makes you anti-Christ (1 John 2:22).

You must believe in the Christ that died. Paul says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved" Rom. 10:9). You must believe with your heart in the one God who raised him from the dead, and confess that one with your mouth to be saved. Why? Because the one that died on the cross was raised from the dead is the only begotten Son of God in whom we trust and believe to be saved.

John R. Fiske, Jr.

* * *

We must be as careful to keep friends as to make them.

THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

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Jesus The Christ: Trinitarinism Exposed

Pre-existence Shown to be Unscriptural

THE SCRIPTURES abundantly testify that Jehovah, the self-existing Diety, the Creator and sustainer of all things, is one Yahweh.

Moses, at the burning bush, met the angel (Exod. 3:2; Acts 7:20), the specially commissioned and personal representative of Jehovah, who told Moses that he would send him to Egypt to deliver his people from the Egyptian bondage. Moses inquired what name he should give. The answer, as rendered in King James' Version, was: "I am that I am." This translation is not the correct one. The Hebrew word "Ehyeh" is first person, future tense. The memorial name communicated to Moses in Hebrew reads, "Ehyeh Asher Ehyeh," which, when correctly translated, is, "I will be who I will be;" teaching the doctrine of God's manifestation: that is, that Diety will manifest himself in and through sons of Adam. The answer then to Moses, as afterward more fully set forth in Scripture, was equivalant to, I will manifest myself in select sons of Adam's race, the first or chief of whom, Jesus the son of Mary, and afterward through brethren of his selection (1 Tim. 3:16; John 1:14).

Jesus was anointed with Holy Spirit at his baptism, by which power he preached the gospel, maintained a perfect character, and offered himself an acceptable sacrifice, on account of which God raised him from the dead and exalted him to the divine nature, *and made or constituted* him the Christ.

Those who believe into him, after their approval at the judgment, will also attain the same, for they shall be like him. He and they will constitute the multitudinous Christ, who will bless the nations, ruling them in righteousness, teaching the gospel that will perfect a number sufficient to fill the earth. Propagation will then cease. Thenceforth the earth will be inhabited by immortal righteous beings, who will glorify God to all eternity (Exod. 3:21; 1 Tim. 3:16; John 14:10; Rom. 8:17; 1 John 3:2; Gal. 3:8,16,29; Rev.

1:9,10; Daniel 7:14,22,27; Luke 20:34-38).

"Jehovah alone is the only original self-existing God, out of whom are all things that exist (1 Cor. 8:6; Acts 14:15; Acts 17:24).

"Hear, O Israel, the Lord our God is one Lord" (Deut. 6:14; Mark 12:29, 32). "There is none other God but one" (1 Cor. 8:4).

"One God and Father of all, who is above all, and through all, and in you all." (Eph. 4:6).

One Christ Jesus anointed, the Son of God by begettal, the Son of Mary by birth.

One Spirit, called Holy Spirit when used in relation to God's plan of salvation.

These three are not required to constitute one God, as taught by Trinitarianism; the Spirit not being a person, but the power of God.

Had Christ existed as a person before Jesus was born, how could the Scriptures truly testify: "These are written that ye might believe that Jesus is the Christ, the Son of God"? (John 20:21).

"Who is a liar but he that denieth that Jesus is the Christ?" (1 John 2:22).

"Whosoever believeth that Jesus is the Christ is born (begotten) of God" (1 John 5:1).

The father begets, the mother brings forth, gives birth. The child is begotten by the male, and is born of the female.

If the Godhead were composed of three separate and distinct persons, each co-equal and co-eternal, as those who teach such a trinity assert, then the Holy Spirit is the father of Jesus, for Gabriel said to Mary, "The Holy Spirit shall come upon thee." But if the Holy Spirit is the power of God, then Jesus is the Son of God, for the angel continued, "The power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be (called) the Son of God" Luke 1:35. See also Matt. 1:20.

In several passages in the Gospel by John the word is personified, because of God's definite purpose and promise to beget a Son. When that Son was born the word of promise (logos) was fulfilled in the person of Jesus. That logos (word of promise) was ever kept in mind of the Father, who caused all things to work together to create a condition, so that when the fulness of time had come Jesus was produced by power direct from heaven; so that when speaking of his origin, Jesus could say, "I came down from heaven." Also Jesus' teaching was in words received direct from heaven, for God the Father, by his Spirit, spoke through him. "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works" (John 14:10). "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise" (John 5:19).

Jesus answered them, and said, "My doctrine is not mine, but his that sent me" (John 7:16). "I have not spoken of myself, but the Father who sent me, he gave me commandment what I should speak" (John 7:16) 'Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know' (Acts 2:22).

"God gave not the spirit by measure unto him" (John 3:34,35). "For it pleased the Father that in him should all fulness dwell." (Col. 1:19).

Jesus because of his exalted parentage and superior training, though subjected to all temptations common to man, being in human nature, was really tempted to do evil. He resisted all such temptations, and passed through life without having committed sin, thus building and maintaining a character well pleasing to the Father. When the time came for him to begin the work assigned to him, he demanded baptism of John, "For thus it becometh us to fulfill all righteousness" (Matt. 3:15).

Being baptized of John, God manifested his approval by bestowing upon him the Spirit in the form of a dove, and a voice saying, "Thou art my beloved Son in whom I am well pleased."

When his mission of proclaiming the gospel of the kingdom was finished, and when he offered himself as a sinless offering, the Lamb of God, God accepted the blood sacrifice as the blood of the everlasting covenant, by which he confirmed the promise made to the fathers (Rom. 15:8). For some of the promises and covenants made with the fathers, see Gen. 12:2,3,7,17. "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20).

Jesus had received of the Father authority to lay down his life, with the assurance that God would restore that life to him again (John 10:18).

More than twenty times it is explicitly stated that God raised Jesus Christ from the dead (Acts 2:32; 10:40; 13:30,34; 17.31; Rom. 4:24; 8:11, and others).

"Ehyeh Asher Ehyeh" is a promise embodying the fundamental plan of salvation; God's manifestation in select ones of Adam's race; and is the spirit theme of prophecy. Jesus taught this when he said, "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me" (John 5:39). To the two disciples on their way to Emmaus he said, "Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:26). That he in his human nature should live the perfect life required by the law, developing a character in which the eternal spirit could manifest and produce God-likeness, resulting in exaltation to the divine nature. The testimony of (the things concerning) Jesus is the spirit of prophecy (Rev. 19:10), in both the Old and New Testaments.

Jesus the Christ has attained the divine nature; and the sons whom he is bringing to glory will be like him, and share with him the glory of the kingdom (Rom. 8:17-23).

If Christ was the begotten Son of God from all eternity, of whom was he begotten? Who was his mother? If Jesus is the Christ, where was Christ before Jesus was born?

Was Jesus divine? He was of divine origin, but of human flesh. The supernatural power and wisdom that he possessed was received direct from the Father when he bestowed on him the Spirit without measure. After his resurrection he ascended to the divine nature, and is an object of worship (John 20:17; Rev.1:16,17).

Jesus himself said, "The Father is the only true God" (*John* 17:3). Paul wrote, "One God the Father, and one Lord Jesus Christ" (1Cor. 8:6).

God cannot be tempted with evil, but Jesus was tempted to do evil in all points like as we are tempted.

Therefore he was not God in his mission as a redeemer (James 1:13,14).

"Why callest thou me good? None good but one, God" (Matt. 19:17), which is equivelant to saying, I am not God. "No man hath seen God at any time" (John 1:18). Jesus was seen of multitudes of men; therefore he was not God. Adam was also of divine origin, but that did not make him divine.

THE SOURCE OF TRINITARIANISM

The doctrine of the trinity was not an article of faith in the early church, but began to be discussed in the second, third and fourth centuries.

In the time of Constantine the Great it had gained a vast foothold in one faction designated as the Holy Catholic Church, and was bitterly opposed by the others which advocated the unity of God, and contended for the faith once delivered to the saints.

In order to induce harmony, Constantine convened the Council of Nice composed of 318 bishops and 2048 other delegates, selecting from both of the opposing parties. After much discussion the Trinitarian party, which was in the majority, formulated and adopted *the Nicene Creed, which is* the basis of the faith to the present time of all who hold the doctrine of the Trinity. The emporer siding with them, or more properly, the majority of the delegates siding with the *emporer*, Trinitarianism became the state of religion, and was sought to be enforced by decrees from the emperor. But these only caused the anti-Catholic party to be more zealous in proclaiming what they regarded as the true Christian faith; even at a loss, in many cases, of property, liberty and even life itself.

Discussions and persecution continued. Theodosious was the first emperor to be *immersed into the doctrine of* the Trinity. As he ascended from the water he dictated a solemn edict proclaiming Trinitarianism to be the true faith, preserved by tradition, and forbidding them to assemble in their places of worship.

(Parenthetically, man-made traditions which make null the word of God Matt. 15:6,9--are usually based on the Platonic theory of the immortality of the soul. The doctrine of the immortality of the soul and of the Trinity are companion dogmas; hand-in-glove associates; foundation and superstruture inter-woven.)

In the year 381 Theodosious convened a council at Constantinople which further elaborated and confirmed the Nicene Creed. In the space of fifteen years he promulgated not less than fifteen severe edicts against heretics; those contending for the oneness of Diety, and for the faith once delivered to the saints.

The only Scripture text having a semblance of three persons in one Godhead is now conceded to be an interpolation, namely, 1 John 5:7. The following footnote is copied from the Emphatic Diaglott: "The received text reads, 'For there are three who bear witness in heaven, the Father, the word, and the Holy Spirit, and these three are one. And there are three that bear witness in the earth.'

"This text concerning the heavenly witnesses is not in any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have lead them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads), by Virgilius Tapensis, a writer of no credit, in the latter end of the fifth century; but by whom forged is of no great moment, as its design must be obvious to all." This verse is omitted in the Revised Version."

From these premises and testimonies, it is very evident that Christendom is astray in its teaching concerning the oneness of God, the personality of the Holy Spirit, and the pre-existence of Christ as a person before the birth of Jesus. That the said pre-existing personal Christ divested himself of knowledge, wisdom, power and personality, and became a foetus in Mary's womb to be developed into a child, and to be born into the world a helpless babe, and grow in stature and wisdom, and in favor with God and man; that when Jesus died on the cross, the Christ forsook the body Jesus, and therefore did not die, hence no need of resurrection, as resurrection pertains only to the dead ones; that all these things affirmed of Jesus Christ only occured to Jesus the mortal man; all of which is contrary to Scripture, as has been abundantly shown.

If Jesus Christ was a dual being, mortal body, immortal soul or spirit, then Christ did not die for our sins.

The sons of Adam being like Jesus Christ in this respect, need no redeemer, savior, lifegiver, for they already possess immortal life. Thus the whole plan of salvation is futile, and no reliance to be placed on God's revelation. Who will say amen to this?

Let us then humbly accept what God has made known to us in his holy word, and strive to conform to its requirements, that we may be among those who will have a right to eat of the tree of life, and enter through the gates into the city: even by the door Christ Jesus. "I am the door; if by me any man enter in he shall be saved" (John 10:9).

S. T. Blessing.

The Two Horned Beast in History

"And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon."

THE OTHER beast referred to is the beast like a leopard of verse one and is by all admitted to be a symbol of the Roman Empire.

But a large majority of Protestant writers hold that the second horned beast represents the papacy. To this idea I cannot subscribe.

1. Because the papacy is not another beast, because it grew on the Roman beast after and among the ten horns, and is a part of the Roman beast as are the other ten horns (Dan. 7:8).

2. He is not the papacy because the papacy arose at least a thousand years before the rise of the two horned beast. And to make this fact clear I will say that the Roman Empire has passed *through three different phases*. Pagan, Christian, and Papal.

The pagan phase ended in the 4th century when Constantine (as the symbolic Michael) put the Roman dragon out of the Roman heaven.

Then commenced the Christian phase of the empire, symbolized by the beast like a leopard (chapter 13: 1). This Christian phase lasted until the rise of the papacy to civil power A. D. 608-610. The advent of the papacy is symbolized in Daniel by the rise of the "little horn" after and among the ten horns (Dan. 7:8). "In this horn were eyes like the eyes of a man and a mouth speaking great things." In Rev. 13:5 the rise of the papacy is symbolized by this mouth being given to the beast. After this to the end the Roman Empire is papal.

As a civil power the papal horn was a "little horn," but not so as an ecclesiastical horn. Now the truth that I want to show is that the 1260 years, symbolically expressed by "forty-two months," belongs to the beast in his papal phase, and after he receives the papal mouth (vss. 5,6). "And he opened his mouth in *blasphemy against* God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them" (vss. 6,7).

Here it is the beast that makes war with the saints, and overcomes them; but in Daniel 7:25 it is the papal horn of whom it is written, "And he shall speak great words against the Most *High, and shall wear out the saints of* the Most High."

Here I perceive the identity of the papal horn and the beast, after the beast receives the papal mouth. The papacy is the last phase of the Roman beast. And now after passing through the 1260 years of papal rule and persecution, the Master repeats his oft repeated admonition, "He that hath ears to hear, let him hear." "He that *leadeth into captivity shall go into* captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

How aptly the Master's words applies to the Roman papacy who had led millions into captivity, and was itself captured when Italy captured Rome and the states of the church in A. D. 1870. And don't forget the words, "Here is the patience and the faith of the saints." And all this before the rise of the two horned beast. If we stop our ears and shut our eyes to these facts, we are liable to be found fighting against God.

3. The two horned beast is not the papacy because they are different in their origin. The two horned beast came up out of the earth, while the papacy came up out of the body of the Roman beast.

4. He is not the papacy because the papacy wears a triple crown, the pope's tiara, while the two horned beast wears no marks of royalty whatever.

5. He is not the papacy because the papacy is the last phase of the Roman beast, of which inspiration says, the two horned beast is "another beast."

6. He is not the papacy because the papacy believes in the divine right of kings and that the pope is by divine appointment head over all kings; while the two horned beast represents a democracy, because he came up out of the earth the symbol of democracy.

THE EARTH
SYMBOLIC OF DEMOCRACY

This symbolism is natural, the heaven above and the earth beneath. It is only necessary here to quote the evidence and the reader will see its import. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth" (Deut. 32:1).

"And it shall come to pass in that day, I will hear saith the Lord, I will hear the heavens, and they shall hear the earth" (Hos. 2:21). We find the earth symbolism so plain in Rev. 12 that no one need mistake it.

Constantine was not of royal birth, and therefore he and his army were the army of the earth. Constantine the symbolical Michael, put the pagan dragon out of the Roman heaven into the earth (vs. 9); and again in verse 16 we read: "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." This symbolism of the earth here seems to be intended to prepare the reader to understand its meaning in chapter 13:11.

And again: why is the Roman symbols without crowns in Daniel 7 and Revelation 17, but here in Rev. 12 and 13 they are shown crowned. Why is this, if not to help the reader to distinguish between royalty and the democracy of the earth symbol of Rev. 13:11 ?

By noting the events of chapter 13 in connection with the Roman beast, I am fully convinced that the papacy is the last phase of the Roman Empire, and therefore it is impossible for the two horned beast to be the papacy; because he is "another beast."

The prophecy has two parties that go into the lake of fire (Rev. 19:20); the beast and the false prophet, the false prophet being another name for the two horned beast.

Now question: what is there left of

the Roman Empire but the papacy? Nothing.

If we say the two horned beast is the papacy, where do we find the beast to go with him into the lake of fire?

If we say the papacy is Rome's last phase, and the two horned beast is another beast, then we have the two beasts, as demanded by the prophecy to go into the lake of fire.

And having (as I think) successfully proved that the two horned beast is *not* the papacy, it behooves me now to prove who the two horned symbol does represent.

ANOTHER BEAST

"And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11). This beast is a paradox. That is, seemingly absurd, yet true. And if we find a world power that corresponds with this symbol, it will be a wonderful exhibition of foreknowledge by him that knows the end from the beginning.

Having noticed already that this is another beast, as compared with the Roman beast, and that he comes up out of the earth, the symbol of a democracy, we must look for his counterpart in some republic. And when we consider that nothing but large events are noted in the Apocalypse, we naturally look to the greatest republic in the world for the counterpart of this symbol.

There is a likeness between the revelations of Daniel and John, and Daniel notices only world-wide empires. John saw him "coming up". But at what time in the events of the vision did John see him "coming up"?

His coming up is the next event after the Roman beast went into captivity, that is A. D. 1870. And not long after that, the United States gave us an exhibition of its speech like a dragon. Venezuela was engaged in a dispute with Britain about the title to some land. The United States took up the case for Venezuela and said to Britain, in the forceful phrase of Secretary Olney, of the Cleveland Administration, "We are sovereign on this continent, and our fiat is law."

This jarred Britain, and was very undiplomatic, but it settled the question.

Now hear a dragon speak, and compare the speeches. "Speak and say, Thus saith the Lord God: Behold I am against thee, Pharoah, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself" (Ez. 29:3).

Again, the dragon-like speech of the United States is plainly visible in the Monroe Doctrine, saying to Europe, Hands off this continent.

Only a short time ago Spain's tyranny in Cuba caused a conflict with the United States in which the United States easily gained the victory. Speaking to Spain with her naval guns like a dragon, but was very lamblike to Cuba and the Phillipines. And here I will call the reader's attention to a fact that is generally overlooked: When the mind of him that knows the end from the beginning, in noting

future events often uses the exact language that is used by the people, at the time the prophecy is being fulfilled.

When Admiral Dewey captured Manilla in the Phillipines, it stirred up the nations of Europe; and they said in the newspapers, as quoted by the press: "Another nation has entered the arena, another power has to be reckoned with. Wonder what effect it will have on the balance of power?" The very language of the prophecy, "another beast" or nation (Rev., 13:11).

The Millenium is now often spoken of in the daily press, a sure sign of its approach. In the late world war the United States was patient with Germany, but Germany persisted in sinking American ships, forcing the United States into the war, in which she spoke to Germany like a dragon. Again the dragon-like speech of the United States is in evidence after establishing the Peace League by President Wilson. She refused to sign the peace treaty, made a separate peace with Germany, and called another conference to meet in Washington, ignoring the Peace League of which about 50 nations are members. The Peace League and the Washington Conference seem to have the same object in view, that is, world peace.

And there is no question but that the dragon-like speech of the United States carries with it more power than that of any other nation on the earth.

The "two horns like a lamb", indicates the humane and peaceful disposition of "the beast". This peaceful disposition inheres in the very nature of the United States.

After the civil war of 1860-1865, the arch traitor Jefferson Davis was not put to death, nor long confined in jail. Horace Greely was ready immediately to shake hands across the bloody chasm. George Francis

Bible Lessons On First Principles

Lesson I: Introduction: The Importance of Bible Study

V. THE BIBLE AS AUTHORITY

Authority is a logical thought resulting from inspiration. The communication of moral and religious truth "with authority" is a fundamental idea in the word "inspiration," as Webster affirms. When the world, then, rejects the Scriptures as God's word, they reject the "authority" of God, and the only divine standard of right in the world (Luke 16:29). In its place, however, they substitute *the traditions of men* (Matt. 15:6), and many other false standards of righteousness. We can only mention here the following false standards to which the world renders devoted and loyal obedience:

(a) Their Hearts

From the rostrum it is now customary for ministers to "speak a vision out of their own heart, and not out of the mouth of the Lord" (Jer. 23:16, 21). Such preaching violates the divine charge, "Preach the word" (2 Tim. 4:2). Preaching their own *"visions"* leads the people to "walk after the imagination of their own heart" (Jer. 9:13, 14). Both ministers and people are under the curse appointed for those who trust in man (Jer. 17:5). Misled, culpable people! "He that trusteth in his heart is a fool" (Prov. 28:26). "The heart is deceitful above all things, and desperately wicked" *(Jer. 17:9). If the human heart is so deceitful* and wicked as this, is it safe to repose confidence in it? Will you give yourself over to the guidance of such a miserable master? Instead of trusting in our hearts, we should know that they are great depths of iniquity, out of which emerge all the blighting, ruinous, and voluptuous sins *of men* (Matt. 15:18-20).

(b) Their Thoughts

We are forbidden to trust in princes and the sons of men (Psa. 146:3). "We should not trust in ourselves, but in God which raiseth the dead" (2 Cor. 1:9). And our trust in God must be complete: "Trust in the Lord with all thine heart, and lean not upon thine own understanding" (Prov. 3:5). The carnal mind must be crucified (Rom. 8:6, 7). What we think, *and* "verily think," may be wrong (Acts 26:8-12). Thoughts have been so perverted that "whosoever killeth you, will think that he doeth God service" (John 16:2). Our thoughts, if we trust them, may lead us to commit murder, and then approve it! Our "thoughts" are among the things which God calls upon us to *"forsake" (Isa. 55:7, 8). Every thought must* be brought into subjection to Christ (2 Cor. 10:5).

(c) Their Ways

In describing a fearful declension in Israel during the reign of the Judges the following language is used: "They ceased not from their own doings, nor from their stubborn way" (Judges 2:19). We all like "our own sweet way," but it is generally the wrong way. Having our own way is the tap root of all sin. "All we like sheep have gone astray, we have turned every one to his own way" (Isa. 53:6). Then since our "own way" has misled us, it is discredited as a leader. "We have plowed wickedness, we have *reaped* iniquity; we have eaten lies." And why such a fearful harvest? The divine answer is: "Because thou didst trust in thy own way, in the multitude of thy mighty men" (Hos. 10:13). Our "own way," the "multitudes" and the "mighty men"—these have all misled us! These are "other lords" which we must disown, and say to Jehovah, "By thee only do we swear by thy name" (Isa. 26:13). And in taking our oath of allegiance to him he has reasonably and logically stipulated our pardon and reconciliation upon the following conditions: "Let the wicked man forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy *upon* him: and to our God, for he will abundantly pardon" (Isa. 55:6, 7).

(d) Their Wills

"We cannot do the things which we would," and do right (Gal. 5:17). Even Christ did not "please himself" (*Rom.* 15:3). "I seek not my own will," he said, "but the will of the Father which sent me" (John 5:30). "Not to do my own will, but the will of him that sent me," was the motto of his life (John 6:38). His will revolted at Calvary, but his Father's will nailed him to the cross: and conflict of will in the case was settled in the beautiful words: "Not as I will, but as thou wilt;" 'Not my will, but thine be done' (Mark 14:36; Luke 22:40-42). And God's will, about which Christ was so greatly concerned, and which he obeyed at the sacrifice of his own, he found, not in his own heart, thoughts, way, or conscience, but in "the volume of the book" (Heb. 10:7). To that volume, dear reader, betake thyself in imitation of Christ, and thou shalt find there, like him, "the good, and perfect, and acceptable, and perfect will of God" (Rom. 12:2).

(e) Their Conscience

Many have deified conscience into an "infallible guide," and have supplanted the authority of God's word with the authority of their conscience. See what the conscience of Paul led him to do. A self-confessed blasphemer, persecutor, and murder (1 Tim. 1:13), yet he maintained that he always did what he "verily thought he ought to do" (Acts 26:9). Doing what he "thought" was right, but which in fact was wrong, he pursued his sinful course with a "pure conscience" (2 Tim. 1:3). He declared openly in the face of the Jewish council, even after his conversion: "I have lived in all good conscience before God unto this day" (Acts 23:1). If a "pure conscience" and a "good conscience" led Paul into blasphemy, persecution, and murder, will your conscience lead you any better? Will you depend upon conscience to guide you aright, when this so-called "inward spark of divinity" led Paul astray? No reflecting person can believe in the infallible guidance of conscience when he considers the infinitely differing and conflicting decisions which conscience, as judge, renders in precisely the same cases. Nor is conscience a "creature of education." Education can improve faculties, but it can create none. There must be something to educate before education can commence its work. Conscience is a faculty among the original endowments implanted in man by the Creator not to supplant God in the heart and destroy, by infallible leadership, the utility and supremacy of God's word in the mind. No; conscience rejoices in its dependency, and looks up with reverential humility for the word of God to prompt all its impulses and decisions. None of our other faculties are so prompt as conscience, when in a healthy state, to respond to divine

appeals, and say, "Speak, Lord, for thy servant heareth" (1 Sam. 3:9). Conscience is an eye, but the eye needs light; conscience is an ear, but the ear needs sound. The best eye discerns nothing in darkness; the best ear hears nothing in silence. Conscience without light is like Samson without eyes. Instead of leading and guiding infallibly, it needs to be led and guided. It must have light. Like all other faculties of our nature, it needs illumination. Locke gave the correct definition of conscience when he said, "It is the power of judging of the rectitude or the pravity of our own actions." Even so. Rectitude has respect to right rule, and pravity implies a departure from one. Obviously, then, conscience needs a rule to work by, a standard of judgment upon which to base decisions. If she "accuses" or "excuses" (Rom. 2:15), her accusations and exonorations must rest upon fact and law. If she "witnesses" (Rom. 2:15; 2 Cor. 1:9), her testimony relates to conformity to a right rule, or to dereliction and disobedience. The conclusion is plain and unavoidable: There must be a rule or standard for every act of conscience, and that infallible standard to which conscience is subservient, is the word of God.

As showing how fluctuating and faulty conscience is as a standard of right, and how unreliable it is in itself as a guide, we observe that there is

1. A sleepy conscience. It suffers men to go on their sinful ways without shame or remorse. So callous is this faculty within some men that it is scripturally represented as "seared with a hot iron" (1 Tim. 4:2). "Were they ashamed when they committed abominations? nay, they were not at all ashamed, neither could they blush" (Jer. 6:15). Were they not "past feeling" (Eph. 4:19) they could not go on so cheerfully as they do in open sin and impiety. Then with many there is

2. A partial conscience. They discern what is wrong in others, but not in themselves: or they notice some evils, but not others. Herod would

not violate his oath; but he would murder a prophet (Matt. 14:9). And the pharisees would not put into the treasury the *money that was the price of* blood; but they would persist in persecuting Jesus to death (Matt. 27:3-6, 20). Such a conscience *many people have today*: it would be clamorous if they were to commit some flagrant enormity; while it hears no testimony at all against secret lusts, or against any evils which are current and popular in an ungodly world. With others there is

3. An erroneous conscience. Paul "thought he ought to do many things contrary to the name of Jesus" (Acts 26:9), and he would have *stood* condemned in his own mind if he had not labored incessantly to extirpate the Christian name. And our Lord has told us that many would "think they did God service in killing" his faithful followers (John 16:2). Doubtless there are many who, both in civil and religious actions, are instigated by good principles, while yet a clearer view *of their* duty would represent those actions in a different light. And there is also with many

4. A scrupulous conscience. They both do and forbear many things from a sense of duty, when the things themselves are indifferent in the sight of God. Thus it was with those who were afraid to eat meats that *had been prescribed by the Mosaic* law (Rom. 14:2-6). Superstitution may be less common in our day; yet wherever the mind is *tinctured* with it, there will arise many occasions of condemnation or acquittal in a man's own mind, when the sentence passed is entirely founded in an ignorance of Christian liberty and duty. Conscience then may, and often does, condemn when it ought to acquit, and acquits when it ought to condemn. The Scriptures alone are the *infallible standard of right. To this touchstone* all the decisions of conscience must be brought for confirmation and final adjudication.

VI. THE BIBLE THE CRITERION OF BLESSINGS AND CURSES

All the blessings of salvation are conditioned

upon an understanding and belief of God's word. To be "a man of God" and "approved of God" are both impossible attainments without the study and knowledge of the Scriptures (2 Tim. 3:17; 2:15). On the other hand, to reject Christ and his word is fatal; for the rejected Christ is to be judge, and his rejected word is to be the standard upon which his decision will be based in the day of judgment (John 12:48). That the rejection of the Scriptures involves a forfeiture of salvation and exposes to irrevocable penal retribution, the following testimonies solemnly and eloquently declare:

"Whoso despiseth the word shall be destroyed" (Prov. 13:13).

"*Such sit in darkness* . . . . bound in affliction and iron: because thy rebelled against the words of God" (Psa. 107:10, 11).

"The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord: and what wisdom is in them?" (Jer. 8:9).

"They refused to hearken and stopped their ears: . . . . therefore came great wrath from the Lord of hosts" (Zech. 7:12, 13; Prov. 1:24, 25).

"They mocked the messengers of God, and despised his words . . . . *until the wrath of the Lord arose against* his people, till there was no remedy" (Hebrew, healing, 2 Chron. 36.16).

"As the fire devoureth the stubble . . . . so their root shall be as rottenness, and their blossom shall go up as dust: *because they have cast away* the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isa. 5:24).

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What's everybody's business is nobody's business. Let us forget that which we feel to be the other fellow's duty and commence doing that which we KNOW to be our individual duty.

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If you find happiness in the work which you are doing, you have discovered the most profound secret of life.

Men who neglect Christ, and try to win the kingdom of heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit and some at the mainmast, but never touch the helm.

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Whosoever will arrive at a new life must pass by the death of the old.

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Editorial

The Disarmament Conference

THE REPRESENTATIVES of the great powers have met at Washington at the invitation of President Harding, and have discussed the question of disarmament and its related problems with a candor and frankness perhaps never before witnessed at an international conference. There is every reason to believe that there was a sincere effort on the part of the English speaking nations at least to effect an agreement that would guarantee an extended era of peace. And with all the conflicting interests and underlying suspicions, and secret envyings and selfish ambitions and hardly concealed hatreds, it is surprising that so much progress was made. Of course the decisions of the conference have not been confirmed by the governments of the various representatives. Whether they will ratify the agreement is a question that time alone can tell. Looking at the matter from the standpoint of those who have made themselves acquainted with the purpose of God in the earth, we can only say that the efforts of man *to establish and maintain peace* on earth, well meaning though they may be, can only end in ultimate failure. You cannot cure a disease without removing the cause. You may allay the pain for a little while and give the sufferer some temporary relief, but unless the *cause* is *removed* the *disease* will come back with redoubled fury and torture the patient until death brings relief or the physician succeeds in removing the cause of the disease. The apostle James tells us that wars and fightings come from man's lusts, and so long as human lust and sin prevail in the hearts of men, war must necessarily continue.

Have you heard of any provision for the removal of this cause of war, in any of the world conferences? On the contrary, the principle upon which they have proceeded has been to attempt to satisfy the lust of all the nation, large and small. Thus unconsciously they are attempting to cure the *malady of war* by feeding the cause.

We do not say this in disparagement of those who are doing what they can to bring about this much desired result, but simply to point out the futility of all merely human attempts to establish abiding peace. Peace can only come from righteousness: as the prophet Isaiah has told us: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Righteousness must first have its seat in the government and power that controls the affairs of men. It is unnecessary to point out how very far from this ideal condition we are at present, or can ever hope to be under human forms of government. The work of establishing righteousness and peace in the earth forever is the crowning act of God's finished work with Adam's race. It has taken Jehovah ages to lay the foundation of peace by the selection of those in every age who are to be the instruments of his goodness and mercy, and who are to reflect his glory. This work is almost completed, and we are awaiting the coming of the Prince of Peace to form a government that will rule the world and replace the earth's anguish with songs and gladness and eternal peace.

Ecclesial Communications

"They Spake Often One To Another"---Malachi 3: 16

To The Restitution:

I AM sending you the sad news of my dear sister's death, Miss Alice J. Adams. She was born 1860, March 18, at Muscatine, Iowa. Baptized by W. S. Fin March 9, 1880, died March 10, 2:55 A. M. She died in full assurance of faith and of being raised in newness of life when Christ shall appear. She sleeps in Jesus.

Your sister in Christ.
Mrs. E. E. Jewell.

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THE CHURCH of God, Salem, Ohio, send greetings to those scattered abroad and to isolated ones. We are sending an appeal for contributions for the purpose of securing a home for J. A. Buckmaster, who is a worthy brother. He is an inmate of the Knox Co. Infirmary. He learned the gospel by reading our literature and was baptized into the name of the Lord Jesus Christ by the Cleveland, Ohio, Church. The Ohio Churches have contributed $100 which, owing to the times, we think quite liberal. A small amount from those having an abundance will give him a chance to study the gospel. The Father of us all will bless you. Send all remittances to

Sylvia C. Morrow, D. C. PhC.,
13 Broadway Salem, Ohio.
(Sec. Salem Church).

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Prudence

He who trains his mind in truth and
 righteous deeds,
Lays up in store a prize for future needs;
When bounty comes, like Joseph, hold the
 gift in store,
When adverse days may be, you need not
 ask for more.
There is a time to save, a time to store
 away,
That you may have enough provided for
 a rainy day:
The gospel is the living bread, the hope of
 future life.

May each hold fast the prize and cease from worldly strife.
May we, like Paul, know how to suffer and abound,
When the boon of life eternal, we have sought and found;
Like Abraham of old, be faithful, wise and true,
Then the promises through Christ are made safe to you.

J. E. HOGARTH.

The Ark

IS FIRST mentioned in Gen. 6:14, and was built by Noah, according to plan and command of God for the purpose of saving all the righteous people living at that time. Eight persons were saved. Noah was commanded to pitch it within and without. What was the purpose of this? To keep out water. We have a promise of being saved by obedience. When the Savior comes the world will be as in the days of Noah (Matt. 24:36-40). We will have the ark represented by the church. Noah could not be saved without making the ark watertight; neither can the church be saved until it is made watertight. Can that be done? Yes. How? By the free use of pitch to keep out the water. If we discover there is a crevice where false doctrine (creed) is seeping in, what is our duty? Stop that leak with gospel pitch. What is the creed of the church? The gospel of Jesus Christ (Gal. 1:6,8; 2:14). The truth that Christ preached is the creed that will save: without it no one will be saved. There is one body, one spirit, one hope, one faith, one baptism, one gospel, one creed, one church, one Lord who is head of the one body or church. I am not ashamed of my creed, for it is the power of God unto salvation to every one that believeth (Rom. 1:16).

E. W. Knapp.

A Friendly Talk

THE RESTITUTION for February to hand, and I think that it is but right to thank you and all the other contributors for the rich feast of good things that is spread for us this month. I wish that I could thank each writer individually, for all their efforts are gratefully appreciated.

It occured to my mind (as I read), that I was rather selfish. I enjoy the feast, but do nothing to help spread the table. So if you will find space for me to have a little chat with Brother Sterling P. Groves (I read his article on a limited resurrection with great interest), I will ask him a few questions in the hope that I may learn more of the teachings of the Bible as to the resurrection.

A CHAT WITH BRO. GROVES

Dear Brother, you challenge those who differ with your views to present their own; but you do this in so gentle and kindly a way that I feel encouraged to hope that we may both learn more of God's great plan by a kindly interchange of thought on this important subject.

I am glad to note that on the main issue we are agreed. I believe that the Scriptures teach a limited resurrection. It is when we come to draw the line that defines the limit that our difference comes in.

I will now quote your words (page 99, top of first column): "We believe they are composed of those who have taken upon themselves the sin covering name of Christ (to this I agree) and also doubtless those who, having knowledge of the truth, rejected it" (this is where my doubt comes in). You will note that in quoting your words I omit "saving": there is no saving power in a truth rejected; only obedient knowledge saves.

I am well aware that there are many brethren who hold your view; yet I have never been able to find either a promise or a threat of resurrection to those who die in Adam. You offer no proof of your "doubtless" assertion. The line of thought followed by those who hold your views is first to prove enlightenment, which brings responsibility. They then assumed that all *responsible* persons must be raised from the dead in order to be judged, quite overlooking the fact that God has judged and condemned men in the past while living: therefore to raise them from the dead and reconsider their case would cast a reflection either on the wisdom or justice of God.

These remarks apply to Adam: he was enlightened and doubtless responsible; he was judged and condemned and executed. Now, dear brother, can you give me a good scriptural reason why Adam should be raised from the dead?

I will now offer a concrete case, for after all that is the most convincing evidence to offer.

In Daniel 5 we read the King made a great feast to a thousand of his lords. He drank wine out of the holy vessels; then came a man's hand and wrote *on the wall*. Daniel is brought in to interpret the writing. Now note that Daniel charges the King with both knowledge and responsibility in these words (chap. 5:22): "And thou his son, O Belshazzar, hast not humbled thine heart though thou knewest all this." In that night was the King slain.

If we now turn to Jeremiah 51:39 we read: "In their heat *I will make* their feasts, and I will make them drunken: that they may rejoice and sleep a perpetual sleep, and not awake." If you should doubt that this applies to Belshazzar, read the whole chapter and note verse 36: "I will dry up her sea and make her springs dry." Verse 41: "How is the praise of the whole earth surprised."

The Persian army drained the rivers and surprised the king at the feast referred to in Dan. 5.

Now here is a case where an enlightened and responsible man (who died in Adam) will not rise again.

Dear brother, if we must have a limited resurrection (and I believe the Bible teaches it), is it not better to let God draw the line? My view is that all who live and die in Adam are related to sin and death; they will suffer Adam's fate, that is, return to the dust. All in Christ are related to the resurrection and life (the sins done while in Adam will never be charged to them; they are all forgiven at baptism). They now stand or fall by their loyalty or disloyalty to Christ; but all in Christ are related to a resurrection, whether just or unjust. It is not conduct but relationship that decides who will be raised.

And now, dear brother, I propose to show where in your own article you (in my opinion) completely shut out from resurrection these enlightened rejectors who die in Adam.

On page 100 February Restitution third line from the top, you say (quoting Christ's words): "If I had not come and spoken to them they had not sinned; but now they have no cloak for their sin."

Your comment on this is as follows: "Evidently showing that responsibility is the basis of judgment with God; so besides these who believe and obey the gospel of the kingdom of God those who hear and slight and reject it will be raised and judged and condemned to die for it."

Now this statement has the advantage of great clearness; it shows just where you stand.

On the same page, in the second column counting from the top the sixteenth line, you say: "Here it is plainly stated who the all are that shall be made alive in or through Christ. They are they that are Christ's. It says so; is not this proof enough? None others are mentioned; none others are included. There is no room for others, for the order of resurrection as given in this Scripture takes us down to the final end when he shall have delivered up the Kingdom to God at the end of the millennium."

Here, dear brother, you pause to remark that to those who are after the truth the evidence we have submitted should be convincing.

Now I reply, it is convincing. It is more than that; it is amazing. Read it over again yourself and tell me where your enlightened rejectors who die in Adam can get into that resurrection. You have shut and barred the door sure.

When I read the paragraph quoted above I looked down the page thinking that later on you would find a place to bring in your enlightened rejectors. You had a good chance in dealing with the rest of the dead, but all you claim for that is that it refers to those who die during the Kingdom Age.

In a careful reading to the end of your article I find no gap in the fence where your enlightened rejectors can be brought into a resurrection. I conclude therefore that all who look for a resurrection must enter in by the door into the sheepfold.

As I was writing this letter the mail came in and brought a letter from Brother Cronkhite. He refers to your article as the finest he has read on the subject for a long time; so your efforts are appreciated by others as well as myself. It hurts me to write in a critical way, for I love you as a brother. I can only ask you to remember that faithful are the wounds of a friend.

John Parker,
Box 8, Sturgeon Falls, Ont.

Supreme Importance of Pastoral Work

A FEW years ago I read in the Restitution a series of articles under the above heading. They made a great impression on my mind, and I was convinced from the word quoted, that the subject was presented according to scriptural teaching. I want to study for a little while, this most important question, speaking as the oracles of God speak. He gave some apostles; and some pastors and some teachers (Eph. 4:11). Where did he set or place them? In the church (1 Cor. 12:28). What was the primary object, in placing these gifts? For the world or the church? For the saints, that they may be perfected in the truth, and brought into the unity of the faith (Eph. 4:12-15). The first work commanded to be done by Peter was "strengthen the brethren "Luke 22:32). The first command given by the risen Lord to the same apostle was "Feed my sheep". Three times he repeated this command (John 21:15-16, 17). To the elders is given the command, "Feed the flock of God" (1 Pet. 5:2). Do good unto all men, especially to the household of faith (Gal. 6:10).

From these many Scriptures, we find the primary work of all pastors, evangelists, and of all of the household of faith is to be for the brethren.

We find this always the case in all *churches of today. The pastor's first* work is to build up and strengthen the church over which he is placed.

This is properly so and is so done in the true church of God. I believe this is notably so in the church at Cleveland, Ohio. After this, to speak to all who will hear and minister to them the *words of life. How blest is that body* of called out ones in Brother Huggins, whom we love for his work in the Lord. But alas! the majority of the household are isolated from this strengthening work and happy intercourse with those of like precious faith. Who or what shall build up, strengthen and comfort them? First, the word given to all is the same, the Scriptures of God spoken to and written, by men through the Holy Spirit. There is another medium of speaking to the saints. It is through the paper which is the paper of the church of God. What brought our beloved paper, called "The Restitution," into existence, and for what purpose? For the church, first of all; to comfort, to build up to confirm and strengthen the brethren. It is not sent to the world but to the brethren of Christ. This we understand is the purpose of its life. Then should not that be the first thing attended to? Helpful editorials, loving letters from brothers *and sisters*, light on obscure passages, lifting up of brethren who have stumbled. This, I understand is what our beloved Restitution is for primarily; secondly, let its pages be a medium for the spreading of the gospel. What, then, should be kept out of it? Long-winded articles, which profit no one; not even the writers, who often indulge in innuendoes and words unbeoming a teacher of truth (2 Tim. 2: 24,26).

Flora A. Knapp.

His Covenant: Article Two

BY S. ROXANA WINCE

BUT JUDAH, when brought to Christ, refused to accept him as her Savior and King and was left under the rigid school of law, that we through their unbelief, might obtain mercy (Rom. 11:30); for the apostles "turned to the Gentiles."

But God did not forget his banished suffering children. His eye has been upon them all the while that they, as Lazarus, have been in the place of torment with no one to cross the gulf, and cool their parched tongues with a drop of water.

And now, in these very days in which we are living, God is remembering his covenant, and is fulfilling it. The glad day that Abraham saw is drawing very near, and we too can lift up our heads. "Comfort ye, comfort ye my people, saith your God. Bid Jerusalem take heart, and proclaim unto her, that her appointed time is accomplished, that her guilt is paid off; for she hath received of the Lord's hand double for all her sins."

Few perhaps recognize the significance of the deliverance of Jerusalem on Dec. 9, 1917. It was the anniversary of the Feast of Hanukka, or Feast of the Miracle, which commemorates the re-capture of the Temple from the heathen Selucidae 165 B. C., and the Jews were preparing to celebrate it as they have for centuries, Dec. 9th being their Kislen 25th.

Some months before, the Turks had deported and executed many Zionists. And just prior to Dec. 8th, had Jemal Pasha unexpectedly ordered the Jews expelled from the city. They knew what that order meant: knew that it meant certain death. They were in as tight a place as their fathers were at the Red Sea. Hurriedly they hid themselvse in holes, cellars, and subterranean passages. But not long would this expedient save them, for the means of subsistence could not come to them underground.

A letter written by a Jewess in the City of Jerusalem at the time of its surrender, says: "It was in this darkness that the Jews awaited the approach of their greatest national festival, 'The Feast of the Miracle' of ancient days Hanukka which should now take place in a few hours.

"When the sun had set upon Dec. 8, Kislen 24, and the city of Jerusalem was glorified with the rosy light of the oriental afterglow, the miracle was accomplished the English had arrived!

"When the next morning (Kislen 25th) dawned over the city which had been so long desolated by famine, pestilence and death, there was established the reign of righteous peace. The great joy of deliverance passed from mouth to mouth. All those who were hidden came out into the light. The people threw themselves upon the necks of the English soldiers and embracing them, said 'We have prayed for you day and night.'

"Jewish women made their way towards the synagogues, carrying with them pots of oil, the offerings of the vows they had made for deliverance. And the protecting English flag waved over the tower of David. Joy continued for the eight days of the Feast of Hanukka. It was the destiny of Hassin Effendi to surrender Jerusalem to the English arms. He graciously placed the keys of the Holy City in the hands of one stronger than himself Allenby (Enhaby). A short time later he fell sick and after two weeks of illness, died."

I am indebted to Mrs. Jessie Sage Robertson's little booklet, "The Deliverance of Jerusalem, Dec. 9, 1917. What Was Its Significance?" published by Thomas Wilson, Oakland, Cal., for the extracts made from this letter, as also for the following from another eye-witness: "On the morning of Dec. 8th. .... the sun had risen for the last time on the Ottoman domination of Jerusalem, and the power to destroy faded with the day. ...... After four centuries of conquest, the Turk was ridding the land of his presence in the bitterness of defeat, and great enthusiasm arose among the Jews.

"At 2 A. M. on Sunday (Dec. 9th) tired Turks streamed through and out of the city, which echoed for the last time their shuffling tramp. On the same day, 2082 years before, another race, equally detested, were looking their last on the City which they could not hold. .... It was fitting that the flight of the Turks should have coincided with the National Festival of Hanukka which commemorates the recapture of the Temple from the heathen Slucidae, by Judas Maccabeus 165 B. C.

"The Governor was the last civil official to leave the city. .... Before the dawn he hastened down the Jericho Road leaving behind him a letter of surrender, which the Mayor as the sun arose set forth to deliver to the British Commander, accompanied by a few frightened policemen holding two tremendous flags. Then at last the people understood that Jerusalem WAS FREE."

The readers of The Restitution may already be familiar with all this, but I want them to look at that deliverance of Jerusalem again, that they may see still more clearly how God's hand was in it all, that "that self-same day" ended Gentile times, saw "a nation born in a day," and saw God remembering the covenant made with Abraham, Isaac, and Jacob. Let the Higher Critics hide now their faces in the dust! "For the Lord hath triumphed gloriously, the horse and his rider hath he thrown into the sea."

He has "saved the tents of Judah first," according to his promise. Trouble may yet await them, but whatever that trouble may be, he will deliver them out of it, and bring them weeping to the feet of their Messiah and King.

The time for the fulfilment of the Abrahamic Covenant has seemed long, measured by the calendars of men, but on the calendar of God it has only been a matter of a little more than three and a half days since Abram was called out of Ur of the Chaldees.

"He hath remembered his covenant forever." "The time to remember Zion, the set time has come." The Shofar was sounded April 24, 1920.

Men may cavil as they will about the 2520 years of Israel's and Judah's punishment for breaking the conditional Palestinian Covenant made at Horeb, and the later Davidian one made through Solomon; but this time of punishment for Israel ran out about 1800 A. D., whoever or wherever she may be, for she was first made captive. Jerusalem surrendered to Nebuchadnezzar 607 B. C. and three years later (2 Kings 24:1-4) the down-treading and cleansing judgment for the broken Davidian-Solomon Covenant under Manasseh began, and therefore in Kislev 604 B. C. It was to be of 2520 years duration, and would therefore end in Kislev 1917, and 604 plus 1917 equals 2521, and dropping one year to adjust B. C. and A. D. dates *the result is 2520 years.*

Our hearts are thrilled with joy when we think how surely and how rapidly other remaining events, foretold in the prophetic word, will come to pass; such as the rebuilding of the temple, the re-establishment of the *sacrifices, the conversion of the Jews*, the rapture of the saints, the war of Armageddon, and the final reunion of Israel and Judah.

Let us watch and pray continually.

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Obituaries

Death in Adam; Life in Christ

HUDSON B. Cramer was born in Summerset Co., Pa., August 10, 1844. He went with his parents to Illinois in 1852. In 1855 he moved to Hardin Co., Iowa, where, in 1868 he married Miss Hannah A. Harlan, to whom were born one boy and three girls.

In 1880 Mr. Cramer located on a homestead in Furnace Co., Neb., six miles south of Hoodbrook. In 1903 he moved to Corvallis, Oregon.

Mr. Cramer is survived by his wife and three children, Mrs. Nettie Darby, of Gresham, Oregon, Allen H., of Minn., and Mrs. Grace West, of Portland. He was baptized by Elder Albans Adams, of Nebraska, in 1889.

He died at his daughter's home near Gresham, Oregon, Feb. 7, 1922, aged 77 years, 5 months, and 27 days. The service was conducted by Elder Lucas with the 15th chapter of First Corinthians as the basis of his remarks.

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JESSE N. SHOURDS was born Sept. 4 1836, near Syracuse, N. Y.; died at Riverside, Cal., Feb. 6, 1922. Was married to Miss Harriet Laylin of Norwalk, Ohio, in 1866. No children were born to this union.

The most part of his life was spent in Cleveland, Ohio, in the practice of law. Enlisted in the U. S. Army June 2, 1862, Co. C, 86 Ohio Volunteers, and served until the war closed.

He came to Riverside, Cal. in 1910, locating at Riverside where, with his faithful companion, he resided until his death.

He is survived by his wife (now 81 years old, and in failing health), also one sister living in Miami, Fla., also several nieces and nephews, some of whom live in California.

The funeral was conducted by the writer, using as a text Rev. 14:13; after which we laid him to rest in the beautiful Riverside Cemetary to await the call of the Master.

Bro. Shourds was a mighty man in the Scriptures, often quoting whole chapters in the Bible. Even in the last few months of his life his memory was extraordinary. He retained the full faculties of his clear, logical mind until the last. He was a member of The Blessed Hope Church in Cleveland for many years, and often preached for the congregation.

One by one the ripe grain is being harvested by the grim reaper, but soon the Sun of Righteousness will rise with healing in his beams, and will cause the seed sown in weakness to burst forth from the womb of old mother earth in power. The grain will burst forth and bring forth more fruit. The words of Jesus will be fulfilled: "I am come that they might have life, and that they might have it more abundantly." Hasten the glad day, Lord, is our petition.

O. J. Allard.

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Evangelist Report for December

Sermons preached	19
Money received	$115.00
Expense	25.41
To be endorsed	115.00
Due on order	60.41

REMARKS

ON THE fourth we met with the brethren in Omaha. Some of the Kennard brethren were down, and some outsiders were in attendance, and seemed quite interested. We planned a special meeting to continue the subject they were interested in when a telegram came calling me to Arkansas City. While there we decided to remain for a few days, and we met at Sister Hadica's, and had a few interesting meetings. Some of the young people seemed more interested than ever before. It makes me shudder to think how some who know the truth are going to put it off too long. The more convenient season will never come. We were glad to have in our audience Sister Robison, of Salem, Ohio, and Brother and Sister Oliver, of Blackwell, Okla., came up to attend the funeral, and remained for a few evenings to attend the meetings, and wanted us to come down to Blackwell, which we did on the 22nd, and stayed over Christmas, where we ate Christmas dinner with Sister Chambers and Brother Bulcher. Here we met Sisters Nora and Nevada Waldo, the latter is in very poor health. How grand it will be when the inhabitants will not say, "I am sick." We had some very interesting meetings, and at least a few ought to obey, but allowed technicalities to cause them to put it off. I enjoyed my stay with Sister Chambers and Brother Bulcher very much, and found them well versed in the Scripture, and very desirous to talk of the things pertaining to the kingdom; also had a very pleasant visit with the Waldo Sisters who are neices of Auntie Wince.

I arose Christmas morning with a

severe cold which increased until evening; I was hardly able to speak. Monday I went back to Arkansas City, where I was soon under the care of Drs Hadica and Robison. They got me to where I could leave for home to recuperate. What would we preachers do without these kind and motherly ministrations when we are deprived of home care? We pray God's blessings on these ministering hands. The Arkansas City brethren are fortunate in having plenty of talent and no excuse for not having interesting meetings.

Brother and Sister John Fiske, Jr. came over and stayed for a couple of meetings. One evening Brother Fiske gave a very interesting talk on baptism. Brother Fiske is a young man of ability, and if the Lord delays his coming, we hope he may be in the field. We are in great need of workers. A couple of officers who fought with Gen. Allenby, and were Jewish Lieutenants and helped drive the Turks out of Palestine, were here yesterday making speeches, and soliciting *funds to reclaim Palestine*. How strange that some are denying the return of the Jews. There are some things I would like to say here, but will try and remember it in another report.

Almus Adams.

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

HOW DO you explain Gen. 3:15? Who are the the "seeds"? If one is personal, why not the other? Does Matt. 13:37-40 sufficiently explain that difficulty?

Who or what are the demons alluded to so often in the New Testament? I see J. Russell Howden, D. D., translates "nachash" as literally "shining one," and *links it onto Paul's statement about satan* transforming himself into an angel of light. Scripture speaks of it as a "beast of the field." Is that not a queer expression?

REPLY TO QUESTION ONE

ROM. 16:20 starts us by divine process of inspiration into the true interpretation of Gen. 3:15. Since the believers of Rome were to have their feet upon satan, they are divinely substituted for the symbol of seed of the woman. And since by Gal. 4 the new covenant is the mother of saints, Eve therefore in the symbol in Gen. 3:15, represents the new covenant. And by John 8, sinners are the offspring or seed of the serpent; so both are personal, as the questioner suggests, and his suggestion on Matt. 13 is likewise accurate, in our judgment.

So we conclude that the church are the seed of the woman, a collective seed, and that people of the world are the serpent's seed; that their "head" is civil power (Judg. 11:9-11; 1 Sam. 15:17; Isa. 7:8,9); that to "bruise" is to rule or subdue (Dan. 2:40); that the bruising of the serpent's head is therefore the suppression of Gentile powers (Psa. 68:21; 110:6; Hab. 3:13); and the governing of the people under the coming King and his saints (Psa. 44:5; 47:3; Isa. 63:3); that having under feet is ruling (1 Kings 5:3;

Psa. 8); that crawling and dust-eating is their bowing their faces to his rule (Psa. 72:9; Isa. 49:23; Micah 7:16-17); as the conqueror sets his foot on the neck of the conquered (Josh. 10:24); thus causing him to eat dust, so to speak, in bowing before his conqueror; for Isa. 65:25 shows the new heaven and earth period as the time the serpent eats dust, and Phil. 2 shows all bowing to recognize Jesus as King. No literal serpent eats literal dust.

The bruising of the heel is the temporary domination of ecclesiastical and civil powers of Jew and Roman, over Jesus (Isa. 53:10), and our similar crucifixion with him (Rom. 8:36).

REPLY TO QUESTION TWO

Demons and exorcism require such a long exposition that we are sending the Editor an article on the subject.

Nachash in Hebrew means to whisper or hiss, hence the translation of the noun form as "serpent." But nachash in Ex 4:3 and 7:15 is translated serpent, hence we cannot follow the ideas quoted from J. Russell Howden. The further fact that a different Hebrew word, "*tanniym*," is in Ex. 7:9,10 translated serpent for the same thing as nachash is in the other two above places in Exodus, shows both Hebrew words used for the same thing, so there is no need or use to cloud the discussion with learned scholarship; for Paul does not commend the wisdom of this world. However, serpents exhibit the idea of shining quoted above, in their glistening, but there appears to us no connection between this and the transformation of 2 Cor. 11. It occurs to us that since the serpent was wiser than "any" beast of the field, that the serpent was not a beast of the field. Rom. 5 conveys to us the information that by one "man," not snake or supernatural being, sin entered into the world, and gives us his name. 1 Tim. 2:14 tells us he was not deceived when his wife was. The case is plain against him. He was the deceiver. A literal sentence of death was placed on him when he was considered literally, and a figurative sentence of dust-eating and being bruised was imposed on him when he was considered figuratively. But no interpretation will fit if we try to make it all literal. For instance, no snake eats dust, and the devil walks in Job 1 and stands in Rev. 12; whereas he was to crawl for all his future life. And in Gen. 3 he was to eat dust, but in 1 Peter 5 he devours people. (Here it is clearly the civil power). In Gen. 3 he has but one head and is a serpent; in Rev. 12 he has seven heads and is a dragon. And so on.

The transformations in 2 Cor. 11 are not literal transformations. There are two: the false teachers transform themselves into apostles of Christ in just the same way that satan transforms himself into an angel of light, and vice versa. They are not really so transformed, but only seem in the minds of their followers to be apostles; for the context here and the similar teaching to the same church in 1 Cor. 9 show that these false apostles were Israelites teaching salvation by good works, and that another question in the controversy was whether true apostles would receive wages for preaching, so that both by their teaching and by their conduct they made a strong appeal to the carnal minded, and in such people's minds readily seemed true apostles, when they were not. Thus the transformation. Paul plainly calls them "ministers," or servants, of satan, and makes their transformation parallel to the transformation of satan, hence it, too, is mental, being an erroneous conception. That is, sin, temptation, desires of flesh, present evil to the mind as good. A thousand good reasons rush to the mind as causes for the proposed act, and a host of excuses are later given in self-justification. This is satan's transformation into an angel, messenger, bearer of a proposal—of light, good action. Consider thus the temptation in the wilderness, which we have not now space to do. But if satan were *really* able to transform himself into a good angel, he would no more be a crawling, dust-eating serpent, and this would violate his sentence in Gen. 3, that he should eat dust all the rest of his days (if it be literal). And if satan was ever a good angel before he fell, and could transform himself into a good angel again, that would seem to be a conversion of the devil in earnest, and then why would that good angel of the transformation ever lapse back into a fiend again? Experience would teach him the contrary wisdom.

The brazen serpent on the pole repesented Jesus on the cross (Jno. 8). That is, flesh and its desires were represented by the brass one, and so flesh nature is the serpent here again. So flesh and its desires were what was put on the cross. Certainly no real, serpent-devil was crucified. All that hung on the cross was flesh.

If the real devil was a supernatural being and merely used a snake through which to speak to Eve, then why did Jehovah punish the snake and let the real culprit go free? And if the real devil "materialized" as a snake, there is an end of him, for henceforth he remains a crawling, dust-eating snake all the rest of his temporary life till his head is crushed "shortly;" and the only devil there is now is a snake. But if he comes to his end by a crushed head, how is he to be tormented in fire? The literal cannot be. The beast and the false prophet are cast in fire "alive," and if the three are to be tormented for all time to come, how will the devil be "destroyed", Heb. 2:14? What harm then to have a crushed head?

And if a real devil can transform himself into a good angel and back again, what would hinder the saints when equal to the angels becoming imps in the kingdom? These are only a few of the difficulties in the way of literal interpretation.

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As the flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

BURY YOUR WRONGS

A MAN STRIKES me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to every body; and after it is bound up I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, until my limb becomes greatly inflamed and my general health affected: is there a person in the world who would not call me a fool? Now just as foolish is he who, by dwelling upon little injuries, or insults, or provocations causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound and never look at it again!

Chas. Wagner had the right thought. He said: "In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace come to abide with you."

It is said that some man once had these words carved over his mantel: "I am an old man and have had many troubles, but most of them never happened." When the world seems dark, and your wrongs press heavy upon you, think of these words. I imagine that old man, with his web of life nearly spun, and looking back at the vanishing memories of troubles misconceived, and wrongs imagined, could remember a lot of things to forget.

Perhaps he might speak like this: "Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeabilities of life; they will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean slate today, and write on it for sweet memory's sake only those things which are lovely and lovable."

There are two verses in the Bible which are called the Children's Verses. It would be well for all to have them carved on their hearts. They are the last two verses of the fifth chapter of Ephesians:

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

THE STORY OF MY LIFE

I ONCE lived in Eph. 2:12, walked in Eph. 2:2, and had my conversation in Eph. 2:3; but having been brought to Eph. 2:1, and finding my prospects at Romans 3:10 were very bad, I called at Matt. 11:28, was conducted to Col. 1.15, and dwelt in Ps. 84:10. I heard of one who lives at Heb. 4:14, the house I sought for in 2 Cor. 10:1; the house has only one door which I found in John 10:9, and only one knocker which I saw in Matt. 7:7. My address for the present is Eph. 2:6. Call any day at Prov. 8:34. You will meet many others if you will call and attend to what is said to the servant in Luke 19:17. When 1 Thess. 4:16,17 is fulfilled, I know my home will be in Rev. 22:3-5. Rev. 5:9 is the song that I will sing in that glad day.

THE LETTER "R"

THE LETTER "R" furnishes the world's greatest Recipes for all its troubles at Return of Christ: Resurrection, Redemption, Reconstruction, Re-creation, Regeneration, Restoration, Restitution; and in all these the Righteous will have part.

QUESTIONS—Fifth Set

1. Which two Gospels contain a full account of John the Baptist's execution?
2. What governor in New Testament times beside Herod listened to the preaching of a prisoner?
3. What king once made a promise similar to that which Herod made to Salome?
4. Where is Jesus termed a "friend of publicans"?
5. In Jeremiah, where is there a reference to those who were hired to mourn?
6. What trade was Paul taught?
7. Who complained because the disciples ate with unwashed hands?
8. What prophet foretold that a king would come against Tyre and destroy it?
9. Which Apostle once called on a dead person to arise?
10. Where is the last mention of Matthew in the New Testament?

ANSWERS—Fourth Set

1. Peter (Matt. 8:14).
2. No water, no kiss, no oil (Luke 7:44-46).
3. Psalms 129:6.
4. Joshua 2:6.
5. 2 Sam. 11:2.
6. 1 Sam. 9:25.
7. Acts 10:9.
8. Deut. 22:8.
9. Yes (Exod. 4:6).
10. Miriam (Numbers 12:10).

Answers to the fourth set of questions were received from Hazel Titus, Opal Robbins, Fannie Keith, Susan Keith and Zola Stedman.

WHY THEY STAY AWAY FROM CHURCH

A MINISTER once tabulated the excuses assigned by persons for not attending church. Here are ten selected ones:

Too deaf to hear a sermon (he goes to a political meeting.)

2. Too lame to walk up the steps (she climbs two flights of stairs to her lodge).
3. Cannot get the family up to breakfast; too late to dress.
4. Clothing too shabby (she goes to the theatre).
5. Cannot get in the way of going—have stayed away so long.
6. Windows are open; cannot stand the draft.
7. Windows are closed; air too close, cannot breathe.
8. Minister preached right at me.
9. Couldn't go until she got a new hat.
10. Sees so many hypocrites.

ODDS AND ENDS

VOLTAIRE, WHO died in 1777, prophesied that in one hundred years the Bible would be an unknown book. The number of copies published annually is about 19,000,000. The Bible in Voltaire's day existed in only 38 tongues. It is now read in whole or in part in almost 500. Perfect copies of the precious old volume now fall from the presses like leaves of the forest.

* * *

If the Bible speaks of a disadvantageous "now," it is always able to put over against it a bright and glorious "then."

* * *

Plutarch in his "Lives of the Ancients," relates of Archias, that while he was rioting and drinking, a letter was delivered him, warning him of some enemies who had laid plans for his life. The bearer of the letter desired him to read it immediately, because it was on serious business and of the highest importance to him. "I will think," said he, "of serious things tomorrow." The morrow he never saw, for that night he was slain.

* * *

If you have not the indulgence to pardon your friends, nor they the same to pardon you, your friendship will last no longer than it can serve both your interests. The water that flows from a spring does not congeal in winter. And those sentiments of friendship that flow from the heart cannot be frozen in adversity.

* * *

The Bible is a book which has been rejected, demolished, overthrown, and exploded more times than any other book of which you ever heard. Every little while somebody starts up and upsets this book; and it is just like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lands on its feet, and runs faster than ever.

Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

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So long as thou art able, grate nobody's heart; for in this path there must be thorns.

Confessing Christ

Concluded

The Apostle Peter made this very plain in his discourse at Cornelius' house. He said: "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good and healing all that were oppressed with the devil; for God was with him. And we are witnesses of all the things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day and showed him openly; not to all the people, but to witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:38-43).

What Christ did Peter instruct Cornelius to believe in? Jesus of Nazareth; the one hanged on a tree; the one God raised from he dead the third day; the one that ate with apostles after he rose from the dead; the one to whom all the prophets gave witness; the one in whom we must believe to receive remission of sins.

In Acts 3:13 Peter calls him God's Son Jesus, and in verse 15 he calls him the "Prince of Life" In Acts 4:12, Peter says "Neither is there salvation in any other name under heaven given among men, whereby we must be saved."

John R. Fiske, Jr.

THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" — ACTS 8:12

VOLUME 71 CLEVELAND, OHIO, MAY, 1922. NUMBER 7

The Troubled State of the World:

Will it Get Better or Worse?

THAT THE world is in a troubled state is a fact recognized and accepted by all peoples of this age, whether Christians, professing Christians, or infidels. But whether it is getting better or worse is that upon which these various groups disagree. On the one hand is the practical or worldly viewpoint, *namely*, that history repeats itself. Every great war has been followed by depression, and hence there is no reason to think that the world will not be at least somewhat extracted from the present mire. But on the other hand, is the situation viewed from the standpoint of Bible prophecy, and on that alone can we as Christians, base our opinions. The prophets all agree that the world's most troublous and terrible times will immediately precede the personal return of the Messiah, as in the words of Paul, "In the last days perilous times shall come." Since that event is yet future, the world's greatest distress is also future.

The "State of the World" involved in our discussion, can be easiest treated under four heads, namely, the individual, the social, the political, and the religious states. However, these are quite inexhaustible topics and so only a few interesting developments will be touched upon in each.

1. INDIVIDUAL

Never was there a time when the safety and welfare of individuals was so imperiled and uncertain. World-wide lawlessness is fast increasing. James Beck, Solicitor General of the United States, in his address before the American Bar Association, at Cincinnati last September, made the statement, that in America alone, during the last decade, there had been a 100 percent growth in criminal court cases, exclusive of prohibition crimes. This is quite a contradiction to the generally accepted theory. Mr Beck made a few other striking declarations that cast much light on the life of people today. City streets were once secure, but are now infested with footpads and highwaymen. When has there been such bold robberies in broad daylight, even in the very presence of many people, as in the recent past. Perhaps the daring robbery of the mail truck at Toledo last year, is the most striking example of this. Mr. Beck further stated that, "Breach of contract and moral faith is wide spread; that the great evil of the world today is aversion to work and an insatiable longing for a new thrill and diversion." And as a result of all this, immoral amusements have grown up and their influence throws a constant pit before the younger generation.

An article in a recent paper concerning the student life at the University of Michigan mentioned this. It added that the director of the largest girl's dormitory there made public the statement that the smoking among girls there was not prevalent. This is to be commended, but how lamentable that it should be deemed necessary to make any such statement; that the problem of girls' smoking should ever be thought up. And further, many college publications, and notably those of the most prominent institutions of the country, indulge in the most vulgar, most useless and most pernicious perversions of humor. We might note here that the president of the University of Texas recently declared that there were approximately 200 "Flossies," as he termed these fickle students, who come to college solely for a good time. All these points are significant; the youth of this nation is in peril. The innocence and purity of girlhood and young womanhood is being besmeared and cheapened by present day standards. But upon whom should we lay the blame? Surely not alone upon the young people. It is the spirit of the age, and the words of Paul, in Tim. 3:1-4, come to us with renewed force: "In the last days, men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and without natural affection, truce breakers, false accusers, despisers of those that are good, traitors, highminded, lovers of pleasure more than lovers of God." Was there ever a time when such people as these were so numerous in the earth as they are today? And can we hope for their betterment when we read further in 2 Tim. 3:13, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

2. SOCIAL CONDITIONS.

By this term I refer to those conditions resulting from the group life of peoples, that is their associating together, as the word literally means, rather than society life as the word is often interpreted today. In times of unrest and dissatisfaction the bonds of these groups are drawn tighter and become a real force, usually of evil. Labor unions are an example of this which results in threats and strikes. The tension between capital and labor is very high. These two mighty forces are sure to clash sooner or later and the common laborers, with no union money to support them, would in the event of retarded industry, be in a condition of starvation in a few weeks. Then, house-breaking and wholesale plundering may start on a

scale with which the government forces might not be able to cope. For it is no uncommon thing to hear men out of work declare, with an oath, that when it comes to where they cannot yet work to earn an honest living, that they will take a gun or some dynamite and will help themselves to what their families need. This is a further example of how the world is in revolt against law and authority. Can we be surprised that violent crimes, murder, burglary and treason are multiplying accordingly? It is stated that half of these crimes are due to the failure of prohibition. And this is one of the reasons why prohibition has not proven to be a panacea for all ills. It was believed to be the great factor to reduce crime and to make the world safe, and prior to its existence, was represented as the one means of restoring the earth almost to its Eden state. Noble indeed were the motives of those great leaders of prohibition, and high indeed were their aspirations, but in spite of the good they may have accomplished, the world is still continuing in its wickedness and rushing recklessly unmindful of its approaching downfall.

Further, education is another force that was thought to be the solution of the world's problem, but we find it has not proven so, for though education of the right sort, does tend to control the passions of men, it does not eradicate them, or change their disposition. Cultured Greece, was a corrupt Greece, so education is not salvation. A civilized world may still be a doomed world. However, to some thinking men, this condition of turmoil and unrest is not unnoticed. A leading educator in Chicago, recently referred to the state of the world as one of chaos, socially, economically, and educationally; that all Europe is dwelling in the crater of a seething volcano is evident to all. The eruption in India, the revolt in South Africa and the rebellion in Egypt are only the beginnings. Is there any possibility that these conditions will improve? We have no assurance of it, but only the promise of Christ's coming to cleanse all.

3. POLITICAL CONDITIONS

Never has there been more unrest in the political world. Nations fear and distrust each other. Treaties are formed and disregarded. Thoughtful statesmen realize that wars cannot be avoided or ended in that way. This brings up at once the Peace League, which is as yet only in its formative condition. It seems to be jealousy and hatred of Woodrow Wilson that keeps the United States out of the league. It may yet succeed, for a time, and if the prophecy in Rev. 7:1 refers to it, it will succeed, for there we read: "I saw four angels standing on the four corners of the earth, that the wind should not blow on the earth. And I saw another angel, and he cried with a loud voice to the four angels saying, Hurt not the earth, till we have sealed the servants of God in their foreheads." The servants being the Jews, the winds will prevent another world war until the tribes of Israel are enlightened concerning their Messiah, Jesus Christ. After that, the winds will blow again. "And every mountain and every island will be moved out of their places" making way for the Kingdom of God.

And this suggests the Jews' position in politics, and just what and how much he *is doing, unconsciously of course*, in fulfilling prophecy. They are returning to Palestine at the rate of about 6000 a year, and taking the wealth of the world with them, while those, yet remaining in this country, are powerful. They are of an unpolluted stock, and science tells us that there is less mental deficiency among them than in any other one race, and little demoralization by alcoholism; and in contrast, are of a high intelligence and a superior morale. The greatest musicians of all times have claimed in their numbers many Jews; Mendelsohn, Mozart and Paderewski. The influential scientists of this age are Jews, and we must all concede that *our powerful financiers are Jews.* Does this not cause unrest? We need only note the experience that Henry Ford had with Jewish bankers a couple of years ago. He, a power in the financial world, was unable to cope with them. Thus, with wealth of wisdom and of gold, the Jews are reinhabiting their native land. And is this making for trouble? Indeed, for in Ezek. 38: 11,12 we read that the closing wars are to be *promoted* by finance: "I will go up to them that are at rest and dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered *out of the nations, which have gotten* cattle and goods, that dwell in the midst of the land." Thus, with all the nations preparing for war, though they cry for peace, as Paul says: "For when they *shall cry peace and safety.* then sudden destruction cometh upon them, and they shall not escape;" and with the Jews fast returning homeward, and with all the world watching with an anxious eye the great amount of gold and silver that is going with them, it is inevitable that before long, we shall hear the great cry of the nations of the whole world gathering around the Holy City to take great spoil. But the Lord God will then fight as when he fought in the days of old. *Surely this holds forth no promise* or indication of better days.

5. THE RELIGIOUS STATE OF THE WORLD.

This, *we can say without any hesitation*, is definitely getting worse. Most churches become social betterment clubs, at best, if not a channel for society's whims and fancies. Little, if any, Bible is preached, and the gospel, *we can say*, almost never. A minister can best win and hold an audience by discoursing on topics of the day: book reviews, science, lives of noted men, etc. And what is the result infidelity and indifference is running rampart. And yet it does not *stop here*, but even ridicule of the Scriptures is common, fulfilling only too truly the words of Peter. "Knowing this first, that there shall come in

the last days, scoffers, walking after their own lusts and saying, 'Where is the promise of his coming?' for since the fathers fell asleep all things continue as they were from the beginning of creation." There has never been the like of the present time. There are so many people who are scoffing at what the Bible says about the second coming of Christ. But Jesus says they shall be deceived, they cannot understand any more than those of Noah's time, who ridiculed him for his persistent efforts, when there was no sign of a flood. But Noah worked faithfully, until the ark was completed, and then God commanded him and his family to enter in. God waited seven days and the flood did come, but the eyes of the world were opened too late. Christ says: "As it was in the days of *Noah*, so shall also the coming of the Son of man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark." Not that there is any transgression in eating and drinking, marrying and giving in marriage, but the sin lies in giving all thought and attention to these temporal things, instead of being ready and waiting for his appearing. So may we take warning in the words of Mark: "Watch ye, therefore, for ye know *not* when the Master of the house cometh." And as we notice these fulfilments of prophecy, these troublous times coming upon the earth, which will continue to wax *worse and worse*, "Let us hold fast the profession of our faith, without wavering, not forsaking the assembling of ourselves together, but exhorting one another, and so much the more as ye see the day approaching," (Heb. 10:23-25).

Gertrude Miller.

Current Events in the Light of Prophecy

Article Two : Signs of the Times in "the Time oi the End"

THE FORMATION OF THE TEN KINGDOMS

THE TEN allied kingdoms forming one corporate body, will be monarchies reigned over by ten kings prefigured by the ten toes of the image and the ten horns of the wild beast in Dan. 2 and 7. And as the two iron legs correspond with the Roman Empires, eastern and western, divisions, so there will be five eastern and five western kingdoms, in accordance with the five toes on each foot. And the ten kingdoms must not stand independently apart from each other, but must become allied together in a confederacy in agreement with the emblem of the ten toes united together upon one corporate body, as well as of ten horns on one head. Britain will not then have its complete independence, but wil be the tenth part of a continental coalition, whose ten kings will be see seated around the table of a congres of the powers, agreeing on a commo policy and united in a European concert. This alliance of the Latin king doms, which in fact will be a revival of Caesar's Roman Empire in a ten-kingdomed form, will be within its ancient boundaries of the rivers Rhine, Danube and Theiss.

The formation of these ten kingdoms into a ten-kingdomed confederacy will be in opposition to Russia and Germany which are outside the territories of Caesar's original Latin or Roman Empire. These are the nations who were most prominent in the coalition against Germany in the recent war. It is not possible, at the present time to say just which ten will form the league pictured by the ten toes on the feet of the image of Dan.2. and the ten horns on the beast in Rev.13. It is very important to correctly locate the time when the ten kings (kingdoms Dan.7:24) becomes a fact in history, because we read in Dan.2:44. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." There are a number of Scriptures that show that the work and mission or the ten horns (kings) is at the end of this age. For instance, in Rev. 13:1,2: "And I stood upon the sand of the sea (of nations, Rev. 17:15), and saw a beast (symbol of human government) rise up out of the sea (of nations), having seven heads (in its history having passed through seven different forms of government) and ten horns (ten kingdoms, Rev. 17:12. This being their first appearance, is the reason why they cannot be found in past or present history), and upon his horns ten crowns (ten royalties), and upon his head the name of blasphemy. And the beast that I saw was like unto a leopard (third kingdom Grecian Empire), and his feet were as the feet of a bear (second kingdom Media-Persia), and his mouth as the mouth of a lion" (first beast Babylon). One of the events under the sounding of the seventh angel, which all will agree is yet future, is the reappearance of Daniel's four symoolic beasts (representatively) in the revived seventh head (in form of government). It is interesting to note that Daniel in vision saw these four beasts (four human governments) as history in advance and hence, names them as they appeared, lion, bear, four headed leopard and ten horned beast. John saw them as history in fact, and hence names them in the reverse order, leopard, bear, lion. Also notice that Daniel did not see the "seven heads" on the fourth beast, but John did.

According to the views of some expositors all countries outside Caesar's Roman Empire must be separated, at least legislatively, from the ten kingdoms inside the Roman Empire, before the formation of the ten-kingdomed confederacy; and that, therefore, England must then become disunited (at least to the extent of granting them home rule, giving them parliaments of their own but still perhaps, maintaining a protectorate over some of them) from Ireland, India and its colonies, which never belonged to Caesar's Roman Empire. If so, we may expect Britain to experience disasters and commotions by Mohammedan disaffection in India. The events of 1853 to 1857 may repeat themselves, and there may be another Asiatic war and mutiny in India. Indeed, even as I am now writing there comes a news dispatch from Bombay saying:

"The whole of the beautiful forest tract surrounding the Nilambur Palace has been laid waste and every Hindu house in the district looted. One of the rebel leaders has estabished himself in the palace as ruler. The Moplah fanatics appear to be proclaiming home rule in all the disturbed areas. Their emblem, the green flag, has been hoisted at the Pallipu."

We are now witnessing agitation for home rule that is, Rome rule in Ireland. We may yet see one third of the British Army consisting of Irish Romanists. For, as this is being written, the British Premier has made it clear that Ireland cannot be permitted to withdraw from the empire, stating that "The government can discuss no settlement which involves a refusal on the part of Ireland to accept a free, equal and loyal partnership in the British commonwealth under one sovereign." From this it would seem that Britain, if separated at all, will be separated legislatively from Ireland, India, etc. prior to the formation of the ten-kingdomed alliance. The Romans conquered Scotland as far north as the Grampian Hills, but never possessed Ireland. Spain's loss in 1898-9 of Cuba, the Philippians and Carolina Islands would seem to be a fulfilment of this prophetic principle, as they are outside Caesar's Roman Empire.

THE TROUBLED STATE OF THE WORLD.

No one can deny that the world is in a troubled state. The western world has just gone through a tragic and a glorious (?) war. The glory has vanished, the tragedy remains. Germany and France, weakened and suffering glower at each other and threaten new war. The fear of a recovered Germany never leaves the mind of most citizens of sorely wounded France. Germany is retrenching after the heavy drain caused by the struggle with the Allies. It is obvious that she is waiting for what happens, be it good or bad, with faith that through industrial efficiency, the reorganization of Russia and possible Asiatic alliances she very soon will regain all her old importance, and perhaps much that is new. For Germany disarmed according t the usual meaning of the word, whic is that merely of naval restriction and disbandments of armies, would be Germany remaining strong indeed if her manufacturing ability especially in those chemical lines for which she is famous, were maintained at par. Disarmament means little to Germany if she be allowed to retain her dye her chemical equipment, to which Germany's great military strength wa largely due. France, therefore, having good reasons to fear Germany will no doubt insist upon guarantee of security by the other powers, including the United States, before sh will agree to disarm. The Frenc hope is that through industrial di armament Germany may be forced t cease her scheming for a new deve opment of alliances to eastward. Should Russia and Germany unite in Bolshevism, with Asiatic hordes at their command, not only France, but the rest of the world would have good reason to fear.

England is on the brink of a conflict with Ireland to which she attaches great importance as an outpost in the Atlantic. In India there is great unrest. The educated classes are anxious o taste the "sweets" of power. Their gitation is developing an animosity to ritish rule, which is causing Britain much anxiety. The granting of reforms, instead of satisfying, seems to whet the appetite for more.

The conditions in Russia are horrible. The French revolution of a hundred years ago is nothing in comparison. Starvation and pestilence sweep hundreds of thousands away. And the Bolshevists kill and torture on all sides. The population of Petrograd is now reduced to 700,000; it formerly exceeded 2 000,000. Such is the horrible result of the Russian Revolution. The days of Noah and of Lot, violence and beastly lusts, are revealed in these European conditions. The Red terror which has arisen out of the Russian chaos has assumed vast proportions. Its leaders, some of whom are apostate Jews, want to dominate the whole world, and stamp out every law, every religion (especially Christianity) and eradicate all civilization. Surely in these days, the predicted end of this age, a time of lawlessness and tribulation, is looming up.

Sterling P. Groves.

The "Image of the Beast," Rev. 13: 14, 15

IN THE making of this image two beasts are mentioned in the prophecy; the first is the Roman Symbol generally known as Daniel's fourth beast, (Daniel 7:7,8), and who can always be known by his ten horns; and in this 3th chapter, after the rise of the two orned beast of verse 11, the Roman east is termed the "first beast" or "the beast", while the two horned east is known by the pronoun "he." he" had two horns like a lamb, "he" pake as a dragon, "he" exerciseth all he power of the first beast, "he" doeth great wonders, "he" maketh fire come down from heaven "he" deceiveth them that dwell on the earth

I emphasize this point because many writers make the image to be the image of the two horned symbol, while it is the image of the Roman beast, made by the dwellers on the earth, by the request of the two horned symbol (Rev. 13:14).

In Dan. 7:19, we read of the Roman fourth beast that he was "diverse from all the others."

In the Revelation he has seven heads and ten horns that makes him "diverse" from the others; and I discern another point in which he is "diverse" from the others.

Babylon, Medo Persia and Greece were Pagan, from start to finish, but Rome was first Pagan, then Christian from *Constantine's time* to the rise of the Papacy in the sixth century or the fore part of the seventh century when she became papal. And to have a correct understanding of the prophecy, we must keep in mind the political heads, and the different religious phases of Rome.

In Rev. 12th chapter, Rome was symbolized by a great red dragon, which Constantine put out of the heaven into the earth, and the empire became Christian, and a new symbol appears with seven heads and ten horns, (Rev. 13:1). The empire remains Christian during the wounding of one of his heads (the imperial head of the Caesars, that existed in John's day) which came to an end in A. D. 476 when the imperial succession ceased in Rome. Rome being very sick from the effects of the deadly wound by the sword of the invaders of the empire. In the fourth century the war with Persia was destructive to the empire; and in the fifth century the empire suffered terribly by its invasion by Alaricc, Genseric, Attila, and Odoacer who became king of Italy in A. D. 476. Thus ending the imperial succession in Rome, and the sixth head of the empire. The prophecy here follows the fortune of Rome, the city of the seven hills.

Now we come to the seventh head of the empire, under which life lingered in the Exarch's of Ravenna, during the empire's lowest state from the effects of the wound by the sword of the invaders.

Gibbon says, the senate acknowledged the authority of the Exarch's in the low condition of the empire, but finally their estate was merged into the patrimony of St. Peter. This seventh head, John says, was to be of short *duration*, and so it was short when compared with the imperial sixth head that lasted for five or six centuries: and more so when compared with the papacy which has lasted longer than all the seven heads added together

But, says the objector, Rome has only seven heads; this objection is not strictly true; see Rev. 17:11: "And the beast that was, and is not, even he is the eighth, *and is of* the seven, and goeth into perdition." In verse 8 we read: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition. Paul's "Man of sin" goes into perdition (2 Thes. 2:3). These references refer to the papacy, as does this eighth head of the beast. And if we remember that the prophecy conforms to the facts of history, and not history to the prophecy; we may perceive that we could not better the prophecy in conforming to the facts of history.

The seven heads binds the prophecy to Rome on the seven hills, while the eighth head conforms to the facts of history. If the symbol had eight heads, it would not fit the seven hills.

We come now to Rev. 13:5: "And there was given unto him a mouth, speaking great things and blasphemies." What has come to the beast now? In his pagan phase in chapter 12 he is not charged with blasphemy, and surely not in his Christian phase. In Dan. 7:8, speaking of the horn we read; "And behold in this horn were eyes like the eyes of man, and a mouth speaking great things." The papacy is noted for its big mouth, and here it is given to the beast; and its effect is to cause the beast to open his mouth in blasphemy against God, etc. This giving of the mouth to the beast, is the same event as the rise of the papal horn, after and among the ten, on the Roman beast. Dan.7:8: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months" (margin, to make war). This forty two months is the well known *papal period* of 1260 years, seven times mentioned in the Bible, and always applied to the papacy; and it comes after the giving of the mouth, proving that the beast is identical with the papacy.

History and prophecy are in harmonious agreement, that the papacy is the last of the Roman Empire. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon" (verse 11).

The writer has been speaking of the Roman papal beast, but here he sees another beast, "coming up;" he is not up, but coming up; in the act of rising up when John saw him. "Out of the earth," the symbol of democracy; the heaven above and the earth beneath. "And he had two horns like a lamb, and he spake as a dragon." This is a paradox. Seems absurd, yet true and finds its exact counterpart in the powerful speech of the United States, coupled with its peaceable lamblike *disposition.*

"And he exerciseth all the authority of the first beast in his sight" (Revised Version). *No nation works literally in sight* of another nation, but there is a sense in which it is true: the eyes of Rome are her bishops and cardinals, who are in all the world; also the telegraph informs one nation of what is doing in the other. So that all nations are in sight of each other.

The worship of the first beast will be when the image is made, and its worship enforced. "And he doeth great wonders, so that he *maketh* fire to come down from heaven on the *earth in the sight of men.*" The reader here should be careful to discern between scientific wonders, and lying wonders. The papacy performed lying wonders to establish its authority. Compare 2 Thes. 2:9: "Even him, whose coming is according to the working of satan with all power and signs and lying wonders." The Scripture affirms of the two horned symbol, that "He doeth great wonders;" and it is true that the people of the earth are deceived by the wonders that he does, but it is added, "Which he had power to do." There is a reasonable explanation to the deceiving of the dwellers on the earth, and that is that they are all deceived, by the great wonders that he had power to do. What the symbol does the nation does. They are one. The symbol is nothing but a figure made to represent the nation. If the one is deceived so is the other, for in reality they are but one.

One of the great wonders done by the nation that *this symbol represents* is bringing fire down from heaven.

It has become proverbial that Franklin bottled the lightning, and demonstrated its identity with electricity.

Thus laying the foundation for the greatest wonders of today, which are done by electricity: "In the sight of men." Who has not seen the light of electricity, in streets, in houses and in shops? And the greatest wonder of all is in the realms of wireless telegraphy, and talking with the human voice for thousands of miles over hills and valleys.

THE IMAGE OF VERSES 14-15.

An image is a likeness of one thing to another, or it may be a likeness of ideas. We conclude this image is a religious image or likeness of ideas because its worship is demanded, verse 15. In verse 14 we learn that the image is made "to the beast which had the wound by a sword, and did live." And farther we learn that the image is made by the dwellers on the earth at the request of the two horned beast.

Now the reader will perceive that it is necessary to understand the Roman Symbol, its political heads and his religious phases in order to locate the point of time in the history of the Roman beast, to which the image is to be made.

The two horned beast that causes the image to be made, being a symbol of a Christian nation, could not make an image to Rome in her pagan phase, neither could he make the image to Rome in her papal phase without making a rival pope to head the image, and adopting the Roman doctrine of purgatory. But for a Christian nation to make an image to Rome, in her Christian phase is much more easily performed. And we find that the Roman Empire became Christian in the fourth century, under the Emperor Constantine 306-307. And it was nominally Christian until the time of Phocas A. D. 602-610 when the papacy got control of the empire. Therefore from the passing of paganism to the rise of the papacy to civil power, we have a Christian phase of the empire lasting 200 years or more, during the fifth and sixth centuries of our era.

The prophecy reads, "that they should make an image to the beast, which had the wound by a sword, and did live." The head that was wounded was the sixth head of the beast, and that head came to an end in A. D. 476, when the imperial succession ceased in Rome.

The wounding was done in the fifth century by the sword of the northern invaders under Alaric, Genseric, Attila, and Odoacer. This testimony holds *us to* the fact that it was the sixth head that was wounded, and that it was done during the Christian phase of the empire. And as we do not expect to find a literal image demanding worship, but a mental image or likeness, we must find the original to which the image or likeness is to be made and we must find it in the period in which the emperor was Christian, and also in the reign of the head that received the *deadly* wound by the sword.

The *original* that answers to all the demands of the prophecy is found in the Orthodox Edicts of the Emperor

Theodocius and reads as follows: "According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole diety of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge that all the others are extravagant madmen; we brand them with the infamous name of heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."

This document can easily be found in any edition of Gibbon, by the date A. D. 380. When persons in authority get the idea that they are guided by heavenly wisdom, then they become dangerous.

This doctrine of the trinity is here made the mark of a good loyal citizen of the empire; and all others are branded as infamous heretics. This being the mark of the empire, is the mark of the beast, because the beast represents the empire. To fulfil this prophecy the orthodox Christians of the United States of the twentieth century makes the image to the Roman Christians of the fourth century; the building of the image is easy of accomplishment, the conditions being favorable. The doctrine of the trinity is so universally believed by catholics and protestants of all denominations, so that all that is needed to complete the image is to acknowledge God in the law of the land, and naturally that will be the triune diety.

The wonder is that in the twentieth century when knowledge on all science is so wonderfully increased, that on theology there is no advance from the dark ages.

The doctrine of the trinity involves the absurdity, that the son is as old as his Father; that one eternal God died on the cross. It destroys the sonship of Christ to the Father, because the holy spirit being the influence of God, is the father of Jesus Christ (Matt.1:20).

That Paul was ignorant of the third person of the trinity, compare his salutations to all the churches: "Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1:7). This is only a sample.

Geo. Francis.

"The Rest of the Dead": Who are They?

IN VERSE four John tells us that he saw thrones, and those that sat on them were persons who had been found faithful to Christ; and they lived (although some of them had been beheaded) showing that these persons had been raised from the dead.

In verse six, we read: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." These statements seem to present a difficulty which may be stated thus:

THE DIFFICULTY

While other Scriptures teach very definitely that at Christ's return there will be a *resurrection of both the just and the unjust*, the Scripture under consideration seems to teach just as definitely that only those who are blessed and holy have a part in this first resurrection. This difficulty seems rather increased by the statement that "on such the second death hath no power"; also by the very definite statement in verse five, "The rest of the dead lived not until the thousand years were ended."

In my endeavors to harmonize these apparent contradictions I have arrived at certain conclusions that satisfy me, and I think that they may be of use to others; so with your permission I will present them as follows:

THE SOLUTION

I think that we may take it as an axiom that there will be two classes at the judgment seat of Christ, the just and the unjust; the good and faithful servant and the wicked and slothful servant. So then if I can show this Scripture teaches the same great truth, and distinctly states the fate of each class, we will have harmony instead of what now appears somewhat contradictory.

THE FIRST RESURRECTION

"First" does not always indicate the order of time. A thing may be first in importance or first in authority. In the British navy we have the First Lord of the Admiralty. He may be the fiftieth individual to hold that office, yet he is always "First", because of the importance of his position in the order of authority or dignity.

In applying this thought to the resurrection, I found a foot-note in the Diaglott translation referring to this text. It reads, "Probably first in dignity or importance." Referring to John's description, we find that these persons sat on thrones as kings and priests; that they were blessed and holy; that they reigned with Christ; and perhaps most important of all, on these the second death had no power (authority). I found no difficulty in understanding that the resurrection of these persons might be referred to as first in importance, also in dignity and authority; they are earth's permanent rulers.

Understood in this way, I saw that it would be quite possible for others who were resurrected at the same time, but who could in no sense be called "First" either in importance or dignity or permanence of being, because they were found unworthy at the judgment seat of Christ.

Now if someone were to ask me what are you going to do with verse five (the rest of the dead), I must admit that as it reads in the Authorized Version I can do nothing with it. The statement admits of only one understanding: the rest of the dead did not live again until the end of the thousand years.

In hope of getting more light on the text, I looked up other renderings. In the Diaglott I found that the word "again" is omitted. In the Twentieth Century [illegible] is also [illegible] standing [illegible] to that [illegible]

[illegible]

Now [illegible] ter [illegible] he saw [illegible] before [illegible] this [illegible] saw [illegible]

[illegible] the [illegible] lives [illegible] more? [illegible]

No [illegible] the [illegible] and [illegible] been [illegible] the [illegible] dead [illegible] approven [illegible] They [illegible] years [illegible] they [illegible]

By [illegible] Twentieth [illegible] omitting the word "again" we have a wonderfully different understanding of John's meaning. Now personally, [illegible] this is the correct interpretation of the Scripture for the following reasons.

First Reason

[illegible] harmonizes with all the other [illegible] of the subject.

Second Reason

[illegible] for the many stripes [illegible] also for the anen [illegible] of which they will [illegible] also of the weeping [illegible] gnashing of teeth [illegible] inclined to [illegible]

[illegible] vivid contrast: [illegible] their life [illegible] the thousand years [illegible] because [illegible] death has no [illegible] other class? [illegible] have no per- [illegible] the second [illegible] them.

[illegible] agony with [illegible] that sins [illegible] is death".

[illegible] to go up and [illegible] so because [illegible] told them [illegible] ever enter [illegible] they were [illegible] at and [illegible] overtook [illegible] ever enter- [illegible] promise.

[illegible] the Scripture we have been considering, John presents a fearful picture of the fate of the unfaithful. Condemned at Christ's judgment seat they go away into [illegible] punishment, perhaps in sight of the [illegible] ance of which they have proved themselves unworthy; [illegible] doomed to the second death.

The writer [illegible] brethren to [illegible] and loyalty to Christ and the [illegible] truth that we [illegible] dant [illegible] kingdom [illegible]

[illegible]

Help the Helping [illegible]

We [illegible] relie [illegible] fund [illegible] tution [illegible] a [illegible] the purpose [illegible] supply [illegible] helping [illegible] the cause.

[illegible] that the [illegible] if they are [illegible] will be [illegible] fund.

[illegible]
Mr. [illegible] [illegible]
[illegible] [illegible]
Mrs. B. E. [illegible] 5.00
Sister [illegible] 10.00
A [illegible] 2.00
Young People's Society 10.00
Bro. B. C. Smith 3.00
[illegible] 5.00
[illegible] 2.00

[illegible] CONFERENCE

[illegible] Conference [illegible] that will be held in [illegible] 16 and 17, 1922

[illegible] Sec'y.

[illegible] NOTICE

[illegible] Bro. J. R. Anderson [illegible] Those [illegible] God's ser- [illegible] Ill. [illegible] Wis. [illegible] Mich. [illegible]

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Editorial

DURING THE last month we have received several letters of appreciation and commendation from readers of The Restitution. All state that they like the paper in its present form, and that they are pleased with the spirit that pervades its articles and editorials. We wish to thank these brethren and sisters for their words of kindness and encouragement. We ask these correspondents to accept this acknowledgement on behalf of all those who are contributing their time and labor and thought to make our paper a success.

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SAVE YOUR "RESTITUTION"

"THE RESTITUTION" in its monthly form, and with the high class of articles appearing in its pages, will make an excellent bound *volume* at the end of the year. The number and variety of the articles appearing during the course of a year will make it an excellent work of reference. We hope that with the last number of the present volume we shall be able to include an index for the twelve numbers so that any article appearing during the year can be easily referred to.

So we advise you to save your "Restitutions" to be read and enjoyed by yourself, and your children and your friends in the years to come or "until he comes."

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Reflections on Easter

WHEN THIS issue of "The Restitution" is received by the reader, another Easter tide will have come and gone.

Regardless of what we may think of this feast, and the ideas that are associated with it in a world of false Christianity, we admit that it is a testimony to the reality of Christ. It is an eloquent testimonial by millions of the world's inhabitants to the fact that Christ lived and died, and rose from the dead nearly two thousand years ago. In reflecting upon the events that form the basis of this Easter celebration, we see in them a picture that clearly outlines the world's idea of failure and God's idea of success.

Beginning with what the Christian world calls Palm Sunday, we have a reminder of Christ's triumphal entry into Jerusalem. We can picture him in lowly pomp riding upon the foal of an ass upon which never man sat before. The multitudes acclaim him, and *shout, as they throw palm branches* in his path; "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord." It was a moment of triumph. Most men would have been thrown off their balance by such a tremendous manifestation of popular approval. How easy it would have been for him, with that multitude at his command, to have gone up to the citadel and seized the reins of the government and establish himself as a conqueror and a hero. That no doubt was the thing that the populace would have been pleased to have him do.

But the Master had a commission *from a higher authority* which did not permit such action, but which required him to be at that time the conquered rather than the conqueror. And so we find him a little later, again surrounded by the mob, and once more they are shouting. The same calm, majestic, noble personage is the subject of their shouts. But there is a change in the tone of the cry that goes up from the multitude. What are they shouting? Listen: "Crucify him! Crucify him!" Those same voices which a short time before were sounding his praises and glorifying him as a Prince, were now actually clamoring for his blood. And in this instance *they did not merely shout* but insisted upon the carrying out of their murderous demand. In a little while after this, upon Golgotha's brow, their wishes were carried out, and he whom they so recently proclaimed as a king, was tortured to death on a cross, and made the central figure of a public execution of criminals, two of whom were crucified with him, one on either side.

Finally his head *dropped* upon his breast as he said, "It is finished." And the multitude went away, and in their minds they too said, "It is finished." And his own disciples who had journeyed with him all through his ministry went away, and they too said, "It is finished, but we had hoped that he was the one who was to redeem Israel." Thus the world and all who witnessed the tragic event wrote "Finis" over what appeared to them to be a complete and total failure. And truly from the world's viewpoint, it was *indeed a failure*, but from God's viewpoint it was the most glorious success the world has ever witnessed. In a little while this meek and lowly one, who was apparently vanquished on that cross on Calvary, will be again on the earth, and will establish a dominion which will extend over all the earth and that will last forever. And when the day of his coming arrives and the resurrection, that the miracle of the ages takes place, there will rise up out of the dust a multitude of men and women who will assist him in the establishment of that glorious Kingdom. They too, like their Master, have bourne the world's scorn *and ridicule. They have been account*ed as fools and pointed out as failures in the world. However, they are "successful failures;" for God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are: THAT NO FLESH SHOULD GLORY IN HIS PRESENCE" (1 Cor. 2:27-29).

Ecclesial Communication

"They Spake Often One To Another"---Malachi 3:16

DEAR ONES IN THE LORD:

WE HAVE just now received the Dear "Restitution," and surely it holds a feast of good things well worth waiting for. I wonder why Sister Knapp's little articles always sends a thrill of joy through me. She usually says just what I would like to say, but lack the ability.

Then dear Auntie Winee, that faithful handmaid of the Lord; of a surety there will be many stars in her crown. Who could read Bro. Robison's and Bro. Alldridge's articles and not be edified thereby; likewise all the brethren whose pens so ably portray the glories to be revealed; in fact (as I said before) it is a feast of good things doubly welcome, as Sister Knapp says, to the isolated ones.

Here in the city of New Orleans a few of his little ones (five in number), all members of the Cleveland Ecclesia met on two occasions to remember our absent Lord. We had the assurance that where two or three are gathered together in his name, there he would be in the midst of them (Matt. 18:20). It was a solemn thought. We alone were his witnesses in all the city of New Orleans, and the necessity of strengthening each other and building each other up in our most holy faith, as well as to let our light shine, was our imperative duty. We miss the times of refreshing we are privileged to enjoy when at home, but hope to be there soon again.

God bless all the dear brothers and sisters whose pens so enrich our barren lives. Let the good work go on. The Master is nigh, and their reward is sure. Even the cup of cold water that is given in his name will not be forgotten. Even so come Lord Jesus; come quickly. Amen.

Catherine Hogarth.

An Exhortation

Set your affections on things above, not on things on the earth (Col. 3:2).

THIS SCRIPTURE has recently been brought very forcibly to my mind. We see the worldly people clinging to their earthly possessions with a death grip, and when they are taken from them, they seem to care nothing for life. Here in Pueblo, four business men, within a radius of three blocks, whose places of business were flooded during the terrible flood of last year, have died within nine months from the time of the flood. One committed suicide, and I think the death of the others was due to worry over their loss. During the flood a few business men stayed with their possessions until it was too late to escape, and so lost their lives.

I recently read that 26,000 people in the United States had committed suicide in the past year. Two hundred and sixty in Philadelphia alone. This was partly due to unsettled economic conditions. How eager people are to lay up treasures here on earth where they are not sure of them from one day to another. Fire, flood, thieves, etc., to molest them.

A large dry goods store in the center of Pueblo was flooded and they had repaired it, replaced numbers of plate glass windows, and had a large new stock of goods when the building in which it was located was entirely destroyed by fire. It was the coldest night of the winter, and it seemed that they could not get a good supply of water at first. Firemen were partly frozen and had to be taken to the hospital. How fleeting the things of the earth!

There is just one foundation on which to build, and that is Christ Jesus. The Christian's hopes and aims are centered in Christ. They are seeking after spiritual things, and in so doing are laying up treasures that will never be taken from them, but will gain for them eternal life, and possession of the world besides. But this requires faith, and few there are who have it.

May the Lord help any who are not in Christ to denounce the things of the world and build on the true foundation. The door will soon be closed. Christ's coming is very near.

Hanna Barber.

Cleveland Miscellanies

Many of our brethren and sisters who wintered in the South have now returned to us.

We have gained two by the removal of Brother and Sister Ernest Blyth from Columbus, Ohio.

Since last report the following have obeyed Christ in baptism: April 9th, Mr. and Mrs. J. G. Porter, formerly of England; April 16th, Miss Dorothy Titman, daughter of Brother and Sister Jesse Titman, formerly neutral; Mrs. Guinn, wife of Brother Guinn, formerly Lutheran; and Mr. and Mrs. Hossack, husband and wife, also formerly Lutheran.

Robt. G. Huggins.

Obituaries

Death in Adam; Life in Christ

SISTER ELLEN Robb, of Severance, Kans., died Sept. 5, 1921; aged 73 years, 1 months, 10 days, after an illness covering several years.

It was Sister Robb's wish that no orthodox minister preach her funeral sermon, and as no brother of the faith could be located, it was her request that I read her obituary and someone sing. Her wish was carried out, and she was buried beside her husband, Geo. Robb, in the Bitner Cemetery, near Severance, Kans.

Sister Robb was the last of the first congregation of the Church of God residing at Severance, and besides being strong in the faith, she was a loving mother, a true friend, and a splendid neighbor. Rebecca Orem Anderson.

Huron, Kans.

JAMES ROY, beloved son of J. C. and Ora M. Thompson, and brother to Marjorie and Vivian, passed away at 4:15 P. M. Monday, March 27, 1922, of lober pneumonia, aged 2 years and 11 months.

The funeral was held on the following Wednesday afternoon. Many beautiful floral offerings and expressions of sympathy were received from brethren, relatives and friends. The address was delivered by Bro. A. D. Strickler after which the remains were placed in Mt. Hope Cemetery in Ebenezer, N. Y.

A promising child with a lovely disposition was cut off in early childhood. His patience in the last trying days was remarkable for one so young. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Evangelist Report for January, 1922

REMARKS ON THE RESTITUTION

AS WILL be remembered, in my last report I came home from Arkansas City with a severe cold. Having had a couple of relapses, I was unable to do much. Met several times with the local church, and had some very interesting meetings. Not having traveled any during the month, I have no general news; so I will take up a question, which I hope will be interesting to all. It is a subject to which I have given a great deal of thought and study. I wonder how much will be accomplished when it is read. I would say here to the reader, that we have not advanced very far into true christianity, when we cannot lay down a long cherished error for the truth. Many people think that a statement in the Scripture is positive in itself, and jump to a conclusion which the facts will not warrant. This I will bring out and prove in these remarks.

In the last Restitution, I notice a criticism made by a Christadelphian referring to my report for June. It has been my lot in times past to criticise a good many writers, and I have always made it a point to quote them correctly, and make an honest effort to show the weakness of their position. The critic above referred to has in most part failed to do this with me. My position was this (as well he knows): that as like begets like, nothing can give to something, more than it possesses itself. Hence Adam being mortal, could impart only mortality to his offspring. In other words, we are begotten by mortal man, therefore born mortal. The spiritual man must be begotten by the spirit; and if so, must be born of the spirit. My contention with those brethren in the meeting was: that it was impossible to die in Christ and come up in Adam. If that can be so, it proves positively that we now have severed our relationship to the first Adam. There is no people that the doctrine of universalism is more abhorrent to than the Christadelphians, and yet this brother quotes I Cor. 15: 21-22, "As in Adam all die, even so in Christ shall all be made alive." In quoting this, the brother says this does not signify that the all in Christ, will be raised to immortality. Now if Christ is the life giver, and this life is bestowed upon the righteous only, which the Bible plainly teaches, and possessed at the resurrection only, how can he say that some in Christ are raised mortal? The fact is he has them all coming up in Christ mortal, which is positively contrary to Scripture. Any child should see that Paul's argument here is simply this; that as all die in Adam, so all that are in Christ shall be made alive, or resurrected. He is not arguing that all in Adam will come up in Christ; if they did, all would be saved. Paul's thought is, that we must get into Christ to be raised to immortal life.

Let us test this from another standpoint. We are told by the Scripture, that we are begotten again (notice "again"), not by corruptible seed, but by incorruptible, by the word of God. Jesus said, "My words are spirit and life." Now if the word is spirit, and we are begotten by the word, we are therefore begotten by the spirit; hence must be born of the spirit. We cannot get away from the truth that the child conceived by the mortal, must be and is born of the mortal nature, and cannot be born of the spirit or take on the spiritual nature. That is a condition that can only come to those who are begotten again. They that are conceived by the spirit can no more be born of the mortal than the child conceived by the natural, can be born of the spiritual. The Scriptures teach that Jesus was the first born from the dead; then resurrection is called a birth. As he was conceived by the spirit, he was born or raised to a spiritual nature. This cannot be gotten away from. Again, it is true that all who are conceived by the natural are not born or come to full life. The natural being a type of the spiritual, it is just as true that not all who are begotten by the word will come to full life. Many will violate the laws of the spirit and produce a spiritual abortion, just as nature's laws, when violated, produce natural abortion.

Leaving this for the time being, let us consider another point Paul makes in this famous 15th chapter of first Corinthians where he refers to the grain sown; that we do not get the same grain but another. This would contradict his earlier statements in the chapter, for he plainly shows that the one that is sown is the one that is raised. "It is sown in weakness, it is raised in power; it is sown a natural body, it (the same one) is raised a spiritual body."

It is plain here that Paul is talking about present and future conditions of the same person. Then you ask, how are we to account for the fact that when we sow a grain of wheat that we do not get the same grain; for it dies in the ground. This is where the misconception comes in. You notice in this chapter, that Paul was talking about the two Adams. These two Adams are not the head of the same body, but separate bodies; the first Adam the head of the natural, and Christ, the second Adam, the head of the spiritual body. Jesus said, "Except a corn or grain of wheat fall into the ground and die, it abideth alone but if it die, it bringeth forth much fruit." Now who was this grain that fell in the ground that Jesus referred to? He had his mind in the same thing, or the same process of propagation that Paul did. It must be apparent to all that Jesus referred to himself as the grain of wheat that fell into the ground and died, and those in Christ are the fruit produced by that planting. Therefore Paul's argument is true all through that chapter. Just as you sow a grain of wheat it produces a body with several grains, so Christ being planted, we as members answer to the many grains on the head of wheat. Then each seed gets its own body, the first Adam, and the second; one seed is corruptible, the other incorruptible; and one seed cannot produce the other. Therefore mortal emergence is not true, and cannot be true without breaking the Scripture, and the reproductive law of nature.

This fact being well established, let us now consider another point, that of the second death. I think when this is correctly understood, it will settle some other questions upon which there is a good deal of difference. Just here I think is one place where conclusions are jumped at. It is concluded that because there is a second death spoken of, that the victim must die twice; then conditions must be made to fit the conclusion. Let us test this point. It is said in the Scripture: "Blessed and holy is he that has part in the first resurrection," and because of this statement the conclusion is arrived at that there must be a second resurrection somewhere. But is this true in point of numbers? Could it not be possible that the resurrection spoken of here is "kind" and not "numbers"? This fact is proved where it says Jesus was the first born from the dead. This is not true in number, for he raised some from the dead himself; so also did the prophets. We could account for this statement then only from the standpoint that he was the first raised to immortal life. Going back again to the lesson that nature teaches us, we know positively that a child is born in process, not all at once, yet it is one birth; so Christ being the first resurrection we will be a part of that same resurrection; yet it does not all take place at the same time, any more than the birth of a child. There may be a period of several hours from the beginning of a birth to the birth in full. So is the first resurrection: Christ, the head, is born, the body is yet to be born; yet it is all the same resurrection of birth. Because there is an interval between the birth of the head and the body, people have fallen into the error of calling another or second resurrection, which the simile will not warrant.

This leads us to consider the second death. When Adam transgressed, he entailed death upon the whole human

family, in fact, upon every living creature. Paul says, Romans 5:18: "Therefore as by the offence of one, Judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to the justification of life." At this Scripture we must be careful, yet the reading is plain. Just as Adam brought death to all, Christ's obedience justified the same number to the right of eternal life. Not that his death will give everyone eternal life, but they are justified in having the right to a chance of eternal life, based, of course, upon them using the chance in obedience. Now when this fact is presented to the people through the gospel, and they accept the terms, it puts on trial, just as Adam was, in the garden of Eden; then if they fail, like Adam, they are punished for their own sins, and not for Adam's. There was a redeemer provided for the first transgression, but none for the second. If we fail after having our sins remitted, or redeemed from the penalty of the Adamic sin, there is no redemption; therefore the second death is not in numbers but in kind, and is that kind where people die for their own sins. Now I might ask how are you going to get such people up, in the resurrection? They are as though they had not been.

Before concluding, there is one other point to consider. It is a scriptural fact, that all that were ever raised from the dead, were raised by mortal men. We have already remarked that nothing can give to another, more than it possesses itself. The resurrection being a birth, all must be born of their kind. So God has delegated the power to mortal men to raise the dead. Even Christ claimed to get his power from the Father. In view of this fact, we are told God raised Christ from the dead, and the only one he ever raised direct; and it is significant to ask why? To me the answer is simple. He was to be born with the spiritual or immortal life. So God raised him from the dead and gave him his own nature. Now as Christ possesses that nature himself, and will raise whom he will, and they too must come forth, they must be raised by delegated power. For want of time and space, I have not been as specific as I otherwise would have been, but I hope my readers will study this carefully; and if in some things it is contrary to former views, think it over carefully, for I believe it is the truth.

Almus Adams.

"He Hath Remembered His Covenant Forever"

BY S. ROXANA WINCE

JESUS IS coming, and it is to warn you to be ready that I am writing these articles. You cannot be ready unless you watch passing events in the light of prophecy. Nor can you be ready unless you give yourselves unto prayer.

No more significant event has ever happened in the annals of time than was that deliverance of Jerusalem, and the resultant restoration and renationalization of the Jews, for the simple reason that these events herald the near approach of our Lord and the full realization of our hope.

The Jews may have gone back in unbelief, so far as the Savior is concerned, but some of them at least, still hold fast to their faith in God, or they would not have prayed for years for the English to come, nor would God have answered on the very day that the 2520 years assigned for their punishment ran out, and at a time too, when they were in such dire need of deliverance.

It is reported that when Gen. Allenby was before the city not wishing to harm anyone therein, he cabled to the British Government asking what he should do, and the answer was sent him that he should use his own judgment. But still uncertain, he cabled to King George, and the answer was to pray about it; and then he and his staff went aside in prayer before God, and immediately the city was delivered into his hands. And he entered on foot with uncovered head.

But the right of the Jews to hold Palestine is to be hotly contested. "It is now hazardous to land a Jew at Jaffa, even under military protection, and further influx of Jews is either prohibited or placed under restriction. Clearly there are forces at work to defeat the return of the Jews to Palestine."

"The Mohammedans dream that they will drive all the Jews out of Palestine. They are putting their men and their money into it. The Catholics are sending more men and more money to carry on what we call, in Palestine, oriental, or false Christianity. The Pope of Rome is sending in his money and support, and the Greek Church is sending her men into Palestine.

Is there not need to pray for the Peace of Jerusalem? And is there not need to be "doers" as well as "hearers of the word"?

The tide will be sure to turn. It will overwhelm all these powers of evil when it once sets in. But how? Does not God work through agents? Has he not chosen us to "sound out the word of the Lord"? Has he not said "the Lord shall consume that wicked one, that man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped," and that he will do this with the spirit of his mouth, or through the agency of his holy word? (2 Thess. 2:3,4,8). What agent better fitted to "consume" the false doctrines of the Roman Catholic and Greek Churches and of Mohammedanism as well? The Jews of Palestine need the Bible now, more than anything else need the whole Bible because they need and must accept Jesus as their Savior and King. Can we do anything to help on in that consuming process that is to end up in the destruction of these false systems by the brightness of his coming?

Someone must tell the Jews that their full redemption and deliverance can only be brought about by the coming of Jesus. Not many will believe until they "look on him whom they pierced"; and yet it is our duty just the same to "occupy until he come" by entering every open door.

The 11th chapter of Romans teaches that the Jews are to obtain mercy through our mercy (Rom. 11:31). "Blindness in part has happened to Israel until the fulness of the Gentiles be come in." "And so all Israel shall be saved; as it is written, there shall come out of Zion a Deliverer and shall turn away ungodliness from Jacob. For this is my covenant with them (that all Israel shall be saved) when I take away their sins." (Romans 11: 25,26,27) - "all Israel" meaning both Judah, and the ten-tribed people.

The Shofar has been sounded, a very significant thing, and the Jews are hoping to soon resume the offering of sacrifices as under the Levitical law.

Well may we ask not only what is the significance of the deliverance of Jerusalem Dec. 9, 1917, but what is the significance of the late terrible war?

Has not God in all this been preparing the way for the full and final restoration of his people to their own land, and for the coming of Jesus and the establishment of his kingdom upon earth?

For is it not said: "The Lord at thy right hand, shall strike through kings in the day of wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries"? (Psalms 110:5,6). And again: "When the Lord shall build up Zion, he shall appear in his glory" (Psalms 102:16); "when the people are gathered together, and the kingdoms to serve the Lord" (verse 22).

The nations have cried, "Peace and safety," and sudden destruction has come. War, famine, and pestilence is weeding out the tares that a better race may come out of the overturned nations, light be instead of darkness, blessing instead of cursing, freedom instead of slavery, life instead of death. For "he hath remembered his covenant forever." "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations" (Isa. 61:11).

(concluded)

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis Missouri

OUR SLOGAN

OUR SLOGAN, dear Bereans, is, "We stand for unity, truth, and righteousness."

If we have truth and right doing, we will have unity.

David said, in Psa. 133:1: "Behold how good and pleasant it is for brethren to dwell together in unity."

Christ asked the Father, in behalf of the disciples, that they dwell together as one, even as he and the Father are one.

Paul, in 1 Cor. 1:10, was speaking to the brethren: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

O that the brethren of to-day were in unity, at oneness, of the same mind and teaching the same thing!

He also says, "Let there be no divisions among you." There are divisions, for one teaches the human paternity of Jesus; another sabbatarianism and communion once a year.

Why teach such things contrary to the word of God? Why teach Josephitism when the Bible tells us so plainly that Jesus is God's Son? If Joseph were his father, where will be the plan of salvation and the Kingship?

Why not assemble to worship on the first day of each week and partake of the communion? Did not Jesus say to do this till he comes again? Did he not say as oft as ye do this ye show forth the Lord's death till he comes again?

If we do not commemorate but once a month, or once a year, we don't keep in mind his request as we should.

Why teach universalism? All people cannot be saved against their will. The Bible gives one way for all. "He that believeth and is baptised shall be saved; but he that believeth not, shall be condemned" (Mark 16: 16). All will not be saved unless they comply with the way given. The gospel is perfect in itself, because it contains God's plan of salvation to mankind. Let us be a oneness, a unity in believing and teaching the gospel, for it means good news.

Let us say together: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Jude speaks very earnestly to those who are Christ's: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude says he found it "needful" that he should write and exhort those in Christ to earnestly contend for the faith. Let us in oneness contend for the faith.

Dear Bereans, in doing this, we will stand by our slogan, "We stand for unity, truth, and righteousness." Not only this, but we can take the words of Paul, both admonishing and comforting: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:15,16,17,).

Your sister in the one hope,

Jessie M. Wilson.

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PATIENCE

DEAR BEREANS:

IN JAMES 5:7,8 we have these words: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, stabish your hearts; for the coming of the Lord draweth nigh."

Webster gives the meaning of the word patient to be: "undergoing pains, trials, etc., without complaint; expectant with calmness, or without discontent; constant in pursuit, persevering."

James is here speaking of what will transpire in the last days, telling how the rich will oppress the poor. As God's children are of the poor of this world (James 2:5), they suffer and are buffeted about in many ways. And sometimes the way grows weary and long, but James says: "Be patient; for the coming of the Lord draweth nigh."

To help us to be patient, let us take the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience; and remember the patience of Job and Paul. In Romans 8:18 he says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." The patience of our Savior, of whom it is written in Isaiah 53: 7 "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter and as a sheep before his shearers is dumb, so he opened not his mouth."

In I Peter 1:6,7 we are told why to have patience and what the reward is. "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being that much more precious, though it should be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ."

Then another reason to have patience is because, the coming of the Lord draweth nigh. Hebrews 10:37. "For yet a little while, and he that shall come will come, and will not tarry."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Emma Garard

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UNIVERSAL AND EVERLASTING PEACE

No matter where we go in the world today; the thought upmost in most minds, and the topic of so many conversations is: Will peace be established between all nations that will be everlasting?

To this the student of the Scriptures will answer, that man never can bring universal peace. I Thes. 5:1,3. Matt. 24:6,7 firmly establish this fact.

A world wide peace never has reigned on the earth, and man has always been trying to contrive a plan whereby it might be established; but he has always failed. Just recount the wars since the beginning of the Christian era; have they ever accomplished anything to lead on to peace? Or, go back further still, the entire history of the earth has been a history of war. Nations have been destroyed, and other nations have taken their places.

Nevertheless, the student of the Scriptures is looking for a time when universal and everlasting peace shall reign, but he is looking for it to come through a far different source, for in Isaiah 9:6,7 we hear the prophetic statement: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this."

We then go to Luke 1:32,33 and hear the angel speaking to Mary concerning our Savior's birth in these words. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of David: he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." Our Prince of Peace was born here on earth, lived among men, was crucified, buried, rose from the dead and has ascended to the right hand of the Father, there to remain until the time for the restitution of all things.

When this time shall have come, we read in Dan. 2:44 "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. 7:14,27 also establishes the same fact. The psalmist in speaking of the same time says in Psa. 72:7,8: "In his days shall the righteous flourish: and abundance of peace as long as the moon endureth. He shall have dominion also from the river unto the ends of the earth."

During his reign not only universal peace will ensue but universal righteousness also, for so many Scriptures bear it out, among which we will quote Paul's words in Romans 14:17: "For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit."

Not only will people and nations be at peace with one another, but all animals shall be harmless, not anything shall be there that shall cause trouble or bring sorrow to our hearts. Isaiah 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and the dust shall be the serpent's meat: they shall not hurt nor destroy in all my holy mountain, saith the Lord." There will not be one spot on the earth then which will not be a pleasing and peaceable abode for the human race. Isaiah 11:9: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Now just read Isaiah 35. Then close your eyes for a moment to all scenes of misery and woe, degradation and sorrow, that yet prevails on account of sin, and picture before your mental vision the glory of a real peace on earth. Not a stain mars the harmony and peace then to be; not a bitter thought, not an unkind look or word; love welling up from every heart, meets the same response from every other heart.

There sickness shall be no more; not an ache or pain or any evidence of decay; not even the fear of such things. Think of all the pictures of comparative health and beauty of form and feature that you have ever seen, and to know that perfect creation will be of still surpassing loveliness.

The inward purity of mental and moral perfection will stamp every countenance. Such will be the perfect, universal and everlasting peace of our hope.

Belva Knife.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

UNDERSTANDING THE SCRIPTURES

"Nor handling the word of God deceitfully" (2 Cor. 4:2).

THERE IS a certain class of people who can never understand the Scriptures. Held in the chains of unbreakable prejudice, tied with the cords of tradition they wrest, or carefully ignore the overwhelming testimonies against them. Their rule of interpretation is to get honor of their fellow-men. "How," said Christ, "can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" Their reward is, "Depart from me, I never knew you."

There is another class who are, to a certain extent, like the first, and yet are essentially different. Sincerely desirous of arriving at the truth, they are so bound round with prejudice that they waste all their time and energies struggling in the net of error.

There is a fable called the Lion and the Net. A lion caught a glimpse of a herd of deer feeding on a plain. There were two ways by which the game could be reached: the one, direct and open, and yet sufficiently concealed to allow secret and successful progress; the other, through a dense thicket, in which was concealed a hunter's traps and snares. Fearing the direct open track, the lion chose the thicket. It struggled along, but had not far advanced when it became entangled in the meshes of a strong net. It struggled for liberty till its strength was almost exhausted and the day far gone. It could dimly see the herd in the distance. Finally, by a last desperate effort it broke loose. Fearing to be caught again, the lion went back the way it came, got on the other path as quickly as possible, and at last came upon the game. But it was too exhausted to capture any but the feeblest and weakest of the herd.

Certain points in this fable might be applied to the sincere, but prejudiced class. They fret and struggle and spend precious time trying to square the Word of God with errors. By the grace of God, some emerge from the snares and thickets of their prejudices. and step upon the simple and direct path to the field of truth.

So "search the Scriptures." Without application there is ignorance, credulity, and death: but with it there is knowledge, faith, and life. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hidden treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God."

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A DIVINE PRESCRIPTION

When in sorrow — read John 14
When you have sinned Psalms 51
When you worry Matt. 6:19-34
Before church service Psalms 84
When you are in danger Psalms 91
When God seems far away Psalms 139
When you are discouraged Isa. 40
When you forget your blessings — Psalms 103
When your faith is weak Heb. 11
When you want courage for your task — Joshua 1
When you want rest and peace Psalms 121
When you grow bitter or critical — 1 Cor. 13
For Jesus' idea of prayer - Matt. 6: 5-15, Luke 11:1-3
Why not follow Psalms 119 and hide some of these in your memory?
When sick — James 5:13-15
And in conclusion — Rev. 22:14

WHY MANY "GOOD PEOPLE" SEEK THE TRUTH IN VAIN

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

People think they are so wise nowadays that they know better than God, and instead of believing his word, and doing what he wants them to do, they believe what man teaches. They do not take the trouble to search the Scriptures and find out what God teaches.

There are many people in the world who do a lot of good things, but if they do not obey God's commandments, they will not be rewarded for their good works in the Kingdom of God.

If people really want to believe the truth, God will find a way for them if their heart is right. He does not like people who go around boasting about the good things they do.

It is necessary that we believe God, and not man and be baptized. If people will only do this, they will not seek the truth in vain.

Willard Pott (12 yrs. old)

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QUESTIONS Sixth Set

1. What king of Israel married a princess of Tyre?

2. What prophet wrought a miracle with barley loaves?

3. Where does David speak of his flock being attacked by wild animals?

4. Which of the four gospels do not contain an account of the birth of Jesus?

5. Who, in Old Testament times, visited a king and brought him many presents?

6. Who came by night to converse with Jesus?

7. What king of Assyria in Old Testament

times, gave the cities of Samaria to the Babylonians."

8. When does Jesus tell Peter that he had prayed for him?

9. In which Epistle do we read of a quarrel between Peter and another Apostle?

10. Which of the Twelve is never named in John's gospel?

— o —

ANSWERS Fifth Set

1. Matt. 14:1-12; Mark 6:14-29.
2. Felix (Acts 24:25).
3. Ahasuerus (Esther 5:3).
4. Matt. 11:19; Luke 7:34.
5. Jeremiah 9:17,18.
6. Ezekiel (Ezekiel 26:7-11).
7. Scribes and Pharisees from Jerusalem (Matt. 15:1).
8. Tentmaking (Acts 18:3).
9. Peter (Acts 9:40)
10. Acts 1:13.

Answers to the fifth set were received from Hazel Titus, Opal Robbins, Zola Stedman, Fannie Keith, and Frank Titman.

o

LITTLE TALKS

SOLOMON has recorded the fact that "The seeing eye, the Lord hath made" (Prov. 20:12). There are many wonderful facts about the eye. It is the tenderest of all the bodily organs, the most easily susceptible to pain. God has actually used its extreme sensitiveness as an illustration of his great regard for his people: "He that toucheth you toucheth the apple of mine eye." God does not look upon us with indifference, nor remain impassive at the spectacle of the wrong that we may suffer. "The seeing eye" is evidence of God's tender mercy.

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Character is, in a way, formed by exertion. And especially is this true of Christian character. The Apostle Paul said, "Herein do I exercise myself to have always a conscience void of offense toward God and toward man." He exhorted Timothy to exercise himself toward godliness. Godliness will not move toward you you must move toward it. Divine grace will not take the place of labor. In Luke 13:24, the exhortation is given, "Strive to enter in at the strait gate." We must struggle and toil after those things that endure unto everlasting life, just as men have to struggle and toil after those things which sustain this mortal life.

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GLEANINGS

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.

— o —

He who sins against men may fear discovery, but he who sins against God is sure of it.

— o —

A good part of duty is expressed in the simple imperative "Remember." We leave many things undone which ought to be done, and, in the majority of cases, it is not wilful neglect, but forgetful neglect which is to blame.

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Some man, having been slandered, was advised to go to law for redress. "I shall never sue anybody for slander," he replied. "I can go about my duties, and work out a better character in six months than I could get in a courthouse in six years."

Bogus Blessing

Bogus money is not the only counterfeit in this world : there is bogus healing, bogus conversion, bogus pardon, bogus peace, bogus joy, bogus spirit, bogus gods, bogus evangelists, bogus churches and bogus revivals.

Spokane has enough of these all the time, but lately an importation has come in and it is worse than the home-grown article.

These evangelists tell the people, "Just believe you have it." Of course they first make a little speech and say a little prayer. Then they tell the seeking sinner or sick one: "Just believe you have it;" "do not expect it, take it, claim it, demand it;" then they urge and exhort the party to "confess" the pardon, sanctification, or healing. This is one of the devil's sharpest tricks in the trade. To give it a semblance of truth he quotes, but perverts, a text of Scripture, Mk. 11: 24, "All things whatsoever ye pray and ask for, believe you received them, and ye shall have them." There is only one way that we can truly believe that we have received the things we have asked for before we actually get them, and that is to believe we have those things stored up for us in the grace and the promises of God. To believe that we have them in our actual possession and use before we really do get them is a false and presumptuous and deceiving faith. When such people confess that they are healed, when they and everybody else knows they are not, they are lying in the face of the Lord; and the evangelists that teach them such things are emissaries of the devil.

The "only believe" system taught by these false prophets is the devil's substitute for obedience to the word (Acts 2:38-39).

One of these evangelists, who drew crowds by the thousands, prayed almost exclusively to Jesus—not of course to the Jesus of the Bible, but to the Jesus who is the second person of a triune god. Another of these evangelists prayed mostly to the holy ghost—not the Holy Spirit of the Bible, but the third person of a triune god. Jesus said that henceforth his disciples should not ask him anything, but the Father in his name (John 16:23-24). And we are told to pray in the Holy Spirit, not to the Holy Spirit. Jesus is not God, but the Son of God; and the Holy Spirit is not God, but the spirit of God.

Beware of humbug healing and bogus blessing! Ezra D. Gifford.

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DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST"—ACTS 8:12

VOLUME 51 CLEVELAND, OHIO, JUNE, 1922. NUMBER 6

Current Events in the Light of Prophecy

Article Three: Signs of the Times in "the Time of the End"

THE RICH United States, the least scathed, groans under the burden of war taxes, and if the tax rate in America is high what must the European tax rate be? The conflict between organized capital and organized labor grows more ruthless. Millions of idle are unable to find employment. Many despair. What is the cause of this state of affairs?

The cause of war and the cause of industrial conflict is the greed that lies deep in the human heart. A political and economic revolution will do no good. What is needed is a revolution of the heart. Greed must be supplanted completely. The world is confronted with the certainty of economic misery if something be not done to lower costs. According to a report made by the National City Bank of New York, world national debts alone increased from 43 billion dollars at the beginning of the World War to nearly 300 billion dollars at the end of 1920. During this period the

decreased about [illegible] million dollars. War wastage and consequent monetary inflation are mainly responsible for the high cost of living. Commodity prices have become higher as countries have lost gold, and are highest in the countries that have little gold; for instance, Russia. According to an article in the London Times, "In Moscow prices are fabulous; bread costs [illegible] rubles (nearly £10) a pound, and clothes are unprocurable at any price whatsoever.

The nations of the world are rushing madly towards another and far more disastrous war. Partial and cooperative disarmament will do much to avert such a catastrophe. But disarmament is a symptom, not the disease itself. The disease is a selfish nationalism. War will cease only when nations recognize not alone their debts but also their obligations, when they seek to serve as well as be served; in other words, when they practice the golden rule in their relations one with another. But we all know rule cannot now be applied to international and industrial affairs — this is the destined occupation of the Lord Jesus and his immortalized brethren during their reign over the nations in the age to come. Obstacles that are insurmountable now lie in the way. To teach the golden rule has never been a popular business. They laugh you to scorn. If you persist. they utterly combat you. Why? Because it conflicts with the attainment of their selfish ends.

What of the world's boasted civilization and culture? What of its Christianity? The things we have referred to are nearly all within Christendom. The state of matters from a moral point of view is deplorable. and surely must be very discouraging to those who are wishing and working for the upward progress of humanity. It will help us to realize the real state of the world, and what the nations are hastening to, if we take the words of a man who observes the trend of events from one of the world's watch towers Sir Edward Grey, the British Secretary for Foreign Affairs— in the course of a debate in the House of Commons:

"The great countries of Europe are raising enormous revenue. and something like half of that is being spent on naval and military preparations. We may call it national insurance. That is perfectly true, but it is equally true to say that half of the national revenue of half of the nations of Europe is being spent on preparations to kill each other. Surely the extent to which this expenditure has grown has really become a satire and reflection upon the civilization of the people. Not in our generation, perhaps, but if it goes on at the rate at which it has recently increased, sooner or later it will submerge civilizaton. If we alone amongst the great powers gave up the competition and sunk into a position of inferiority, what good would we do? None whatever. We should cease to count for anything amongst the nations of Europe, and we should be fortunate if our liberty was left to us, and we did not become the conscript appanage of some stronger power. That is a brutal way of stating the case, but it is the truth. Deeply as I feel, and deeply as I believe the House on both sides feels, the great evil of increasing naval and military expenditure, not only here, but in Europe, we must be prepared to defend our national existence under the conditions which are imposed upon us."

These are grave and weighty words. It may be mentioned that between the first and second Hague Peace Conferences the navies of the world increased fifty per cent

Those who are optimistic as to the good intentions of the peoples of the civilized portion of the world, may not be quite so certain of this after reading the following quotation from the London Spectator:

"What we have got to charge is a certain lightheartedness, or complacency of temper, that has lately marked our people - the easy belief that everyone must admire and respect our good intentions and our noble and humanitarian point of view. We have got in future to face the world, not as we should like it to be, but as it is — the world of blood and iron, controlled by men who are not humanitarian and philanthropists, but persons intensely human on the other side of man's nature: persons who do not take what they would call a Sunday School view of the world, but rather the view that man is still a wild beast, that the race is to the strong and not to the well-intentioned: that the victory belongs to the big battalions not to those who say that they envy no man anything, and who cannot understand why nations should hate or be jealous of each other. We must strain every nerve, not merely to provide the material means of defense though these of course, are essential but also to brace the nation as a whole for the great and the patriotic struggle to which in all human probability it will be exposed in the course of the next ten or fifteen years, if not before."

Tolstoy, just before his death, referring to the state of Christendom, said: "The Christian nations have not accepted in its true meaning the Christian teaching revealed to them, and the guidance for conduct flowing therefrom, but have continued to live their former heathen life. The majority of the working people hate the land-owners and capitalists. The land-owners and capitalists, aware of this attitude of the working classes toward them, fear and hate them, and by the aid of force organized by government, keep them enslaved. There is an ever growing hatred of the large nations for one another, and also a continually growing hatred of subject nations for their subjugators."

And still, in the face of all this there are those who grind out their "Peace, peace," and the world is getting better. What ignorance! How thankful God's people should be that before the storm fully breaks, God will have sent his Son to deliver them from the great time of trouble that is coming upon the earth. Let us watch and pray as never before. The Great Deliverer must be near. The present upheaval of affairs in the world indicates that we are even now passing through the preliminary drops of the approaching storm. God's word says, "As a snare shall it come upon all the world." At this stage of the world's history (we are now in the feet of the prophetic image), it is all waste effort and time to strive so mightily to add possession to possession; but if we are truly wise we will strive day and night, with all the energy at our command, to make all the deposits we possibly can in the Bank of Heaven. The saints shall inherit all things (1 Cor. 3:21 22). Then how foolish for them to jeopardize their eternal inheritance by striving so mightily for the things that perish.

IS IT PEACE OR MORE WAR?

While we are thinking over our own little problems, the great problem of Europe. Although Russia seems broken and starving, the other nations know that she is still a menace, and that she is still a power to be reckon-
peace or more war is developing in

ed with. Germany has for years past been the wall separating Russia and Asia from western Europe. But will she continue to do this? In the event of a Russian advance towards the fringe of civilization running up and down western Europe, may Germany not change her tactics? We have reason to believe that she will. In the invasion of Poland by the Bolshevist armies the question in the mind of the Allies undoubtedly was, "What will Germany do to hold back Russia if she crosses the German border?" And very likely the question in the German mind was "What will you give me if I do as in years past, hold back Russia?" They say that in a great flood animals which usually fight savagely and hate each other, will float down stream together most peaceably, with never a thought of battle. In the flood that threatens Europe the rush of power from the northeast, the great Slavo Teutonic-Asiatic league of northeastern Europe and western Asia we may see nations that thought they bitterly hated each other sailing down stream most amiably. On the international chess-board unexpected moves are made with diplomatic skill.

THE LEAGUE OF NATIONS

Statesmen of the leading nations have perfected a society to enforce peace, known as the League of Nations. But it is certain that, whatever temporary success they may have and that, in the writers opinion, is exceedingly questionable, for no permanent world-wide peace will ever be brought about until all the kings of the earth bring the glory and honor of the nations to Jerusalem, the capital of the world, when, "in his own time," our Lord Jesus Christ shall show "who is that blessed and only potentate, King of kings and Lord of lords." Christ alone as the Prince of Peace can bring peace to the world.

The League of Nations is nothing more nor less than an alliance of nations to maintain, or endeavor to maintain the balance of power. This is made clear in an editorial in the Wall Street Journal of March 4th. We quote from it:

"In one of the ablest criticisims which has been made on the covenant of the League of Nations, Senator Knox suggested three substitutes for the plan. The second of these was an alliance of three Powers certainly the United States and the British Empire and presumably, France—to enforce peace. Critics of the suggestion naturally say that this is a return to the old system of balance of power. But is not the League of Nations in effect, so far as it has functioned, the same thing? Certain nations have formed an alliance similar to that which defeated the Central Powers, with the four principal Allied Powers in control. The league excludes for an indefinite time the Central Powers, with their still large populations and natural resources. Is it not to be expected that these Powers, perhaps reinforced by Russia, will form an alliance of their own? And will they not be within their rights, so far as

the Covenant of the League of Nations says anything to the contrary? The debate in the Senate brought out at least one fact clearly. This is that no society of nations, no preponderating alliance, no league to enforce peace, can succeed unless it has the United States for one of its members. This means in effect, that the decision of the matter is in our hands. A league without us, and excluding the Central Powers, is, in the exhausted state of the original Allies, too weak to enforce its will, even with all the resources of the British Empire; while a rival league would be in order."

The supposition contained in this paragraph that the Central Powers may form an alliance with Russia is not without foundation and all may work out, in the near future, in this way. Prophecy not only reveals a western confederacy, the Roman Empire revived, but also a northeastern alliance. Russia and parts of Germany will some day come together. God's word cannot fail. France and Britain doubtless realize the weakness of the world organization without the assistance of the United States, and we believe, therefore, that every effort will be made to influence this nation to become a member.

On November 19, 1919, the senate rejected, by an overwhelming vote, the League Covenant. Those who had expected much from the League were saddened at "the end of a dream," and by conviction that our allies were left without the directing hand of America to keep them out of the maze of intrigue in which Europe was at war's edge for centuries. But that the Allies intended to go on without American cooperation was shown by the fact that the day after the United States Senate rejected the Treaty, the Supreme Council at Paris decided that the nations which had already accepted the Treaty would excharge formal ratifications in time for the pact to become effective on December 1st.

At the peace table, with its tardy work, God has not been mentioned once. We never heard that prayer was spoken of. God is completely left out. offered for divine guidance nor that the crown rights of our Lord were His guidance is not sought. Yet the religious press looks at the peace table and the League of Nations as one of the greatest achievements of our "Christian civilization." It seems to us that the secular papers have nowadays, more sense and insight in the real conditions than in many religious papers. The American Lumberman, a trade paper, calls attention to the fact that God has been left out. It says: "The founders of this Republic recorded in the Declaration of Independence their firm reliance upon the protection of Divine providence. This sentiment was reiterated by Lincoln in his immortal address at Gettysburg as well as in other addresses and state papers, and has been reaffirmed by every president from Washington to Harding. During the darkest period of the Civil War the motto, 'In God We Trust,' was ordered stamped upon our silver coinage, by act of Congress. When a few years ago, it was proposed to drop this motto from the coinage the suggestion aroused such a tidal wave of protest that it was immediately abandoned. There is no reason to believe that American sentiment has changed in this regard since then. Our national anthem likewise declares that "In God is our Trust," and the national hymn 'America' expresses the identical thought in the verse beginning 'Our fathers' God to thee, author of liberty.' Are these sentiments, woven into the very fiber of the nation, mere pious platitudes, or do they express the real heartbeat of America? The American Lumberman is certain that the latter is true. 'Man proposes, but God disposes,' and unless the League of Nations takes into account not alone in words, but in spirit the fact of God, it is foredoomed to failure, just as every previous plan and scheme of men to insure permanent peace has broken down under the pressure of national ambition, hatred, or avarice traits that have not yet been banished from the world. There must be something more potent than bayonets or battleships, needful as both are under present world conditions, as the ultimate authority. Back of the citizen is the state, using the term in its broad sense, and back of the state is the League of Nations. Back of the League must be God, if it is to endure. Are these idle words on a subject of little consequence? Listen to the Bolsheviki creed as recently stated by one Wicks, head of the so-called Soviet in Portland, Oregon. 'Your democracy,' said he, 'is a lie; your liberty is a lie; your God is a lie.' One of the principle tenets of anarchy, Bolshevism, and every other such cancerous growth upon the body politic is and always has been repudiation of any responsibility to a Supreme Being."

There is much need today for prayer on behalf of those who are set over us in authority, that they may not trust to their own understanding, but may beseech God for wisdom to guide their actions. Only so is there any hope of peace and quiet in the land. And so we were glad to read this news item in the Cleveland Plain Dealer; although the result hoped for freedom from war forever is in this present age, impossible:

The ministers of the North-East Ohio conference of the Methodist Episcopal Church adopted a resolution urging the membership of the church to join in prayer 'that the world may be purged of war by universal disarmament.' Bishop William F. Anderson, of Cincinnati, presiding officer, said: "Let us back up this movement toward disarmament with prayer and advocacy for world peace and do our share that we may be free from war forever."

Sterling P. Groves.

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Hannah M. Barber has requested us to notify her friends of her change of address from 701½ So. Union to 1127 Evans St., Pueblo, Colo.

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The voice of provocation is the voice of God calling us to the practice of patience.

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"I appoint unto you a kingdom, as my Father hath appointed unto me."

Theories Refuted By Daniel 12: 2

THERE ARE many theories of men which are disproved by the foregoing reference. We would like to call the reader's attention to a few of them. Among the first we would mention is the doctrine of the non-revival of the dead bodies. Since Gen. 3:19 teaches that the man that returns to the ground "is dust," and since there is nothing else of man that goes to the dust but his dead body, follows it not the only thing that "sleeps" in the dust and "shall awake" from thence, is man's dead body? If dead bodies do not "awake", then what is there "in the dust" that does awake?

SOUL-SLEEPING REBUKED

There is an idea taught that man's soul, though asleep after death, is alive. But could it be alive and yet "asleep in the dust of the earth"? It is evident that the object that "sleeps" is "dead," as Christ plainly tells us (John 11:11,14). Since Isa. 43:17(Douay Ver.) says that certain ones who "sleep" are "extinct", can they yet be living? They, at least, are certainly dead.

NON-RESURRECTION OF WICKED UNSCRIPTURAL

There are a few who believe that only the just shall live again, but Dan. 12:2 speaks of "some" that "shall awake" to "shame." Can these be the good? In order to receive the full force of this passage the predicates must be supplied: "some (shall awake) to everlasting life", and "some (shall awake) to shame." We care not what rendering is used relative to this passage, the predicates "shall awake", must be supplied in order to give the passage its proper meaning.

MORTAL EMERGENCE WRONG

Some of our brethren read out of this passage the doctrine of mortal emergency, contending that the good "awake" first, afterwards there is supserinduced on them "everlasting life." But allow us to call your attention to another passage: "Women received their dead raised to life" (Heb. 11:35). "Raised to life if raising is one thing, the bestowal of "life" another, then the "dead" were first "raised", then had "life" superinduced upon them after the "raising." In other words, "raised" first, then afterwards given a mortal life! Is it not clear that "raised to life" or "awake to life" merely means they were made alive? If so, then would not Dan. 12:2 teach that "some" are made alive by "everlasting life" entering into them in the same sense that the "dead" of Heb. 11:35 were "raised" by the entrance of mortal "life"?

SIMULTANEOUSNESS OF RESURRECTION CLEAR

There is a class of thinkers who believe the good will be raised when "Michael shall stand up," and the bad a thousand years afterwards. But Daniel says "at that time" when "Michael shall stand up," certain things happen: "Time of trouble"; deliverance of "thy people"; and "many" of them "shall awake", "some" he declares, to "shame." If the good and bad awake at that time when "Michael stands up," it is certain that neither class awake a thousand years afterwards. Is it not evident that both classes will "hear" the "voice" of Christ when he "descends from heaven with a shout" (1 Thess. 4:16), and "shall come forth" (John 5:28,29)?

UNIVERSAL RESURRECTION RULED OUT

Many try to make Dan. 12:2 teach universal resurrection. The obvious meaning is clearly opposed to the idea. Ezek. 20:40 we have the expression, "all of them." Are we to conclude that the expressions "all of them" and "many of them," both signify the same? Try substituting "many of them" for "all of them" in Ezek. 20:40, and note the result. If they do not interchange here, will they in Dan. 12:2? The expression "many of" can be compared; hence the degrees are "more of" and "most of"; but if "many of" meant the "all of" anything, then it would not be a subject of comparison. Is it not clear that "many of" the dead that "shall awake" means a part of them? It is contended that "many" sometimes means "all." This we readily concede, but the difficulty to be surmounted is not "many," but "many of." "Many of" never means the whole of. Dr. Hody a universal resurrectionist and Hebrew scholar, says: "I must acknowledge that the word 'many' makes this passage extremely difficult. I know what expositors say, but I am not satisfied with any that I have hitherto met with. Some tell us that many is sometimes *used in the Scriptures to signify* all; but this does not clear the difficulty; for there is a great difference between 'many' and 'many of.' All that sleep in the dust are many; but many of them that sleep in the dust cannot be said to be all that sleep in the dust. 'Many of' plainly excepts some."

Prof. Bush, after quoting Dr. Hody, adds: "This we must regard as conclusive that all will not awake." Bush also was a Hebrew scholar and universal resurrectionist. Thus one can see that scholars though teaching the contrary of this text, admit it cannot be twisted into teaching their theory.

Rabbi Simon C. Noah says: "The word 'many' is restricted and cannot mean all the sleepers." So it is evident the expression to be disposed of is not "many," but "many of." Allow us to repeat: The word "many" when used with "of" invariably means a part of; never the whole of. Kindly consider these sentences: "Many of the people of America are black": are all black? "I have taught hundreds of students, many of them have died"; are they all dead? "Many of the Americans were killed in the Great War"; were all killed? "Many of the Restitution readers are aged"; are all aged? "Many bodies of the sleeping saints arose" (Matt. 27:52); did all arise from Abel to Christ? "Many of the Samaritans of that city believed" (John 4:39); did all believe? "Many therefore of his disciples when they heard this, said, This is a hard saying; who can hear it?" (John 6:60); were all of his disciples murmurers? "Many of his disciples went back and walked no more with him" (John 6:66); did all the apostles go too? "Many of the teachers who are employed in the public schools are Catholic." This is true; but would it be true to say "all of them" were? Not hardly, for we are not Catholic ourselves. Then because Dan. 12:2 says "many of" the dead "shall awake," shall we conclude that it means all of them? It is not possible. If there were not a passage in the Bible which taught limited resurrection besides Dan. 12:2, that passage alone would be sufficient proof. The truth in it stands out in bold relief

POSTHUMOUS PROBATION ABSURD

Lastly, Larger Hope believers imagine they can find proof in Dan. 12:2 for posthumous probation. But what does it say will happen to "some"? "Awake to shame and everlasting contempt"! "Everlasting contempt" hardly signifies a chance for salvation. Dan. 12:2 speaks of two everlasting things "life" and "contempt." Both are eternal. If one ends, so then does the other. Douay Version has it: "Some to contempt to see it always." Will this "always" ever end? Is it thinkable that from "some" experiencing "everlasting contempt" will eventually be evolved a race of immortals? We think not. We believe their destiny was settled by what was done in this life. John R. Fiske, Jr.

The Holy Scriptures Compared to a Mirror

THE SCRIPTURES are in several places, compared to a mirror into which the believer looks and sees face to face, knowing himself as he is known by the Father. In this discussion we shall consider three of these Scriptures.

In 1 Cor. 13:12 Paul speaks of the time then present during the miraculous operation of the holy spirit as a time when he and the rest of the miracle- workers beheld themselves dimly in this mirror of the Word, and looked forward to the time when lookers into the mirror would see no more dimly, but face to face, and know no more "in part", but as they were known.

We are aware that the song, "When The Mists Have Rolled Away", places the time to which Paul looked forward as in the future life, but we believe that is not the thought of this Scripture. It is part of a lengthy section of this epistle dealing with the subject of the miraculous gifts of the spirit, beginning at 12:1, and continuing through three chapters. The whole section gives a clear answer to the question whether or not the miracles of Christ and his apostles should be and are manifested in the church today. The answer is farreaching in its results, *for it determines the foundation* of the chief denominations of our day and the claims of most of the modern evangelists. Just now healing efforts are evident in leading denominations over the country and frequently spectacular evangelistic meetings are held where this miraculous gift is claimed to be strongly evident. Let us endeavor, therefore, to be calm and reasonable and charitable as we set out to analyze and understand Paul's words.

Begining at I Cor. 12:1 he states the subject he is discussing, the "spiritual gifts" or miraculous gifts of the Spirit.

In the next two verses, in order to introduce the *argument*, continued at some length, that only the body of Christ posseses the miracle-working spirit, he reminds the Corinthians that when they were Gentiles they were idolaters, and their attitude at that time toward Christ (that he was accursed) could not be inspired by the Spirit, hence, when they were idolatrous, aliens from the Body, they had not the Spirit. He then states the reverse, that none of them could contrariwise call Jesus Christ Lord except through this spirit, as did Peter when he made his good confession to Christ, and that therefore those who call Jesus their Lord, Head, must be members of his body, and therefore possess the miraculous manifestation of the spirit; for he goes on shortly to affirm that every member of the Body had some gift, or miracle of spirit power, some members being given by the spirit this miracle, and others that, but that each member worked some kind of miracles. Notice in verses 8-10 in the list of miraculous gifts he names three which he repeats more than once, later by way of illustration of miracles. They are "knowledge" (verse 8), and "prophecy" and "tongues" (verse 10). The knowledge here spoken of is not ordinary knowledge, for it is a miraculous "gift", and is therefore inspired knowledge. So of prophecy and tongues; they are miracles.

Then the "tongues" are miraculous speakings in foreign languages, hence called also "unknown tongues" in the later context in chapter 14.

We now come to the proper place to define "miracles", for the word is *much abused* in our time. Most any extraordinary event is now so called. But of one of this list of gifts called elsewhere in Scripture by the term "miracles", Paul in 14:22 says this miracle is a "sign" for the purpose of begetting faith in the preaching that the miracles attend. Like Moses in Egypt, the miracles are less important than the message. They confirm the message, or prove that the preaching done by miracle-workers is true. Bear this in mind, for it is a fundamental principle in the study of the holy spirit.

Another statement of this truth is: Two contradictory teachers or sects, both claiming to work miracles, cannot both be true in their message. In that case, if either are the true people of God, that one must work miracles the other cannot, else both are false; for that was the test in Egypt. When the magi imitated the God-sent Moses he demonstrated his superior message by superior signs, or miracles, and all modern claimants to miracles are on the same footing: healing

and tongues are about the extent of their claims. Some also claim revelation, "knowledge"; but even in that there are rival claimants to the messages, other than the Bible, they would convert to believe. None do as Moses: perform a large number of wonders that no competitor dare try to imitate.

Where is the person today who will cure leprosy miraculously or raise the dead? And where is the least miracle of judgment, to say nothing of smiting a fig tree or blinding an Elymas or destroying an Ananias, all by a mere word of mouth?

Even "Tanlac" and hypnotism furnish plenty of good testimonials to healings, some of which equal the claims of miraculous healings, and chiropractic is doing wonders, but none of these things claim to be works of the holy spirit.

In the first of chapter 13 Paul again refers to these three sample miracles, prophecy, knowledge, and tongues, to show that all miracles are inferior to a "more excellent" thing, love, the value of which he proceeds to extol. Then in verse 8 he uses these three sample miracles again, to say that miracles will "fail" (or depart), "cease", and "vanish away." Next he gives the reason for the impending cessation of miracles; then, relatively, the time. The reason is, that miracles are only "in part"; they are not complete. He urges the reason by illustration of two of the three sample miracles, knowledge and prophecy. They knew in part, consequently they prophesied in part, for the prophesying could not outrun the essential knowledge of what to preach. Paul knew and prophesied only in part; he knew nothing of the seven seals and the visions of Patmos. So of all the rest. Only James spake of the conflict of labor and capital. Only Peter described the incoming of the new heavens and earth by fire and great noise. Each was given his part, but at best, under the miraculous, all lacked something which we now have; for some did not come to know the part revealed to others. Stephen died never having *read Paul's masterly* epistles. The humblest of us are better off than the best of the apostles, in that we have the complete revelation by the spirit then given to separate members of the body, to each "in part". This is Paul's reason for the cessation of miracles, and surely it is a good one, since during the operation of miracles they were inferior in revealed truth to the ones who should live when revelation became complete. For "complete" is the idea intended by "perfect" in 13:10 for it conveys an idea opposite from "in part". The thought then is that *when revelation should be complete* the "in part" (the miracles illustrated by the two of the three samples of them, knowledge and prophecy, verse 9) should be "done away".

Here he tells relatively the time that miracles would cease. It was to be "when that which is perfect (complete, the finished "knowledge" by "prophecy") is come". So then miracles ceased when the Scriptures were finished. Why not? The purpose of the spirit as stated by Jesus was to make a complete revelation of "all truth" (John 16:13), and confirm, prove it true, by "signs following". So then when that was done, miracles ceased; and all modern claims of miracles are on an equal footing none by any denomination are superior to those claimed by others. Of course they are sincere, well meaning people, but they are in error, so charity and compassion are in order.

Paul next, at verse 11, illustrates the cessation of miracles by adding a fifth statement, "put away," of them, in addition to the three ("cease," "fail" and "vanish away") in verse 8, and "done away" in verse 10. This fifth is "put away." His illustration is this: Just as any child thinks, understands, and speaks only those things it gets from its parents, so the members of the Body then understood, thought, and spake (in religion) only what they got from their Father by the holy spirit.

This miracle-working time is thus compared to childhood. But when the Church came to the man-stage, the "perfect," the complete, they were to "put away" the miracles.

While the miracles lasted, they all saw in the word-mirror darkly, because they then could know the truth only in part, "but when that which is perfect (complete, the finished Scripture) is come, then that which is in part shall be done away." When the mirror was finished they saw face to face the face of the believer confronting the face of Christ, in whom the Father reveals himself, in the mirror. "Now," when Paul wrote, he saw only in part, as he says in verse 9, they knew only in part, but when the mirror became perfected, completed, they could all know (themselves) as they were known (by the Father).

For David says, "O Lord, thou hast searched me and known me." If I do any wrong the Father knows it all, and if I look into the mirror of his word I may know all my sin as he does.

To argue that the time Paul contemplates when the perfect comes is in the future life is to plead for miracles to continue now throughout this age. But after the miracles all passed away, three things were to "abide" or remain, and they are faith, hope, and love, the one which he said is "more excellent" than "the best miracle." Then why grieve over failure to work signs since love is perfection?

James speaks of the word of God as a mirror and calls it a "perfect law." Then if it is a mirror and a perfect law it must be a perfect mirror; and when the revelation was completed the perfect thing Paul contemplated had come, and the lesser (the miracles) vanished away.

Elsewhere Paul spake of themselves looking with unveiled face into this mirror and being changed into the glory of God therein revealed in the face of Jesus Christ. What a marvel: the face of the looker transformed to the image of the spotless one, loving as he loved, perfect as he is perfect: all because the perfect mirror came and the partial gifts passed away.

There are three classes of people to whom mirrors are valueless: those who dwell in darkness, those who are blind, and those that shut their eyes; and what folly when the mirror tells me how uncomely I look to be angry with it instead of cleansing myself!

What greater folly to look at a perfect mirror through theological glasses having lines and specks on them, and, thinking they are on the mirror, believe I can improve the latter by striking it with a hammer to remove those parts which are not to my liking!

How do I look today as I stand before that glorious, spotless face in the mirror? Am I conscious of its daily transforming power?

J. W. Williams.

"Charity Covers a Multitude of Sins"

Note:

I culled this from a little, almost forgotten scrap-book, hidden away in my bookcase. Alfred B. Wince is the nearly blind and only surviving brother of John L. Wince; and as he is still an enthusiastic lover of the truth, but can no longer use the pen, I am writing this for him. Let him speak.

Auntie Wince

BY ALFRED B WINCE

THIS BEAUTIFUL poem by the late Mrs. Henry, seems so tender and appropriate in these times of lukewarm indifference, when strife and discord, arising often from trifling causes, grow into such proportions as to cause alienation among brethren in the Church of God. Instead of hiding a brother's faults, and bearing him up by encouraging words of sympathy and kindness his faults are magnified and he is made to feel that his room is worth more than his company.

God help us to reflect long enough upon this matter of judgment upon another, to recognize our own frailties; to first consider whether we may not be in need of a mantle of some kind to hide us from the scorn and sport of the keen-eyed passerby. Let us rejoice that heaven has been so merciful as to prepare a mantle, sin-covering for us, and not refuse to spread its ample folds over the erring for Christ's dear sake.

"When one member suffers, the whole body suffers." Our anxiety to bring others into the fold, and suffer those wherein the Lord has given us already, to wander away and perish, is not the part of a faithful shepherd.

THE ANGEL WEAVER.

By Mrs. S. M. I. Henry.

All day long at the loom of love
  A beautiful angel sat and wove;
The woof was of silver threads of light,
  The warp was a gossamer dainty white;
Beaded with dew from the tender skies,
  That lay in the depths of the angel's eyes.

Back and forth the shuttle flew,
  Weaving a web of texture new;
Nothing like it in heaven was known,
  From the veil that before the throne;
To the mist-like robes so strangely fair
  That the star-eyed beings of heaven wear.

Nothing like it in earth was seen
  From the summer morning's golden sheen
To the drapery of a winter night
  O'er the window pane of crystal white;
Naught in earth or heaven so fair,
  That with this web it could compare.

As the pattern grew, a sweet surprise

Came more and more to the angel's eyes;
And the rose of Sharon upon her cheek
Blushed faintly, and as if to speak,
Her lips were open, as one by one
The threads flashed through till the work
was done.

Alone in silence the angel wrought
The secret of her holy thought:
Something was needed down there below
In the sin-cursed world of death and woe,
To hide from *the sight of death and woe*,
The stain of sin by Christ forgiven.

Something to hide the faults of men
From the vulture's eyes whose greedy ken
Hunted them out by night and day,
That human souls might be its prey:
To meet *this* want the angel wove
That wonderful web in the loom of love.

And she fashioned a mantle with sweeping
train
That nothing of earth could ever stain:
And backward bear for Christ's dear sake:
A mantle for Christian hands to take,
And cast whenever a soul doth lie
In shame, a sport for the passer by.

An Exhortation Specially for the Sisters

Dear sisters, let us be like Paul,
What a great church ours will be!
Let us admonish one another,
And be full of sympathy,
And if there's any slander
Within our little church,
We must not take a part in it,
For God our hearts doth search.

Paul suffered many hardships,
And we must do the same;
We cannot expect all roses
When we take Jesus' name
Our Master had to wear the thorns,
So we must share with him;
We know we're sinful mortals,
But he was free from sin.

And yet he suffered for our sake,
So we must suffer too;
We must imitate our Master,
Be loving, kind and true,
Be always looking for him,
None know the day he'll come;
May we keep faithful to the end,
And hear the words "well done."

We have not long to labor here,
We see it every day,
Dear sisters that we loved so much
From us have passed away,
In the prime of life they had to go,
They had not long to work;
Let us make our calling and election sure,
There is no time to shirk.

The apostle Paul, as we all know, had a most wonderful character thorough in whatever he put his hand to. Not anywhere do we read of him being lukewarm. No doubt it was for this cause God chose him to be an apostle to the Gentiles. In Acts 9:15 we read: "But the Lord said unto him, Go thy way: *for he is a chosen vessel unto me,* to bear my name before the Gentiles, and kings and the children of Israel. *For I will shew him how great things* he must suffer for my name's sake."

We can tell by reading Scriptures *like these,* what sort of men and women God wants for his kingdom. He tells us plainly we are not to be luke*warm or he* will spew us out of his mouth. When Paul was persecuting the Christians how thorough he did it. We read he made havoc of the church, entering into every house, and haling men and women committed *them to prison,* and even gave consent to the stoning of Stephen, yet he did it with all good conscience, thinking he was *pleasing God.*

After his conviction what a different Paul; just as firm, yet how full of love and compassion for his brethren. "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. Bear ye one another's burdens," says Paul, "and so fulfil the law of Christ."

We shall do well, dear sisters, if each and every one of us, takes to heart the words of the apostle Paul. I really wonder if any of us were put to the test, as Paul was, how we should *stand*. We read of him hungry beaten with stripes *bound in chains, in shipwrecks*: and yet with all these afflictions he *did not waver*, but kept right on preaching the truth as it is in Jesus. Oh that we may be like Paul until the end, when he was able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Sister G. A. Tabor.

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

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Editorial

Music

FOR THE past two months the writer has been sojourning in the city of Philadelphia, and has had an excellent opportunity to observe the civic life of that staid old Quaker municipality. It is worthy of note that in this great city of two million inhabitants, and the third city of the United States, that there is a stronger religious influence than in any of the great cities of the nation. This influence has been brought to bear upon the administrators of the city's laws with good effect; consequently there is one day a week when the noise and tumult of commerce and industry ceaseth, and when the rush after pleasure is abated. Baseball, moving pictures, theatres, and places of public amusement are closed on Sunday, and the calm of the day of rest is enhanced by chimes of church bells calling the people to their places of worship. Despite the fact that the people are unfortunately far astray from the truth, it is better that their minds should be turned toward their Creator for one of the seven days of the week at least. It is a great pleasure and relief to find a place where once a week the curtains are drawn upon the tinsel glory of the world's gaudy show. It takes some of the distractions and temptations that so often hinder our young people from attendance at public worship, out of the way for a little while at least, and gives them a chance to come in contact with divine things, and to renew their vows and get that spiritual nourishment that they so much need to carry them through the battle of life.

As we listened to the chiming of the church bells, we could not but think of that day, not far distant now we believe, when a great and wondrous change will have taken place in the hearts and minds of the world's inhabitants. When it will not be necessary to call them with bells or in any way, but when there shall arise spontaneously out of the hearts and minds of the people an impulse to go and worship the King, the Lord of Hosts. "And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2).

During the past week there has been celebrated what is known as music week. It has been celebrated in other places throughout the country, but in no place with the same fervor or on the same scale as in Philadelphia. Everywhere throughout the city has been heard the strains of music, and the songs of men, women and children. As a climax to the celebration throughout the city a great musical pageant was held in the Ice Palace, which seats 10,000 people, and there was depicted in music and tableaux, the nation's history from the landing of Columbus to the end of the great world war. As we looked upon the spectacle of such a multitude drawn together by music's charm, we were deeply impressed with the refining and harmonizing power of music.

It is one of God's gifts to man, and should be taken care of, and developed and used in accordance with his will. In fact, it would seem to us that it is to be one of the principal vehicles for the expression of our gratitude, adoration, and praise of Jehovah in that great day that is soon coming. Isaiah tells us that "The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). The Psalmist looking forward in vision to that day tells that "They shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness .... All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." (Psa. 145:7,10-12).

As we looked upon and listened to this great festival of song and music, we were saddened to note that this God given talent was used chiefly to glorify dead heroes and the achievements of the past generations now mouldering in the dust. As they depicted each stage of American history step by step up to the present, the impression made upon us was not of glorious achievement, but of a transition sure and swift that had carried these past generations from sentient being to the silent dust, and which in a short time would place us too in the bosom of mother earth. In a little while our street shall be filled with other men and women and other birds shall sing in the trees, and we shall be lightly referred to as the "past generation." The divine writer tells us that "We spend our years as a tale that is told" (Psa. 90:9); and sure enough here on this occasion the tale of many generations was told in song in one short evening.

Let us who know these things use this wondrous gift of music in the way that the giver of it intended it to be used, namely, for his pleasure (Rev. 4:11). And let us learn the song of Moses and the Lamb so that we may sing it in that great day: for no one can sing it but those who are redeemed. Let us then earnestly work with God to make our calling and election sure, d we shall then stand in that mighty oir who shall sing the Hallelujah orus; and we *shall through eternity* sing the songs of everlasting joy with the perfect harmony of immortal voices

William H. Brown.

"Where Thieves Cannot Steal"

MEN TAKE great satisfaction in laying up money for their "keep" when they become too old and feeble to care for hemselves, and that they may be dently laid away when dead, and still reater satisfaction in "adding field to eld," bond to bond, house to house, tock to stock, and bank account to ank account, that they may be acounted rich in the eyes of the world.

They place their treasures in the trongest, best locked safes that human mechanism can invent, they hide hem in secret vaults set in the walls f their houses. They make for themelves little paradises, with strong onstantly guarded gates and impregnable walls, and glory in thinking that no thief can lay hand on what they have "laid up for themselves;" but the strong safe is wrecked, the hidden vault discovered, the guarded paradise entered the $25,000 necklace carried off.

But the bank of heaven is absolutely secure. No thief can break through and steal the treasures laid up in its vaults. We can pile up all the gold we want to save for the future there; God will take care of it. No man can get at the garments stored in that building; no rust can deface the glowing eagles hidden there.

No explorer can find the place no aircraft can cross the immeasurable distance that lies between earth and heaven. All that we have laid up there for ourselves will be ours when Jesus comes.

But "woe" unto those who are laying up *for themselves treasures on earth!* They are to "weep and howl for the miseries that are coming upon them." And has not that time of woe and misery already come? What about the erstwhile rich lords and rulers of Europe now? Were they ever in greater misery? Their thrones overturned, their commerce ruined, their subjects starving? And everywhere, the shoe of woe and misery is pinching those who have no treasures laid up for themselves save what they have laid up on earth.

Dear ones, obey the command of Jesus: lay up your treasures in heaven. Do not forget the cause of truth. It needs your continued support.

The present managers of the Restitution are young, ambitious, eager, enthusiastic, self sacrificing, working for almost nothing that the paper may prosper. They want to increase the subscription list and add to the size of the paper. We must not stop giving. God does not. His blessings are countless. We could not live a single moment if he did not hold us in life.

We have no better boys in our rank than Lawrence Gibbs and Harry Tilman. Cheer and encourage all you can. Work with them and for them. No paper can stand on its own feet, especially in these days of testing when every party must have an organ of its own. There must be a Helping Fund kept up, a strenuous effort made to secure new subscribers. We must not go to sleep and let the oil in our lamps burn out. Keep at work. Keep wide awake. Keep on giving. Lay up treasures for yourselves. If you do not, you will wish you had when Jesus comes.

S. Roxanna Wines.

Obituaries

Death in Adam; Life in Christ

BROTHER JOHN E. Hogarth died suddenly by automobile accident May 12, 1922, in the 78th year of his age.

After an informal gathering of brethren and friends at his late home on Sunday, May 14th, he was taken to Oshawa, Canada, for burial. Here at the home of Mayor Stacy, his son-in-law, the funeral was held on the 16th, conducted by the writer, assisted by Rev. McBain, a Methodist pastor of the city. He was then taken to Solina, Ontario, the place of his youth and in the cemetery adjoining the little church, which was built before the Civil War, he was laid to rest with his fathers.

Brother Hogarth traveled extensively and was widely known among the brotherhood. As a contributor to The Restitution, he usually wrote in verse, and he came to be known as the "poet laureate" of the paper. He leaves, besides his relations in the faith, his wife, who is the mother of Sister Huggins, three daughters and two sons, all of whom live in Canada.

"The Sweet By and By," his last poem, shows that he fell asleep in the hope of Christ's soon coming. His "last words" are so appropriate for his obituary, they are given a place here.

THE SWEET BY AND BY

The fig-tree is budding in God's ancient land,
Israel is returning, the long lost exile band;
The British ensign floats o'er hill, dale and plain,
Vile Islam is banished, never to return again.
Oh! glory hallelujah, let praise ascend on high,
Resounding o'er the earth, and piercing the sky;
'Tis the day of salvation, the prophets have foretold
More precious to God's chosen than silver or gold.
The peasant there may dwell, as in days of yore,
While his children laugh and play around his cottage door;
No hand may dare molest them, God will shield them there,
Israel is his chosen, a treasure in his care,
See the nestling lake, in the valley once so dry,
Reflecting the rainbow, painted on the sky;
There the trickling streams from the mountains flow,
Adding verdure to the valley where the vineyards grow.
And now the lowing kine, and the gentle sheep
May graze upon the hillside, or the mountain steep;
Come, view the peaceful landscape, once of its beauty shorn,
Now is the day of blessing, let Israel cease to mourn
Our Messiah soon is coming, to reign on David's throne,
And to rule earth's vast dominion, that shall his own;

Before him like a fountain, shall peace and plenty flow,
Joy and righteousness abounding, to man and all below.

Jerusalem the golden, rising from the ashes in the arn,
When the temple is rebuilt, the shechinah shall return:
Sweet incense ascending, with praise and with prayer.
The wealth of the Gentiles shall be gathered there,

And there God's chosen ones, all risen from the dead,
By Abraham their father, in joyful songs are led:
And there forever, no sin or death or pain,
When earth is restored to the Eden state again.

Rob't. G. Huggins

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ALBERT FREDERICK Horn was born in Hamburg, Germany, on May 22, 1845, and died at the City Sanitarium of Crowley, Louisana, May 7, 1922, thus lacking only fifteen days of reaching the age of 77 years.

While he was still a youth, his parents immigrated into the United States settling in what became known as Horn's Park in Council Bluffs, Iowa. In 1870, at the age of 25, young Albert was married here to Miss Clara Sigismund, who survives him. After fully 20 years the family removed to St. Paul, Nebraska, where they became identified with the Church of God, being first taught by, and then baptized by Brother Almus Adams. The writer met them there as faithful attendants upon meetings in 1895. Both have remained firm in the faith.

Augusta and Tena being married, the rest of the family moved by team to Louisiana in 1897, settling on a farm near Iota, not far from Crowley, on which they have resided ever since. As is natural, the children all passed from home one after the other. For years close neighbors to them have been Brother and Sister Stanley, and Brother and Sister Farley. Their golden wedding anniversary was celebrated there two years ago.

More than a year ago, Brother Horn fell from a conveyance against the curbing of the street and injured his knee. Although at times he suffered considerable pain at the sore spot, its serious character was not realized until New Years. Growing rapidly worse he was brought to the Crowley Sanitarium where, under skillful treatment most of the infection was removed, and for some time it seemed that life and limb might be saved. But when new infections appeared again and again, and it became evident that thus only life could be saved and intense suffering avoided, amputation was resorted to three weeks before the enemy claimed him. This proved successful, death resulting from long-standing kidney troubles culminating in Bright's disease. Good Sister Horn remained at his bedside practically continuously, night and day, only occasionally consenting to spend a night for a saving sleep at the home of her son Albert or her daughter Mrs. Bradley, when relatives took her away. Daughter Lula came frequently, although her home is fifty odd miles away, and granddaughter Mabel's presence gave great pleasure to grandpa. At Caddo in northwestern Louisiana live two of the children, Edward E. and Hannah, Mrs.

F. M. Flash. The northern daughter is Mrs. Tena Smith, of 533 E. Broadway, Council Bluffs. A sister, Mrs. Johanna Daehtler, lives close by Tena.

Upon Brother Horn's special request the writer spoke the funeral message, which was well received by the large company of the family's friends. The substance of the address follows.

WORDS SPOKEN AT THE FUNERAL

When in 1895 it was my privilege to speak upon a series of Bible themes during State Conference at St. Paul, Nebraska, and afterwards daily for a number of weeks in special meetings, Brother Horn expressed peculiar edification in a discourse upon the Revelator's visions of glory. It seems especially proper therefore that I should speak upon the same general topic today, when I want to say what would please him.

Unto each of the three great disciples of the early years of the church it was permitted to have a vision of the glories of the future state. John, the beloved disciple, in the book of Revelation, tells in considerable detail of the things that are to come to pass in the latter days, and what will lead up to them. In 9:17 he notes some of the particulars of the vision, and in the last three chapters he gives the most glorious picture. The book is a series of prophecies second in importance and interest to none other in the Bible. I take the tenth verse of chapter one to signify (see the Greek) that John was in spirit, in vision, in the Day of the Lord, described also in 2 Peter 3:10, and in other language in many prophecies of both testaments.

In the last chapter mentioned above, Peter points out the three ages of the earth's history. The first ended in the flood in which the sins of the world were destroyed, but not permanently. It was only a water destruction. The heavens and earth that are now to be fully cleansed, as by fire, at the close of the judgment day, the day of the perdition of ungodly men, the day of the second death. Then comes Peter's glorious vision of the third heavens and earth, in the thirteenth verse, wherein righteousness shall dwell.

In his second letter to the Church of God at Corinth, Paul, in the first part of the twelfth chapter, deals with just such a vision and revelation as John and Peter had. It was so realistic after fourteen years that it seemed as though he had actually seen the glories, had been away in body, instead of having a vision of the future. The vision carried him away (not up) to paradise, the new paradise, incomparably finer than the former paradise in Adam's day, the glories of which were impossible of description.

On the way toward this age to come, Paul and John were specific as to a special resurrection, the first In 1 Cor. 15:23 we have Christ as the firstfruits; then they, and they only, that are his at his coming. On this point Paul is even plainer in 1 Thess. 4 and 5 The blessed ones that are living and the blessed dead shall be together immortalized. Matt. 24:31 gives the same lesson. Read to the end of the chapter. A vision of the same great day is given in Matt. 17:1-9. Here, transfigured, in immortal raiment, is Jesus, with Moses representing those who have died, and Elijah representing those who have not died.

J. G. Haupt.

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HARRIET LAYLIN was born in Norwalk, Ohio, March 6, 1841, died at Riverside, California, May 5, 1922. Her early life was spent in Norwalk.

She was maried to Jessie N. Shourds Jan. 9, 1866, at Norwalk. The greater part of her life was spent in Cleveland, Ohio, where her husband was engaged in the practice of law.

She is survived by two brothers, Orin and Charles, of Vandalia, Missouri. She came to Riverside, California with her husband twelve years ago, where she resided until her death.

She with her husband were members of the Blessed Hope Church of God for many years. The hope of the resurrection was a great comfort to her the last few weeks of her life, especially after her husband passed away.

The services were conducted by the writer, using Acts 24:15 as basis of remarks, after which we laid her at rest beside her husband in the beautiful cemetery at Riverside to await the call of him who said, "I am the resurrection and the life."

O. J. Allard.

Evangelist Report For Three Months

FEBRUARY

Sermons	8
Money received	$10.80
Salary	$150.00
Amount due on order	$139.20

MARCH

Sermons	17
Expense	$10.78
Money received	$111.98
Salary	$150.00
Amount due on order	$48.80

APRIL

Sermons	20
Expense	$20.13
Salary	$150.00
Money received	$10.00
Amount due on order	$160.13

REMARKS

OWING TO the change in The Restitution from a weekly to a monthly paper, my reports go very much behind; so I decided to make three in one, and get caught up.

Most of the time during January, I was compelled to remain at home on account of "Flu." Some of the places expected to visit, were suffering from the epidemic, but during the time, I did considerable work in Omaha, and there seems to be quite an interest. A lawyer, who was a member of a class I taught in the Y. M. C. A., is trying to get me in on a tent campaign, this summer The plan is to pitch the tent in different localities, and in this way put in the summer. When I return from my present trip, he expects to get me, and the manager together, and wants him to select me for the speaker. However this may turn out, we know it will be for the best, so we will leave it with the Lord. We think we can see a good many ways in which we could do good, and advance the

cause of truth, if we were not handicapped.

Paul thought he saw where he could do more good if certain things were removed, and prayed for their removal; but God knew best, and allowed them to remain. From this we may learn a lesson. We wonder many times why things come up to hinder the progress of the work. But Christ as a Son over his own house, directs and controls the workings of that house. So I am trying to overcome worrying over upset plans. We sometimes find circumstances sending us directly opposite to what we had planned. Right here let me say to the household of faith. Sometimes a minister has planned to visit you, and circumtsances over which he has no control, change his route, and many times he is blamed when it is not his wish. Brethren, if all things were considered in the light of truth, there would be but little fault finding; and really, is fault finding any part of a Christain's life anyway? We may not always agree on happenings, but which do you think the best, to find fault or to give brotherly counsel? We belong to the body of Christ, but we are still mortal and very much human; so let me ask you to stop here, and ask yourselves how you would like fault finding if it came your way, and especially if you were in no way responsible for the circumstances? Many times I have passed opinions to myself, and afterwards discovered I was entirely wrong. So I have learned a lesson, to leave this unchristian, and unworthy act entirely alone.

I wonder if we, the people of God really know the value of pleas words, true sympathy, and brotherly love. How sweet are the words that come to us from true friends and brethren, in times of need. We should find things different in the church from what it is in the world; but I would venture the statement that the relationship and attitude, one toward another, is not nearly as different from the worldly way as it should be, and until we practice the true principles of fellowship as exemplified by the Savior, we have not gotten very far.

In my wide experience and knowledge of conditions, I see the need of more tolerance, and counseling together, teaching the true principles of the Christian life. The Allies were angered at Germany because of her acts, and then sought to destroy her, which was only revenge. I even see this in the church. If we cannot see another, or agree to his mode of doing things, and imagine them a menace to our interests, then let us destroy him, and "away with him," as they said of Paul. I don't suppose we ever had such enemies as Jesus had, and yet he could look down upon them, and say "Father, forgive them." In looking back over our lives, can we say we have practiced that? If God for Christ's sake forgave us and then says "So do ye," must we not do it? The Lord is coming soon, and what is our prospect?

In March I visited the brethren at Palmer, and was refreshed in spirit by meeting these genial brethren. I spent a day and night at the home of Brother and Sister Forbes. Sister Forbes is not very strong. We also had a pleasant visit at the home of Brother and Sister Frank Forbes, and here again Sister Laura is not well. When I arrived at Palmer, Sister Leta and Otis Lamberson met and took me out to their home, where I always find a hearty welcome. One day, we went 20 miles east, and spent the day with Brother and Sister Russell Zeller, and anyone who has ever visited in their home would not need to be told how we came out. We also spent part of the time at the home of Brother Tychar Zeller. His wife is not yet a member of the body, but is very pleasant and hospitable. Many were the good things she loaded me up with, when I started for home, and for which we were very thankful. Another pleasure was a visit at the home of Bro. Frank Burke. It seemed good to see their daughter Evelyn once more in the congregation. She lives some miles away, and is not always priviliged to come, as she would like. I should not fail to mention a visit with Brother and Sister Merton King. When I go into this home, I remember good Sister King who now sleeps, and my stay with them while Merton was still at home.

On our way home we stopped off at Clark's, and visited Brother and Sister Robinson, who used to live at St. Paul. they have remained firm in the faith. They have remained firm in the faith. They never get so busy that they cannot take time in the morning to read a chapter, and kneel and thank God for his mercy and ask his help through the day. We should all do this. The spiritual life must be fed or it will die. We are wont to say spiritual food comes too high; it involves leaving off too many worldly things. The churches are now talking of taking a hand in the industrial world to relieve the people who are oppressed by the profiteer, but don't think how they have profiteered in spiritual food until it is so high the people are compelled to go back to onions and garlic. The Red Cross is striving to save the famine stricken in Russia and at the same time we see the spectres all around us, tokens of the awful spiritual famine that is raging now. Let us be *concerned* about ourselves. Will this spiritual famine reach us? It is a solemn question.

I returned home Sunday evening and spoke to the Omaha brethren, then went to Blair and spent a couple of days at the home of Sisters Johns and Free. In the evening and the next day we met the remaining members of the household of faith, and talked of the things most profitable to us. Sister Johns is still suffering some from the stroke she had a year ago. Brother Krogh was there, and while he had to use his crutches is always smiling and very patient. In the evening we took the train for home in time to meet the brethren at Brother Goulds. Then again on Friday evening, as the train did not leave until a late hour, the brethren decided to entertain me instead of leaving me to entertain myself in the depot for a few hours. So I left them, with a warning from them that if I dared to stay away, as long as I do sometimes. I might know what to expect. So I am going to try to evade the punishment.

I arrived in Kansas City Saturday morning, and then to Raymore, Missouri, to spend Sunday with Sister Lawrence and family. Sunday morning Sister Leaely came with a supply of good things to put with Sister Lawrence's bountiful supply. In the afternoon, I spoke to those present on the signs that indicate the nearness of the Master's coming. Then on Tuesday in company with Sister Lawrence and her husband, we drove to Belton, and took dinner with Sister Fugate, and in a short time left for Kansas City.

Here we had supper with Sister Lawrence, son and wife, and enjoyed their kind hospitality. I hope that they will be in the body of Christ some day. At 8:45 I boarded the train for La Junta (pronounced La Hunta), arrived the next day at 11:30. Brother Thimgan (pronounced Timian) met me. We always enjoy the brethren here. As I have said in other reports, Brother and Sister Grimsley are responsible for this congregation, and they have played a big part in keeping it alive, but others have now advanced to where they can be of great help to them. We enjoyed many pleasant hours in the different homes, but when the time came to say goodby, Brother Grimsley drove us to Rockford where I took the train for Boise, Idaho, where I am now, and will report later. I find the people becoming more indifferent to all things religious, and more difficult to break through their citadels of defense. Let us be faithful, that we lose not the reward. Almus Adams.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

"KIND DEEDS ARE MORE THAN CORONETS"

So were I but as one bereft
Of every trace of worldly fame.
And with no "golden" talent left
With which to honor his fair name:
Still many talents should be mine
To witness for that love divine:
And since these things no one could take.
I'd try to use them for his sake:

Two hands I'd have with which to do
A thousand little kindly deeds,
While voice and pen the whole day through
Could sing the praise of him who leads.
So full of hope and comfort sweet
Should be the message I'd repeat
That many should be brought to know
The Savior whom we worship so.

Bright eyes could quickly find some one
Whose dark, sad life held only pain:
Then willing feet I'd have to run
And bring the sunshine back again.
Two ears would still be mine to hear
The precious truths we hold so dear.
And with my joy o'erflowing then
I'd share my hope with other men.

But one thing more should do a part
That's greater far than voice or pen:
A kind and sympathetic heart
That understands my fellow-men.
So if no worldly goods were mine,
Nor anything which men call fine,
Still should I ever plainly see
That this poor world had need of me.

All these have you and I today.
Now to our trust shall we stand true? –
Invest our talents in the way
That he has taught us how to do?
For when our Lord is at the door
His talents we can use no more;
O blessed hope, O joy untold
To give them back one hundred-fold.

Dorothy W. Lyon

CREMATION AND THE RESURRECTION

MANY PEOPLE consider that cremation shows the absurdity of the belief of a resurrection of the dead. They think that because the bodies of the dead are burnt in such cases it is impossible to re-collect or restore the various parts of their composition, as the bulk of their substance has vanished in fire and smoke, leaving only a very small amount of dust.

In maintaining and contending for this view of the matter they "err, not knowing the Scriptures nor the power of God" (Mark 12:24). 2 Cor. 5:10 distinctly teaches the standing again of the dead. On the one hand there is for the righteous life, incorruption, and the redemption of their bodies (2 Tim. 1:10; Rom. 8:23); on the other there is stripes, the second death and an utter perishing in their own corruptions (Luke 11:46; Rev. 21:8; 2 Pet. 2:12). There is death and corruption for the one; for the other, incorruption and life everlasting (Gal. 6:8).

As to the power of God, it is of no consequence whether the body be burnt, left to corruption, or destroyed in any other way. Only those who are lacking on the two important points referred to by Jesus (Mark 12:24) as necessary to a right understanding and intelligent belief on this subject, see any difficulty in the resurrection of dead bodies. The capability of God to restore an individual from the dust in the flesh, so that he identifies himself as though he had only been asleep and awaked out of it, is not limited to any conditions as to the particular form of the body's disintegration after death, seeing that to him all things are possible.

It is related of the great scientist *Faraday, that while in his laboratory* one day experimenting with some chemicals, he dropped a valuable, and much prized golden ring into the solution before him, and in a very short time it had completely disappeared, having been dissolved by the action of the acids.

To the ordinary mind, the ring would have been irretrievably lost, its identity would have been all over. But not so with the scientist. The addition of some other chemical to the solution, precipitated the gold once again into a solid mass. He took this to a goldsmith, gave him particulars of the article as it originally was, and in a short time he had the ring on his finger again.

Surely we can ascribe sufficient power to the Almighty to do with all the works of his hands what his own creatures can do with some of them.

To show what pertinent truth there is in the rebuke of Jesus to the Sadducees, and how applicable it is to some in our day who deny this important feature of *our* faith, the Scriptures which are "written for our learning" inform us that Abraham and Job, two holy men of old whose faith pleased God, both believed in the resurrection of the dead in the body, and were satisfied of God's ability to restore an individual from the dust, no matter how or where destroyed.

Abraham was proceeding to carry out the divine mandate of slaying Isaac for a burnt offering (Gen. 22:10-13), not aware that God would interfere when the trial of his *faith* was *complete*. God had told him that the promise centered in Isaac, and therefore relying implicitly on God's word, his faith, which God was testing, "accounted that God was able to raise him up, even from the dead; from whence also he received him in figure" (Heb. 11:19).

Isaac, we might say, being typically slain and burnt upon the alter and restored again to his father in the flesh, is a specimen of the resurrection at Christ's coming of those servants of God whose bodies have been actually reduced to ashes by fire.

So strong was Job's faith in his resurrection from the grave, in the flesh, at Christ's coming, that he said: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not a stranger; though my reins be consumed within me" (Job 19:25-27). In Job's time, a record was kept by chiseling out the letters in a rock and pouring lead in the grooves thus made. Job considered this article of his faith so important that he would have indelibly preserved it in this manner.

What Job meant by "myself" is illustrated in the case of Jesus who, after his *resurrection*, reassured his disciples thus: "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24:39).

The record of Abraham's tried faith, which was imputed to him for righteousness, Paul says, was not written for his sake alone, but also for ours to whom it shall be imputed if we believe on him who raised up Jesus from the dead (Rom. 4:23).

Why should it be thought incredible that *God should raise* the dead? (Acts 26:28); "for if the dead rise not then is Christ not raised, your faith is vain: ye are yet in your sins" (1 Cor. 15:16). But Christ has risen, as proved at the time by the empty tomb, and it is a guarantee that the saints, sleeping in the dust of the earth, will be reorganized from it, to reign with Abraham and Job.

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Most difficult sentence is, "I'm wrong."

QUESTIONS and ANSWERS

The answers to the last set of questions are:

1. Ahab (1 Kings 16:31).
2. Elisha (2 Kings 1:12-14).
3. 1 Samuel 17:34.
4. Mark and John
5. Queen of Sheba (1 Kings 10
6. Nicodemus (John 3:1,2).
7. Shalmanezer (2 Kings 17: 3-24).
8. Luke 22:32.
9. Gal. 2:11,12.
10. Bartholomew

Answers to the sixth set were received from Hazel Titus, Opal Robbins, Zola Stedman, and Fannie Keith. During this series, 36 answers were received for an average of six to a set. This is not enough to justify us to continue using valuable space for questions. Only four (Hazel Titus, Zola Stedman, Fannie Keith, and Opal Robbins) sent in answers to the complete set. The first prize (a Bible) was won by Opal Robbins of Riviera, Texas, who answered correctly fifty-two out of the total of sixty. Second prize (a fountain pen) goes to Hazel Titus of Letcher, S. D., who answered fifty questions correctly. To Fannie and Zola we are sending a small token of our appreciation for sending in answers to the entire set. Perhaps later we will try another set, and receive a greater number of answers.

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THE 15TH PSALM

"LORD, WHO shall abide in thy tabernacle? (Psa. 24: 3 5), who shall dwell in thy holy hill? Answer: "He that walketh uprightly and worketh righteousness (Isa. 33:15), and speaketh the truth in his heart (Eph 4:25). He that backbiteth not with his tongue, nor doeth evil to his neighbor (Psa. 34: 13), nor taketh up a reproach against his neighbor (Ex. 33:1), in whose eyes a vile person is condemned; but he honoreth them that fear the Lord (Esther 3:2). He that sweareth to his own heart and changeth not (Judges 11: 35). He that putteth not out his money to usury (Ex. 22:25; Ezek. 18:8), nor taketh reward against the innocent (Ex. 23:8). He that doeth these things shall never be moved" (2 Pet. 1:10).

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis Missouri

BLESSED IS HE THAT CONSIDERETH THE POOR

I AM asking for help for an aged couple, members of the Church of God for many years, both in poor health. The brother is eighty years old and almost blind, and has not worked for ten years; the sister well along in years does some washing when her health permits, it being their only source of income. Their home consists of two rooms for which they pay rent.

This is a worthy case and I hope you will make it possible for the relief committee to send a certain amount each month to this aged couple. If not they are going to suffer.

Please send donations to Mrs. Orpha

Sanford, 193 Spruce St., Aurora, Ill., Chairman of National Berean Relief Committee.

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DON'T NEGLECT THE CHILDREN.

WHAT WE learn in childhood usually stays with us longer and better than what we learn in later years. Give the children a chance to lay a foundation for a life study of the Scriptures. Organize a Junior Berean Class with a grown person as their teacher. Junior National Berean outlines may be had of Mrs. Lulu Stilson, 111 E. South St., South Bend, Ind. Price 15 cents each.

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MOSES' CHOICE

"BY FAITH Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11:24-26).

We all recall how Moses was hid in a basket made of bull rushes and left in the river, because of a decree issued by King Pharaoh to kill all the male Hebrew children, two years and under. Moses was found by Pharaoh's daughter, was taken and cared for by his mother and reared in the king's home.

There he grew to manhood and was in a position to receive high honors as a prince; all that wealth and pleasure could command, yet he refused and chose suffering and afflictions. Do you not think he suffered as he lead the children of Israel in the wilderness. They always murmured and compleined and wanted to return to Egypt.

Think not that his heart ached when he came down from the mount, only to see them worshipping in idolatry. These were just a few of his sufferings, yet it was his choice to serve the Living God.

I wonder how many of us today, standing in Moses' place, would have chosen as he did. I am afraid but few, if any, for it seems to me that the ideal of man is riches and pleasures. Yet Paul holds out to us this hope: "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2Cor. 4:17,18). Do we suffer afflictions serving the Christ?

"Whom the Lord loveth he chasteneth, and scourgeth every son he receiveth" (Heb. 12:6). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Are you willing and ready to stand these trials that ye might serve the Christ, who is our advocate with the Father (2 John 2:1), and who was tempted in all points like as we are, yet without sin (Heb. 4:15).

I hear some say, was he tempted? Think it no temptation when he was led in the wilderness and like unto Moses was offered all kingly authority if he would but fall down and worship (Matt. 4:1-12). Think there was no sorrow in his heart when the Jews reviled against him. Oh, the anguish in his words when he said, O Jerusalem thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37).

Then I see him on the cross suffering intense agony, shedding his life blood for you and for me. Yet that was his choice, for he said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down; and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18).

Let us then, when we see his great love for us, choose as did *Moses*, to suffer with the people God rather than to enjoy the pleasures of sin for a season, and strive to obtain the prize of the high calling in Christ Jesus. For Jesus has said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11,12). And Paul gives us these *words of encouragement*: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). And John's words when he said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope purifieth himself, even as he is pure" (1 John 3:2 ,3).

Edna Brewer.

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

OBJECTIONS ABOUT THE ARK

IN THE story of the ark, Noah, his family and all the animals were in the ark a whole year (Gen. 7:11 and 8:14). Either the ark contained every variety of animal, fowl and creeping thing that is now on the earth, or some have been created or developed since; or the flood was only local, and there would have been no need of preserving the animals. It would have been an impossibility for the ark to contain so many animals, to say nothing of their food. Also, even though this had been possible, it would have been impossible for eight people to have fed, watered and cared for so many. Besides, many animals are carniverous. Where could their food have been obtained ? The waters are said to have covered the mountain tops. That means that the waters of the sea would have covered the earth; and where was Noah to get water for all the creatures in the ark ?

THE OBJECTIONS EXPLAINED

HONEST DOUBTS pertaining to the Scriptures are more easily removed than perverse criticisms, which are like the fable of the wolf that was determined to eat the lamb, whether or no. But for the benefit of honest doubters a few words will be in place. A sceptic once objected to the writer about the story of two bears having gastronomic capacity to eat forty-two children at one meal, at the bidding of Elisha. Some of the above objections show about equal knowledge of what our Bible really says.

As to the first criticism, the critic suggests some alternatives, and others might be suggested. For instance, the dispersion of humanity had not yet occurred, and since the ark and related happenings were a type, according to Peter, all that was necessary to the type was for some creatures to be transfered with people from the old world to the new, and this would not require a number so immense as to create the difficulty here presented by the critic. Many other alternatives might doubtless be offered, but as long as the record does not state the number of animals and so cause an honest difficulty, there is no need to create one. We may be sure the Lord knew what he was doing, and any attempt to disparage the account is a clear effort to doubt it to the degree of disbelief in spite of all explanations, and makes all explanations vain. By saying that the human dispersion had not then yet happened we mean that the flood need be only local in order to destroy all remaining life.

As to the great amount of food needed, hibernation and partial fasting are both well known, and these are alternatives to be added to those already offered by the critic and ourselves.

As to carnivora, those who are well enough informed to criticise the Bible know that flesh eating did not exist until after the flood. And as to drinking water, even scientific critics know that salt will not evaporate, hence the water that fell would be fresh, and the fact that the waters subsided shows that they flowed toward the sea, which would keep them fresh, so when they wanted water, all they had to do was to reach down and get some. Those who then refused to believe "the story of the ark" would probably assure Noah that there was plenty

The above criticisms were offered by one who has accepted the doctrine of human sonship. The moral is plain. The one beguiling should now explain the thirty-nine other criticisms of the Bible his pupil has offered with the above one, for he would shrink from going as far as his pupil has into skepticism.

* * *

WHEN THE people reached the borders of Palestine they numbered 601,730 males (Num. 26:51). Palestine contains, according to my atlas, ten or twelve thousand square miles. This would make fifty or more males to each square mile. Yet they are told to drive out the inhabitants slowly lest the wild animals get the upper hand of them. As far as I remember the only wild animals spoken of in the Bible as inhabiting that country are bears and foxes, Among fifty males certainly twenty would be able to fight wild animals.

AGAIN WE say that before criticising the Bible it would be well to informed of the facts in the case. For there were other ferocious animals than the only ones the critic can remember. Lions, for instance (2 Kings 17:25), and wolves are mentioned in several places as a menace, showing that they were there. Other beasts could likewise be mentioned, but why should examples be multiplied? For probably the doubt would continue.

In Gen. 21:31 and26:33 we have two different accounts of the name Beersheba.

THERE IS a Chicago in Kentucky, and a London in Canada. "Beer" in Hebrew means water (and it were well if it did also in English), and "Shebah" in Hebrew means "oath", or swearing, and the circumstances show that there were two wells called "Beersheba," one by Abraham and the other by Isaac, just as men have given the same name to two different places for the same reason in the different cases. If critics were too insistent there could be but one John Jones.

A Discussion on the Resurrection of the Dead

IN THE Restitution for April I was pleased to see a friendly criticism by Brother John Parker of my article on universal resurrection in the February issue. He has written in a commendable spirit, saying that some things are not quite clear to him, and asking that I make a little plainer some of the things said in the former article, and also add a few more reasons, with Scripture as proof, for my belief. I am indeed glad to do this.

WHO ARE THE UNJUST?

The first point whereon we differ is in the answer to the question, Who are the unjust in the Scriptures, that are the subjects of resurrection? Brother Parker's answer is, None in Adam, only unfaithful ones related to Christ. My answer is, Those in Adam responsible through enlightenment, and those related to Christ, who are disobedient and unworthy. This, I believe, briefly but clearly and truthfully, states the point on which we differ.

We have no prejudice against Brother Parker's views. He has as much right to his opinion as we have to ours. We agree with Paul when he says, "Let every man be fully persuaded in his own mind." There is no doubt but that we both hold the opinions we do because we believe them to be the truth. The man who occupies the position of a religious teacher and leader must above all things be honest, honest in dealing with God's word, and also honest to those with whom he differs. It is a position of very great responsibility. Let us try to realize this, and avoid, if possible, making any statement that cannot be supported by a plain declaration of Scripture. It is one thing to make a statement, but an entirely different thing to prove it.

Sterling P. Groves.

To be continued

THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

VOLUME 71 CLEVELAND, OHIO, JULY, 1922 NUMBER 9

Hope and Reward

Long and weary has the waiting been,
Joys for which we longed have never yet been seen;
The path we tread oft leads us to despair
Ofttimes hides some deadly, worldly snare.

Could we but know the ills that lie before,
We'd drop our weary load, and never lift it more;
But God gives strength for each passing day,
Let none despair, or falter by the way.

His hand can guide and shelter from the cold,
And draw each weakling safely to the fold;
Thus day by day, your burden calmly bear,
God will help you, if you do your share.

Then, when at last the race of life is run,
You will hear the welcome plaudit, "well done."
Come, share the joys of thy Saviour Lord!
Eternal life shall be thy sure reward.

J. E. Hogarth, Deceased.

His Chosen Path for Thee

He chose this path for thee;
No fickle chance, nor hard, relentless fate,
But love, his love, hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly he whispered: "Child, I see
This path is best for thee."

He chose this path for thee;
Though well he knew sharp thorns would tear thy feet,
Knew how the troubles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes I see
This path is best for thee."

He chose this path for thee;
E'en while he knew the fearful midnight gloom
Thy timid, shrinking soul must travel through;
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view,
Still comes the whisper, "My beloved I see
This path is best for thee."

This path is best for thee;
What need'st thou more? This sweeter to know;
That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow
His loving arms shall bear thee all thy days;
A few steps more, and thou thyself shalt see
This path is best for thee.

God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth

A Discussion on the Resurrection of the Dead

JUDGMENTS IN THE PAST

Brother Parker states that "God has judged and condemned men in the past while living; therefore to raise them from the dead and reconsider their case would cast a reflection either on the wisdom or justice of God." Now, dear brother, you state yourself that at *least some of these enlightened* and responsible ones who were judged and condemned by God, died in Adam. Your exact words are: "In that night was the King (Belshazzar) slain. Now here is a case where an enlightened and responsible man (who died in Adam) will not rise again." From this it is evident that you believe that some of the unjust have already received a "just recompense of reward"; and that these will "sleep a perpetual sleep and not awake." But how about the rest of them? Now, dear brother, if God has judged and condemned some of the enlightened and responsible (who died in Adam), can you give me a good reason why he *should not judge and condemn* all of them? and yet, it cannot be denied he has not, as yet, done so. Is God, then, a respecter of persons, that he does not treat all of a certain class alike? But Paul says, "There is no respect of persons with God."

FUTURE JUDGMENT FOR THE ENLIGHTENED

Now, I believe that enlightened, responsible ones (some of whom have died in Adam), are reserved for judgment and condemnation in the last day. If this is the testimony of God's word, we have no alternative but to believe it *and accept it as the truth.* Let us now see if this really is what the Scriptures teach.

I agree with you that some passages of Scriptures clearly teach that the *wicked will never be raised.* But these do not apply to all the wicked. Certainly some will "never see the light." The question then is, Who are responsible to coming judgment by the *great judge of the living and the dead?* There can be no difficulty in answering this question, when the wise and just principle of responsibility to God as taught in the divine word is understood. The Apostle Paul makes *plain* this principle in Romans 2:11,12,16 as follows: "For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men, by Jesus Christ according to my gospel."

SINNERS OF TWO KINDS

Here we see two *classes of sinners* dealt with: one that sins in the law: the other that sins without, or outside of, the law. The law does not touch the sinner that sins outside of the law. He simply perishes, not being amenable to the law. God does not judge him by a law of which he is totally ignorant or to which he has not become related. Therefore, he passes out of existence without responsibility to the divine law, because he has lived in ignorance of God and his truth. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16). "They shall be as though they had not been" (Obadiah 16).

But what about the sinner who sins in the law: that is the one who has become related to the law by knowledge or partial obedience? It plainly says he shall be judged by the law. *And when? During his present life?* In the grave? Or at any time previous to a resurrection? No. Paul says: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Now this agrees perfectly with what Christ himself said to the Jews, found in *John* 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day." John 6:40 teaches *us that the faithful believers* also are to be raised up at the "last day". Much Scripture could be quoted to prove that there is to be a resurrection of life and a resurrection of condemnation of all *who are responsible* because of their knowledge of, or relationship to God's law. It was Christ that said in John 5:29,"They that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

LIGHT, THE GROUND OF RESPONSIBILITY

You state that "It is not conduct but relationship that decides who will be raised." But I affirm that, instead of relationship by baptism, it is a knowledge of the law of the spirit of life in Christ Jesus, or in other words, the light of the glorious gospel of Christ that causes responsibility and decides who will be raised. In John 3:19 Jesus said "This is the (ground or basis of) condemnation, that light is come into the world." Again in John 9:41, speaking to the pharisees to whom he had preached the gospel, he said: "If ye were blind (ignorant of the truth), ye would have no sin: but now ye say, We see (understand); therefore your sin remaineth" (is imputed).

I COR. 15:22 PARAPHRASED

Referring to I Cor. 15, and my remarks *on this chapter, you state,* "I propose to show where in your own article you (in my opinion) completely shut out from resurrection these enlightened rejectors who die in Adam." Allow me, dear brother, to correct a wrong impression that you have got from my comments. My former article, as you probably know, was written, primarily, to refute the false doctrine of a universal resurrection. In my remarks on this chapter I have tried to show that only those "in Jesus Christ" alone have a hope or a promise of a resurrection unto eternal life. To better express my understanding of I Cor. 15:22 I will paraphrase it thus: "As in Adam all related *to him,* as their head, die; so in Christ all related to him, as their head, shall be made alive." Is not this a logical and natural interpretation? I believe you will agree with me that it is. *Now, the all in Adam owe* their physical being to their connection with Adam. On the same principle. the all in Christ refers to all those. and only those. who owe their spiritual existence to their connection with Christ. The first all includes all natural men. because it has to do with natural generation: the second all includes all who are believers in Christ (those in whom the Spirit dwells) and excludes all who are not believers. because it applies to spiritual generation. If you are "in Adam," you are in the first "all": if you are "in Christ," you are in the second "all."

Now, dear brother. do obedient believers die "in Adam," or "in Christ"? There is but one answer. They die in Christ. "Blessed are the dead which die in the Lord" (Rev. 14:13). "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 1:14). Then they also which are fallen asleep in Christ are perished (1 Cor. 15:18).

"MADE ALIVE" QUICKENED

Now. Paul says that those who are in Christ "shall be made alive." By reference to the original Greek word. here translated "made alive," you will find it rendered "quickened" in Rom. 8:11, which reads as follows: "But if the spirit of him that raised up Jesus from the dead dwell in you. he that raised up Christ from the dead shall also quicken your mortal bodies by (because of) his spirit that dwelleth in you." So the application of the words "made alive" is limited to those in whom the spirit of him that raised up Jesus from the dead," dwells. They are "made alive" or "quickened" into immortal life by the Spirit, but the wicked are raised from the dead simply as an act of power and judgment. These "in Christ" are "made alive:" meaning not merely raised from the dead as mortal beings. but as Paul says in this same chapter. they are raised "in spiritual bodies," "incorruptible," "in honor. "in glory.' But the wicked, as Daniel says. are raised to "shame and contempt.' No honor or glory in their resurrection.

And so. from the evidence. I conclude that Paul throughout the entire 15th chapter of I Cor. is talking only about. and referring only to, the resurrection of the righteous to honor, glory and immortality. Read it over carefully yourself. and I believe you will come to the same conclusion. Then you understand why apostates and "enlightened rejectors who die in Adam cannot get into that resurrection," quoting from your words. Here the great apostle Paul has "shut and barred the door sure," to quote your own words as you applied them to me. I sincerely hope I have made it plain to you.

KILLING SINNERS AGAIN WHY?

A question is sometimes asked which many have found difficult to answer. It is this: Why should God raise people from the dead only to condemn them to return to the grave again? It surely is not for us to call into question the wisdom and justice of our creator, in whom we live and move and have our being. Rather let us humble ourselves under the mighty hand of God, that we may be accounted worthy of that better resurrection.

Why should men be allowed to mock God with impunity by deliberately and willfully rejecting his truth? Is a man justified in rejecting the gospel: and does he go scot free. exempt from punishment. if he does? Let us see how Bible writers answer this question. Surely we will believe and accept what they say, because we know they all "speak the truth and lie not."

"For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren. like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people'" (Acts 3:22,23). "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant. wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said. Vengeance belongeth to me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Heb. 10:28-31). "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8). "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord; when he shall come to be glorified in his saints" (2 Thes. 1:8-10). "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Pet. 4:17,18). "For if the word spoken by angels was steadfast, and every transgresion and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation" (Heb. 2:2,3). Here are the facts plainly stated in God's word. The evidence has by no means been exhausted. Much more could be written, but sufficient testimony, we believe, has been presented to show just what we believe and why we believe it.

POINTED QUESTIONS OF THE UNCONVERTED

When unconverted persons are urged to become reconciled to God it oftentimes occurs that in their minds questions like these arise: "Why is it my duty to repent? what is the ground of the requirement? whence springs the obligation?" The young are, perhaps, the most frequently perplexed by these inquiries. To them there is frequently nothing attractive in religion. Joyous, hopeful, they naturally turn to the world for their objects of pleasure, and secretly answer many an urgent appeal from the pulpit or fireside with the ready response, "Why is it necessary that I heed these admonitions? What is there in religion for me? What profit is there in fearing and serving the Lord? I know I have often been intreated to yield up my heart to the Saviour; I have sometimes been almost persuaded to do it; but, when all is said, where lies the obligation to do this? Whence originates this demand?" It is due to such persons that such inquires be met. It is these questions and others of like nature that I will now attempt to answer.

REASONS WHY WE SHOULD OBEY GOD

It is the duty of everyone to obey and worship God, because he has commanded it. God is our maker and supporter. We all are his by the highest kind of proprietorship, the right which is claimed by a maker or inventor. Now, if we are his property, his awful subjects (and it cannot be denied that we are), then he has a perfect right to command, and it is our obvious duty to obey. Please read Acts 17:24-31 which will make this so plain to you. Now, he has commanded us to excercise love towards him. "Thou shalt love the Lord thy God with all thy heart and with all thy might. This is the first and great commandment." When, therefore, it is asked, "Why should we love God? why should we believe and repent?"

the answer, first of all and above all, is, because this is the will and requirement of God. This is reason enough. This makes it our duty beyond the possibility of evading it. I say, if no other reason could be given, and not one single motive could be urged, this were sufficient, that our Maker and Benefactor, in whom we live and move and have our being, has issued to us, his subjects, this command, and solemnly enjoined it upon us to obey.

COMMANDMENTS OF GOD IMPERATIVE

Yes, dear brother, the commands of God are imperative as well as benevolent. Yea, he demands obedience. You are not at liberty to disregard it. To do it is to plant with thorns and briers the road of life, to make your dying bed that of remorse and of the second death. *The call or demands of the body are imperative*; to slight them is death. The calls of the mind are imperative; it is not good that it be without knowledge. But better neglect to supply with food your body; better leave the mind in darkness, than after having heard the words of life and learned the way of salvation, to turn therefrom, and remain with affections alienated from God. These claims of God are imperative: attend to them and live (eternally); disregard them, and die (the second death).

And I remark, lastly, that these *claims are immediate*, that is, they demand that at once, without delay, you cease to do evil and learn to do well. Harken to the voice of inspiration: "Today, if ye would hear his voice, harden not your hearts;" "Now is the accepted time; behold, now is the day of salvation." God's time for obedience to any law is instantaneous. Every hour of any man's disobedience in the face of clear light (knowledge), is spent in open violation of God's requirements. It is the conduct of an unruly child, *saying to a parent*, "I intend to obey, but not now; I know the requirement is just, and I mean to conform to it; but I intend to leave it unattended to, and insult your patience a little longer." Ah! who will say that God is not displeased, yes offended, by such rebellious conduct? and if he refuse the offer of pardon and persist in his evil way, that such disobedience is lightly passed over unnoticed or excused by him; is forgotten and goes unpunished in the day of judgment? *I do not so undertand* God's love and mercy.

Living in this state, such an one is exposed every moment to the judgment and condemnation of the judge of all the earth. The arm of justice is already uplifted to strike the fatal blow; and but for mercy's hand holding back that arm, it would fall without delay. But mercy knows the appointed bound and time, and yields to judgment there. Read Acts 17:31. At any moment the disobedient one is liable to harden his heart against further appeals and to follow the broad way to destruction. Such an *one must* (not should but must) give immediate attention to the all-important claims of God to escape the righteous wrath of a just God in the day of judgment. To convince others, you must yourself be convinced. With the knowledge I now have, I am convinced that this is the uniform and consistent teaching of all Scripture; and not only this, but it appeals to my reason and my best judgment as well.

EXTREMES SHOULD BE AVOIDED

Care should be taken not to go to extremes in the interpretation of God's word. I believe that an unconditional, universal resurrection is one extreme, and that Brother Parker's conditional, limited resurrection is the other extreme. I believe the truth *as revealed in the Bible runs midway* between these two extremes; much less comprehensive than the former, but broader and more inclusive than the latter. I have given the subject much study and thought; but I am still of an open and receptive mind, ready and eager for any new light on this grand and wonderful theme that runs like a golden thread through all the Scriptures.

We believe in the private and public discussion of Bible themes, especially those of a doctrinal nature; but personalities should not enter into them. There should be no spirit of condemnation, and self should be kept in the background as much as possible. *Then profit may, and often does result*; and the interchange of thoughts often assist us in forming conclusions. Those who seek to discourage discussion of doctrinal subjects are generally those who believe a perverted gospel that will not stand the searchlight of truth. Yet believers are sanctified by the truth, and we know God's word is truth. Let us "study to show ourselves approved unto God workmen that needeth not to be ashamed, rightly dividing the word of truth."

Sterling P. Groves

The Trinity and the Two Beasts of Rev. 13

IN ORDER to have a clear understanding of the triune Deity, we must have a knowledge of these two Symbols: because the first beast in the fourth century established the worship of the triune Deity. And the *second or two* horned beast in the twentieth century, made an image to the first beast by establishing the worship of the same triune Deity.

The first beast is a symbol of the Roman Empire, "dreadful and terrible and strong exceedingly; . . . and it had *ten horns*" (*Dan.* 7:7). This Roman symbol is always known by his ten horns a mark that no other symbol carries.

The seven forms of government through which the Empire passes they are successive, for John says "five are fallen, and one is, and the other is not yet *come* and when he cometh, he must continue a short space" (Rev. 17:10). The ten horns signify its division into ten kingdoms. It also has three religious phases: first Pagan, then Christian, and third Papal; the Papacy being the last religious phase, and political "head" of the Roman Empire. But not the seventh head, for it is an eighth head (Rev. 17:11).

Before we are through with this investigation, it will be apparent to the reader, that it is necessary to understand the heads and religious phases of the Roman Empire, before we can solve the mystery of the image, and "mark of the beast.'

The law of symbolic prophecy is, condensation in the symbol, but vast expansion in the thing symbolized. This truth will appear in the following event: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast" (Rev. 13:3). This wounding of the imperial sixth head of the "dreadful and terrible" Roman Empire, is a large affair. It took place during the war period symbolized by the "great sword" given to the rider of the "red horse" (Rev. 6:4). "In 237 to 238 six Emperors perished, but from 260-268 the evil reached its height. The central authority was paralyzed; the barbarians were pouring in from the north. . . in 260 the Emperor Valerian was conquered and taken prisoner by the Persians . . . the Roman peace had vanished" (Ency. Britt. article Rome). Then came the war under Constantine in the fourth century and the Emperor Julian perished in war with Persia. Then came the invasions by Alaric, Genseric, Attila and Odoacer, who in A.D. 476 became King of Italy, causing the imperial succession to cease in Rome.

When the imperial succession ceased in Rome in A.D. 476, then the one that hindered the rise of the "man of sin" was taken out of the way, leaving the field clear for the rise of the papacy (2 Thes. 2:7); and from this time the Papacy rose rapidly, until in 608-10 the Emperor Phocas gave the saints into the hand of the papal horn (Dan. 7:25). The papal horn rises in Dan. 7:8 after and among the ten horns, "having eyes like the eyes of a man, and a mouth speaking great things." And in Rev. 13:5 this mouth is given to the beast, as we read: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months" (margin, to make war). Here we learn that the Papacy is not a power separate from the Roman Empire, but the last phase of that Empire. Now notice the effect on the beast of the reception of the Papal mouth. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (verse 6).

Here we perceive the vast extent of the things noted in this book: the wounding and the healing of the imperial head of the dreadful and terrible Roman Empire covers a period of nearly three hundred years, in which Rome was nominally Christian, that is after the passing of Paganism, and before the rise of the Papacy to civil power.

And now notice the 1260 years in which the beast during the Papal phase of the Empire has power to make war. In Dan. 7:25 it is "for a time, times, and half a time."

And in the Revelation it occurs five times, always refering to the reign of the Papacy; and on the principle of a day for a year it measures 1260 years, ending in A. D. 1870 when the Italian army captured Rome, and the Papal army was disbanded, the Pope automatically became a subject of the Kingdom of Italy.

But the Papacy holds fast to the idea of civil rulership, holding court in the Vatican; and most of the nations of Europe send to the Vatican a minister.

This kingly idea of civil rulership is ingrained in the Papal system, which never changes; and was not the Papacy born with kingly authority, whose first act was to "pluck up by the roots three of the first horns" (Dan. 7:8); and does not the Pope wear a triple crown? "The Pope's tiara and keys are badges of the papal dignity; the tiara of his civil rank, and the keys of his jurisdiction" (Webster).

And in harmony with the fact that nothing but important events are noted in the prophecy, compare verse 8: "And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world."

"If any man hath an ear, let him hear." "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

The admonition in verse 9 to use your ears, reminds us of the Master's custom, which he had of using these same words, at the end of each message to the seven churches; thus emphasizing the necessity of paying attention to what is spoken.

And in verse 10 he gives us some natural phylosophy, the application being to the Papacy, who led millions into captivity by the sword, but who in A. D. 1870 was taken captive by the sword: the Pope himself unwittingly proclaiming that he is a prisoner in the Vatican: hoping thereby to gain sympathy from the catholic powers of Europe; but his civil power is in the past.

And now we come to verse 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

"Another beast" in contrast to the Roman symbol already described. "Coming up out of the earth." The Roman beast came from the sea, so his genealogy is different; and our first inquiry is, of what is the earth a symbol, out of which he came?

In dealing with symbols, we must remember that there is a symbolic heaven and earth; the heaven above and the earth beneath.

Compare Hosea 2:21: "And it shall come to pass in that day I will hear, saith the Lord, I will hear the heavens and they shall hear the earth." Here the common people are the earth, and their official rulers are the heavens.

In Rev. 12 we see the earth in action: Constantine being of plebian birth, and therefore when fighting for a royal position in the Roman heaven, he and his army were the army of the earth, in rebellion against the royalty of the Roman heavens. And when Constantine as the symbolic Michael, beat the Dragon, he cast the Dragon out of the heaven into the earth, and climbed into the seat of the Dragon in the Roman heaven.

The German Kaiser was supreme in the German heaven, but the world war put him out of the heaven, into the earth. And in Rev. 12:16 we read: "And the earth helped the woman, and and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

The testimony is plain and positive that the earth is a symbol of democracy, or of the common people. And as the United States of America is the world's greatest democracy, and made its debut soon after the Roman symbol, "the beast", went into captivity. It arose at the right time in the prophecy to continue the succession of events as given in their order in the whole chapter.

"And he had two horns like a lamb." Some writers who do not stick to the text speak of this symbol as "the lamblike beast", showing their careless way of writing on an important subject.

It is not the beast, but his horns that are lamblike. It is with the horns that one beast drives out another beast from his feed; the United States doesn't act that way; witness Canada on the North no fortifications from the Atlantic to the Pacific. The Canadians do not fear being invaded by the United States, whose horns are lamblike.

The same is true of Cuba, and of all small nations. "And he spake as a dragon." The lamblike horns, and speech like a dragon, is a real paradox; seems absurd but yet true.

And when we find these two contradictory dispositions inhering in the same power, it reveals to us the exact foreknowledge of him who knows the

end from the beginning. In Ezek. 29:3 we read: "Speak and say, Thus saith the Lord God: Behold, I am against thee,Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."

This is a true sample of dragonic speech, and now notice its likeness in the speech of the United States.

Some years ago, Great Britain had a dispute with Venezuela about the title to some land; and the United States took up the case for Venezuela and said, "We are sovereign on this continent, and our fiat is law." This settled the question in the forceful phrase of Secretary Olney of the Cleveland Administration. The same is true of our speech concerning the Monroe doctrine.

And to-day, what nation's speech carries with it the weight as does the speech of the United States? It defies all Europe, and the League of some forty nations.

George Francis.

The Carnal and Spiritual Minds in Contrast

"For to be carnally minded is death, but to be spiritually minded is life, and peace" (Rom. 8.6).

ACCORDING TO Webster, carnal means fleshly, or worldly. While in this life, we must of necessity have to do with worldly things; we must use, employ, and to a certain extent enjoy, worldly, or fleshly things, so long as this life lasts; but this is not to be carnally minded. That can only be said of those who allow the fleshly desires, occupations, and pleasures, to overshadow and destroy the spiritual mind, and its legitimate fruits. If we allow our affections to dwell upon the present, or wordly matters, such as business, politics, society, dress, or personal adornment, recreation, pleasure etc., to the exclusion of spiritual matters, such as love of God and his purpose, and our daily duties, in contemplation of him and his promises, and by returning thanks for all his blessings, we are then carnally minded, and Paul says, "to be carnally minded is death" (or will result in death).

But if while we make use of carnal things, as we must of necessity do, we see to it that spiritual matters predominate, or rule, in our mind; if our hearts choicest affections center round spiritual things, always compelling carnal things to follow, and not lead, then are we spiritually minded, and Paul says that condition "is (will result in) life."

But, somebody asks, how may I know that I am spiritually, or carnally minded? Perhaps the following hints will help you to decide that matter.

A SPIRITUAL MIND

A spiritual mind earnestly and ardently loves God and his word and serves him because of that love and gratitude for what he has done and has promised to yet do for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

A spiritually minded man delights to meet with brethren, for the worship of God, and will travel far, and face wind, rain, and snow, for the pleasure of meeting with others of like faith, to talk about their great hope, and to worship God. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother, abideth in death" (1 John 3:14).

When a company of spiritually minded people meet together, their general conversation is about God, and his purpose, the signs of the times, and the evidences of the near approach of his Kingdom, and the advent of the new order of things on the earth, under the coming reign of our Lord and his saints. If there chance to be one of a carnal mind in the company, we may soon discover him; he will look bored, take little or no part in the conversation, and embrace the first opportunity to depart. Such subjects and company have no attraction for him.

A spiritually minded woman, or girl, fashions her garments for health and comfort, and to properly cover her person. She will blush with shame and embarrassment to find that any feature of her dress makes her the subject of impure thoughts, or comments of the opposite sex. "In like manner the woman also in becoming attire with modesty and soberness of mind, not decorating themselves with wreaths of gold, or pearls, or expensive clothing, but with good works, which becomes women undertaking the worship of God" (1 Tim. 2:9,10).

A spiritually minded man realizes the fact that the strongest arm of flesh is weakness itself, and at the approach of danger, or trouble, he calls to God for help; and when the danger is safely past,he never forgets to thank his God for answer to his prayer. None other but a thankful heart should expect future blessings and help in time of trouble

A spiritually minded man longs for the coming of the Lord, even as a promised bride longs for her lover who has promised to come, and for whom she waits, day and night. Her thoughts are with him, and her desire is for him only, and she counts the hours until he comes; ever so with him who loves the Lord.

A spiritually minded man is an obedient citizen of the country he resides in, and obeys its laws in all respects, and at all times, when they do not conflict with God's laws; if he strongly desires to do something which the law forbids, he remembers that he is commanded to "be subject to principalities and powers, and to obey magistrates" (Titus 3:1), and God gives him strength to resist that desire.

A spiritual minded man has some form of family worship in his home, for he realizes the great responsibility that rests upon his shoulders, concerning the future welfare of the little ones whom God has placed under his care. He realizes that their training, and education, should fit them not only for honorable citizenship and business competition in this age, but also for an abundant entrance into the glo-

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ries of the age to come.

When a spiritually minded man in Bible study finds one or more passages that are dark to him and that he cannot explain in harmony with his conception of righteous judgments of God, in his dealings past, or future, with the children of men, he remembers that God's thoughts, are not our thoughts, and that neither are our ways his ways. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:0) He ponders well these things and concludes that his own feeble and short-sighted understanding is at fault; and that regardless of how it may seem to him, whatever God has said or done, is right, and just and good.

A CARNAL MIND

A carnal mind has no love for God, and if he obeys him at all it is through fear. In his heart he secretly hates God, and rebels against serving him. Self-denial and obedience to God is obnoxious to him; and of all such Paul says, "Whosoever therefore will be a friend of the world, is the enemy of God" (James 1:4).

A carnal minded man dreads the approach of the hour of worship, and the least prospect of a storm, or any trifling excuse is sufficient to prevent his presence; but he will cheerfully travel miles through the rain and mud, to enjoy a game of cards, or spend a few hours with friends who have no knowledge of God. Truly "birds of a feather flock together."

When a company of carnal minded people meet together, their comm conversation is of hogs, cattle, poult crop prospects, price of butter, eg or poultry, business, politics, or t merits of different pleasure resor all the latest murder news, and pub scandals are wisely discussed, and mong the ladies, the latest styles, a social events, receive principal atte tion. If there chance to be a spiri ually minded man present, you can e sily distinguish him; he takes litt part in the conversation, looks bore and embraces the first opportunity depart.

A carnal minded woman or girl, de lights to bedeck herself with costl jewels and ornaments of gold, but neg lects to use sufficient clothing to in sure health and comfort, or satis the demands of usual decency; plent of fun, and a jolly good time is th height of her ambition; she secretl enjoys the comment that her darin attire excites; she layeth not her hand to the spindle, and they hold not th distaff; she stretcheth not her hand t the poor, and naught careth she fo the needy; she openeth not her mouth with wisdom, but all her words are poison.

A carnal minded man is haughty and proud of his imaginary strength and independence, and when danger or troubles threaten, he goes to God for help, only as a last resort; and when the danger is safely past he forgets to give thanks to God, but freely gives all praise to luck, saying in his heart, "It would have been just the same had I not called on God."

A carnal minded man dreads the

ing of the Lord, and trembles with at any new evidence that the e of the advent is near. He is sat- ed with the world as it is,and hopes his heart that those who are lool for him in this generation will be appointed.

A carnal minded man obeys the law y when it suits his pleasure, or in- est; if at any time he desires to do ething the law forbids, he hesi- es not to set aside the laws of God man, to accomplish his purpose; his nd is carnal and he will not obey cause, "the carnal mind is enmity ainst God, for it is not subject (o- dient) to the law of God, neither in- ed can be" (Rom. 8:7). And the end ereof is death.

A carnal minded man has no time waste in family worship. If his ildren's education is such as to en le them to shine in good society, and so to compete successfully in busi- ess competition, he is perfectly sat fied to let their qualifications for e age to come rest in the hands of he Sunday School teacher. As for what they are taught at Sunday School, that is in his judgment a matter of minor importance.

When a carnal minded man in Bible study finds one or more passages which he cannot explain in harmony with his ideas of right and justice, he receives them with secret delight, and studies them with pleasure, and committing them to memory he stores them away in the back part of his head for use when occasion requires to injure, discredit, or ridicule those spiritual things which his carnal mind hates; he then is a rebel against God, and antagonistic to all his works. His foundation is in the dust, and he cannot rise above it. "A natural brute beast, made to be taken and destroyed, he speaks evil of the things he understands not, and shall utterly perish in his own corruption."

And now let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man" (Eccl. 12:13)

S. H. Thomas

Fulfilment of Prophecy Now Obvious

THE PROPHECY of Rev. 7:1-3 is being fulfilled now by the Peace Conference held at Washington a few days ago. he four angels are four political pow- rs that stand on the four corners of he earth. To represent the four cor- ers, they had to go outside the ter- itory covered by Daniel's image. In aking Japan and United States it fills he prophecy completely. Why do the four angels hold the four winds? So the wind should not blow on the earth, sea or any tree. Why is this done? That the earth, sea, or trees will not be hurt. Or in other words, stop all war for a season, and stop building war armament. For how long? "Till we have sealed the servants of God in their foreheads."

What called this halt in the war spirit of the nations? The angel that

ascended from the east, having the the seal of the living God. What did he do? He cried with a loud voice to the four angels. What was given to the four angels? Power to hurt the earth and the sea. Did they do as the angel commanded? Yes. Then as they have postponed the hurting process until the sealing of the servants of God. Do we think they will hurt the earth and the sea after the sealing is finished? Yes. They were given power to hurt, and were preparing for it on a grand scale until told to halt. After the angel has sealed the Servants of God, then sudden destruction cometh upon all nations of the earth(1 Thess. 5:3).

Who is this angel from the east? We believe it is Michael. Why? Because Michael is the great prince that standeth for the people of God when every one written in the book shall be delivered (Dan. 12:1). "No one holdeth with me but Michael your prince" (Dan. 10:13,21; Ex. 23:20,21). It appears to the people of the earth as though their cry for peace had brought about this "Peace Conference." So it appears. But the work of Michael, God's messenger, was doing it through the people. So today they are sealing the servants of God.

In the Church is another cry that is alluring many to destruction. The cry of love and unity is causing many to forsake the gospel of Christ, and in its place have no standard of faith just believe what you like, if sincere in it. We will build up a large organization on broader grounds than the gospel. This cry of love and unity seems to be uppermost in the minds of ma that are very emotional. No mar "for satan himself is transformed to an angel of light. Therefore it no great thing if his ministers a be transformed as the ministers righteousness: whose end shall be cording to their works" (2 Cor. 11 15).

Who are the servants of God th are to be sealed? It is the living. T four angels could not hurt the de Those that died in Christ were seal at their death. The day of seali ends with the resurrection, th Christ takes his bride and hides the for a moment until the inhabitants the earth are punished for their in quity (Isa. 26:20,21).

E. W. Kna

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Help the Helping Fund

We whose names are given belov believing it to be our duty to provid a fund to be used in sending The Re titution to those too poor to pay fo it themselves, do cheerfully give th amount set opposite our names fo the purpose of aiding the manage to supply the needy ones. It is also means of rendering tithes to God b helping defray the cost of printin the paper.

Bro. Franks	$ 3.00
N. Buckman	1.00
Clara E. Wright	3.00
L. G. Jaeger	6.00
Elsie Grubbs	1.00
A. J. Grubbs	1.00
A Sister	2.00
Edwin Wood	5.00
Mrs. Cora Reed	1.00

The Restitution

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Editorial

A CHOCOLATE and fruit preserving factory, named "Raanan" (Hebrew, green, fresh) began operations in Palestine in the middle of March.

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Nearly five million dollars of Jewish capital has been invested in Palestine industries in the last eighteen months according to a cable dispatch from Jerusalem.

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The Jewish National Fund has planted 751,527 trees on its lands in Palestine. Most numerous among the various kinds are the eucalyptus, numbering nearly 575,000. 93,200 trees have been planted in three settlements in the valley of Jezreel.

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Plans for garden cities are in progress in the vicinity of Haifa. The plan for Hadar Hakarmel (the glory of Carmel) has been completed, an extension plan drawn up for a garden city, Nove Shanan, situated at a height of 200 meters on an offshoot of Carmel. Preliminary outlines are also being made for a large city on the plateau of Carmel.

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Cardinel Casparri, the papal secretary, in the latter part of April received Dr. Weizman, president of the World Zionist Organization, for the second time. It is reported that the second conversation was of an even more friendly nature than the first, the Zionist leader and the vatican representative having assured one another that the Jews and the Catholic church will live peaceably in Palestine.

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At a conference in London held to consider all questions arising out of the transmigration of Jews through England and other western countries, Mr. Unger representative of the Jewish Colonization Association, declared that his society would be ready to arrange for the immigration of 60,000 Jews to Palestine during the next year, on condition that the Zionists undertake to provide the immigrants with work on their arrival in Palestine.

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An Oriental League, composed of important Arab scholars and leaders of the Moslem world, which has been formed in Cairo, Egypt, is understood to be in close touch with the Zionists, friendly relations having been established between the two. A deputation of the Oriental League, which waited on the President of the Egyptian Zionist Federation, declared that the League recognized the fact that Jewish culture was an important factor in the general renaissance of the east.

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The lash of adversity is one of the most powerful factors in turning the eyes of the Jews to their own beloved Palestine. The "Jewish Chronicle" tells us that forty thousand Jews are literally starving in the Crimea. About three hundred die daily from hunger. The dead lie unburied for days, because there are not enough burial officials to attend to them. The wife of the late Yiddish and Hebrew writer, Mendele Mocher-Sephorim ("Mendele, Seller of Books", pen name of S. J. Abramovitz), is reported to have died at Adessa from starvation. The recent Jewish relief "drive" in this country raised $18,000,000 for relief of Jews abroad; and one wonders why help is not more speedily given so as to avert such a calamity as this in the Crimea. Truly the Jew is drinking the dregs of the cup of God's wrath. Yet in the opening of the gates of Palestine to the wandering Jew there is taken from his sufferings the hopelessness of past affliction.

The people without a country are being united to the country without a people. They are still in their blindness and unbelief to a large extent but still, in their midst there is a growing feeling that the hand of their God is at work, and that after all these centuries of silence and, as it has seemed to them, indifference to their sufferings, he is now beginning to plead their cause and lead them back to their favored positions again.

No doubt the love of the Jew for Palestine will continue to grow until the prophetic words of Daniel are fulfilled: "Thy servants take pleasure in her stones and favor the dust thereof."

Brethren, it would seem as if we were living as it were at the threshold of the kingdom of God. We can almost see the reflection of its glory. At any moment we may hear the voice of the archangel and the trump of God, and in a moment we shall be thrilled with the sensation of immortality, and the glorious fact that the Prince of Life is here, to begin the great work for which he and his people have been prepared, through trial, and by faith and obedience. "Watch therefore, for ye know not the day nor the hour when the Son of Man cometh." "Lest coming suddenly he find you sleeping." "And what I say unto you I say unto all, Watch."

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THE OUTLOOK AT GENOA

IS IT any wonder that all is dark at the Genoa Conference? More than ever it is seen that the nations are unwilling to recognize God and submit to his will. The Paris Peace Conference made no appeal to God. At Genoa they do not think of him. The only successful conference since the armistice, that at Washington, was opened and closed with prayer, though Christ was not mentioned. How ready

God is to bless the smallest recognition of himself. If the nations obeyed him, they would quickly find the way to true peace.

Genoa was revealed as in a lightning flash the awful danger to Europe and the world of nations unreconciled to God and greedy after gold and power. The agreement between Germany and Russia fell like a bombshell. It makes clear to what Europe is tending, a divided continent and a divided world. The great Russo-Teutonic alliance of Ezekiel 38 is beginning to take form. We have waited over twenty years to see this development commence. Premier Lloyd George told the British and American correspondents, "Beware of throwing a hungry Russia and an angry Germany into each other's arms." France is doing this. Mr. George asked, "How long will it be before Europe is devastated, if that represents the permanent policy of any combination?" Whatever Europe does, Germany and Russia will work hand-in-glove henceforth. The deep significance of it was forcibly stated by Premier Smuts, of South Africa, that in such an event "civilization is headed toward Armageddon."

William H. Brown

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INDIANA CONFERENCE NOTICE

THE ANNUAL Bible School and Conference of the Churches of God in Indiana will convene at North Salem, five miles north of Plymouth, July 11 to 23 inclusive.

The Bible School will conduct eight classes each day, the work being graded into four classes, and taught by F. L. Austin, General Conference Sec'y.; J. H. Anderson, State Evangelist, and D. E. Van Vactor, local Pastor, with F. A. Stilson and Verna Thayer for the Junior and Primary classes.

Preaching services will be held each evening by F. L. Austin and J. H. Anderson.

The State Berean Business Meeting will be held Wednesday forenoon, July 19.

The regular Indiana State Conference will convene during the last week and close *Sunday evening, July 23.*

A cordial invitation is extended to all to attend these meetings. Lay aside your daily cares for two weeks and spend this time in profitable study of God's Word.

Meals will be served in the basement of the church and lodging furnished free by the North Salem brethren. Expenses are defrayed by voluntary donation.

The Indiana Motor Bus Co. runs six or more buses each way between Plymouth and South Bend, and pass right by the North Salem Church. However, those desiring to be met in Plymouth, write Leroy Austin, Plymouth, Ind., R. R. 1, stating over what road and at what time you will arrive.

Those desiring to secure sleeping accomodations in advance write Mrs. Myrtle Hosser, Lakeville, Ind.

Yours in service,
Maude Austin, Sec'y
Plymouth, Ind., R. R. 1.

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Besides the guilt of sin and the power of sin, there is the stain of sin.

GENERAL CONFERENCE NOTICE

THE SECOND annual General Conference of the Church of God will, D. V., convene, according to Constitution, at its headquarters in Oregon, Illinois, on Tuesday, July 25, 1922, at 2 P. M. It will then adjourn, without the transaction of business, to 2 P. M., Tuesday, August 16, 1922, at the Church of God, Oregon, Illinois.

This is in order to co-operate with the Illinois Bible School, Aug. 6 to 16, and with the Illinois State Conference, *Aug. 17, (7:30 P. M.) to 20,* as per mutual agreement at last year's gathering.

This General Conference bespeaks for the Illinois Bible School a large attendance of earnest, prayerful students of the Bible; and for the Illinois State Conference a session of spiritual uplift for all.

Jas. A. Patrick, Pres
F. L. Austin, Sec'y.

Ecclesial Communication

"They Spake Often One To Another"--Malachi 3 : 16

DEAR BROTHER BROWN:

I WISH to say that Brother Almus Adams has just closed another two weeks meeting. We had the use of the city hall, and every sermon was a feast, for Brother Adams is an able man in the Scriptures. He baptized four more who were well instructed in the saving faith, and each was anxious to obey, and are rejoicing in the hope of the near return of the one who died that they might not remain forever dead. At the close of our first meeting, Brother Adams baptized three; so we now have ten baptized believers, and we are thankful for such a nice class of people to meet with, for we feel so lonely when we cannot have at least one that we can call Brother. This is the third time that Brother Adams has been called to baptize converts as a result of our efforts since moving West, and we are still sowing the good seed hoping to add more to the household of faith in the near future. Mrs. Georheart, and Mrs. A. Levie, both sisters of Brother Adams, are in Idaho, and will be with us this winter, and we are rejoicing over the extra help we will have when we can all work together. And Sister Levie's son was baptized, which adds another one. How glad we would be if one of our ministers could settle here and some more of the faith would move here. I believe there could be a great work done here, for many are not satisfied, but do not know where to go to better themselves. I do not want to forget to thank our Nebraska brethren for giving permission to Brother Adams to come whenever we need him; for there is not a minister of our faith in the state that we know of; so we are dependent on someone outside to baptize those that are called of God. Brethren, I wonder if we realize what it means for us to be among the called out ones in Christ. You know Jesus said no man can come unto me except the Father who sent me draw him; but why are certain ones drawn and others not? It is, I believe, because some hearts will not respond to the gospel. That is why God has said: "Many are called but few are chosen"; and, "Not many wise according to the wisdom of this world, not many rich are called, but the poor, rich in faith, are to be heirs of the Kingdom." Does not that sound good? for most of us are poor, and God knowing that, I believe it will please him to give us that beautiful home he has in store for all his faithful children. *Oh how patient we ought to be!* When I stop and think of what a wonderful God we have, it seems almost too good to believe that someday we will be made like Christ, immortal; but that is just what God has said, and his word will never fail. So with that hope can we not work for him and keep ourselves unspotted from the world? Brethren, watch your children and the young ones in the faith; for there is so much in these days that makes it hard for them to stand firm. It seems to me that our race is almost run, so don't let another take thy crown.

Mrs. Clark McClelland

Life's Journey Diversely Illustrated

AN EXHORTATION BY SISTER PATE AT THE SISTER'S SOCIETY

BEFORE STARTING on a long trip there is much study of maps, guide books, and route cards as to the best way to go in order to reach your objective point. There is an offical route card with all the necessary details; but if instead you ask the advice of friends it is strange how each one will tell you of a different road. Is this not so in life — each friend has his own route to reach the Kingdom [illegible] Jesus said, "I am the way, the truth, and the life, no man cometh to the Father but by me."

You start your journey on a fair day, and you are so enthusiastic, so full of joyous anticipation; not a cloud in the sky, your way takes you through pleasant scenes, in one place you can see the road ahead, a gradual rise for five miles, it looks like a pathway to heaven. So it is in life—at baptism, the beginning of your journey, you resolve to teach the truth to everyone you love, and you feel so safe yourself and so happy in anticipation of making them the same; but as Brother Joblin used to say: "Some think when they have been baptized they have a straight ticket through to glory." It is a delusion, just as this road was. You are an enlisted soldier of the cross and your fight has just begun.

The hills remind me of trouble. We worry about how we are going to get over them, and before we have time to reach them they have flattened out and vanished. "Sufficient unto the day is the evil thereof." Some hills though are really hills, and it takes all your power to keep going up. Is not this so in life? On the other hand, the down grade, how easy—no effort at all—just let yourself go; the longer you let yourself, the faster you go! So let us not be weary in well doing—use all our power to go forward, and in due season we shall reap if we faint not.

We note the guide posts along the way so many miles to such a place. Jesus said: "When ye see these things begin to come to pass, look up, for your redemption draweth nigh." Also the laws as to speed limit, etc. A good christian will be a good citizen as well. Detours take us away from the highway and usually are rough roads. They remind me of side issues that come up sometimes. "Blown about by winds of doctrine" dissensions and such things of which we are cautioned to beware. Many difficulties overtake us before we reach the highway again and *precious time wasted.*

A black cloud appears on the sky we are fearful. It begins to rain, not only rain but we find we are at the end of the pavement; and that isn't all: darkness is coming on. Not one trouble, but heaps of trouble, and the thought creeps in that we are sorry we came. Oh foolish, weak Christian, when skies are fair how brave you are but when tribulation comes, where is your faith? Who can help you now when you are at the mercy of the elements, you slip and slide in the mirey clay with the misty darkness around you, and with all your skill you cannot go forward. But there is one who is able to keep you from falling and preserve you blameless unto that day. His ear is ever open to your cry. He has already brought us out of darkness into the marvelous light of the gospel, and has said he would be a lamp to our feet, and a light to our path.

We are hindered at times with blowouts and punctures; but these are merely the little things that happen every day to try our patience. Three things are bad for our progress—mirey clay, shifting sand, and ruts. They are just as bad for a Christian's progress. Two different times we had trouble with our engine little things if taken in time. Sometimes friction is found which calls for oil to keep the parts from rubbing. We are all parts of one body and must work smoothly and without friction. To reach our destination we must go forward. "We press toward the mark for the prize of the high calling of God in Christ Jesus."

Our journey is homeward where we meet our dear ones. It is springtime, typical of the resurrection. May we all be there to greet our Master on that glad morning is my prayer.

Obituary

Death in Adam ; Life in Christ

MARY ELIZABETH Daniels Peck [illegible] was born July 26, 1856, in Genesee Co., N. Y., and moved with her parents at the age of 7 years to the state of Michigan, locating on a farm near the village of Delton, Barry Co., 27 years ago this month, the month of June. She became a member of the Restitution Church, being baptized by Bro. B. W Woodward.

She was a great sufferer for over eight years with complicated diseases, but a few hours before she died all pain ceased and she passed away like a child going to sleep, having a hope of a resurrection into life eternal. She leaves to mourn, her husband, and three daughters.

S. E. Baird

Though once in his life he may grate thee with harshness, excuse him who on every occasion else has soothed thee with kindness.

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis Missouri

A CALL FOR HELP

BRETHREN AND SISTERS:

DON'T LET just a few carry on this work but let every one give, if only a small amount. We have a brother who has been very ill and is having a hard time of it as far as finances are concerned, and if there is any one worthy of assistance, it is this brother.

A brother just recovering from a second attack of the flu is left in a very bad condition, not able to work, needs medical aid, but hasn't the money to pay for it. Other members of his family also have been ill and they at times do not know what to do. Let us help carry their burdens.

Another brother has been in the hospital three months, had three operations, and is home now, but in a serious condition, suffering intense pain. He is a poor man and needs financial help.

This brother is looking forward to the time when there will be no more operations, no pain of any kind, when all sickness, pain and death will be banished away, when God shall wipe away all tears from their eyes, when this old troubled world will be cleansed and made pure.

When God shall set up his kingdom, this brother hopes to meet in the flesh those who have been kind to him and family, and given them assistance in this time of sickness and trouble.

Please send donations for these families to Mrs. Orpha Sanford, 193 Spruce St., Aurora, Ill., Chairman of the National Berean Relief Work.

How to Study the Bible Intelligently

TRY TO get the main thought in the purpose of the whole Bible (2 Tim. 3:16,17; Rom. 15:4).

From Rev. 19:13 and John 1:1-2 it is evident that all the Bible is written in the thought of the Messiah; and from such as Luke 24:44-46, and Acts 3:18,24; 24:14-15 it is evident that the sacrificial death and resurrection of Christ for our sins, our forgiveness and justification is the main idea of the Bible. Prophetically, the plan centers yet future in his coming and kingdom. Then by John 12:49-50; 14:9; 17:26 you find that his mission was to reveal God. Try to think of God's love in all you read in the Bible. By Rom. 15:4 say, "this was written for me." Jesus prayed for you (John 17:20-21).

2. Try to study each book with the main thought of that book in mind

"Genesis" means "beginnings." The beginning of all created things, of sin suffering, and death, of marriage and birth and friendship, and the first funeral. The beginning of shadow sacrifices of Christ. The beginning of nations. You can find other beginnings.

"Exodus" means "going out". Why? From where; to where? How?, etc.

"Leviticus" comes from Levi, the service.

"Numbers", the number of Israel and of their various classifications.

"Deuteronomy", "the law repeated". By whom, to whom, where, why, etc.

You can discern the meanings of the various books from Joshua to Malachi

Keep in mind the divine classifications of Scripture given in Luke 24: 27-44. The meaning of "prophet" is not merely a foreteller, but a spokesman for God. See Exod. 4:15-16; 7:1-2, where the word first occurs in Scripture. Since God had other things to say than to predict future events, the prophecies are not all predictions. There is some history in the books of the prophets and also much reproof. Think of this as you study each book. The main prophetic idea is the priestly and royal work of the Messiah and the part of Israel in the royal plan.

From Matthew to Acts you can see the purpose of each book by it's name. See also Matt. 1:1; Mark 1:1; Luke 1:1-2, John 20:30-31; Acts 1:1-2 (a continuation of Luke).

The epistles, Romans to Jude, reveal their own purpose in each book, as does also Revelation. All the Greek Scriptures, except Paul's epistles, were probably written to Hebrew believers. Paul's epistles are particularily to us because we are Gentiles, so he was our apostle. But on the principle of 2 Tim. 3:16-17; Rom. 15:4; Heb. 13:5-6 we may use whatever else is useful for our development and service, in all the Bible. Because in Heb. 13:5 he quotes a promise made only to Joshua and applies it to the Hebrew believers in Christ, and in verse 6 applies to them verses David wrote probably of himself.

3. Use the references in the margin of your Bible to help you find other like Scriptures.

4. Use different translations to enable you to see what God is saying. We get so accustomed to one translation that we fail to notice what the words say. The 20th Century New Testament and Weymouth's and the Concordant Version all give the Scriptures in modern English.

5. Transpose and paraphrase the wording as a further aid to getting the thought. Language, at best, is inadequate. Great truths struggle within the limitations of language to utter divine thought. Hence, do not trust overmuch in "correct translation."

6. Use a concordance and study by subject. For instance, find all you can in Scripture on "soul", "spirit", "hell", "life", "salvation" etc. In Rom. 15 the calling of Gentiles, and in Heb. 2 the nature of Christ are thus dealt with by collecting various Bible statements together. And by this means you can best make Bible definitions of Bible terms.

7. Compare Scripture with Scripture. For instance, the four gospels together, Samuel, Kings and Chronicles and such paralled accounts. Thus, Matt. 24:3.30 with Luke 21:20 shows what "the sign of the Son of Man" is. Likewise, Matt. 18:7 compared with next two verses, shows the "eye", "hand", or "feet" to be members of the body of Christ put away from fellowship, because of the use of "offend" ("offence") in both places.

8. Read prayerfully. James 1:5-6; Eph. 1:17.

9. The righteous only (Prov. 3:31-32; Eccl. 2:26; Dan. 12:10), the spiritual minded (1 Cor. 2) understand. The more carnal we are, the more ignorant and in error.

If the writer can be of service in helping the reader study or in answering questions, you are welcome to write him.

J. W. Williams

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

AN OFFERING OF LOVE

THERE IS a story told of a poor Arab, who, while traveling in the desert, came upon a spring of clear, sweet sparkling water. Used as he was only to brackish wells, such water as this appeared to his simple mind worthy of a monarch, and filling his leather bottle from the spring, he determined to go and present it to the Caliph himself. The poor man traveled a long way before he reached the presence of his sovereign, and laid his humble offering at his feet.

The Caliph did not despise the gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it and thanking the Arab with a smile, ordered him to be presented with some silver. The courtiers pressed forward, eager to taste the wonderful water, but, to the suprise of all, the Caliph forbade them to touch a single drop.

After the Arab had left the royal presence with a light and joyful heart, the Caliph turned to his courtiers and thus explained his conduct: "During the travels of the Arab," said he, "the water in his leather bottle became impure and distasteful. But it was an offering of love and, as such, I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you to touch the draught, lest the heart of that man should have been wounded."

How many times have we had an opportunity to make the heart of another light and joyful, and how many times have we availed ourselves of that opportunity? "Lest the heart of that man should have been wounded."

Perhaps a child has come running up to you and in an outburst of confidence has poured into your ear what seems to him a choice offering of information about some petty thing, or perhaps bears a little insignificant gift. Did you laugh in ridicule as the courtiers would have done, or did you receive it as an offering of love?

Ridicule and scorn make deep scars but a thoughtful regard for the feelings of another, will make the heart joyous and glad. There is, perhaps, no collection of words which better reveals thought for others than these: "Lest the heart of that man should have been wounded."

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LITTLE TALKS

PILATE, WHEN Jesus was brought before him, asked, "What is truth?" It is very singular that, if we translate this question into the original language in which it was asked (Latin) we can give the answer by simply transposing the letters. The question, "What is truth?", is in Latin, "Quid est veritas?" The answer composed out of just the same letters is, "Est vir qui adest" it is the man who is present. There never was a truer answer given to a question.

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Both good and evil are employed in the service of God. Evil is both permitted and restrained, like the waves of the ocean. It is allowed to reach a certain point, but it is then limited by the command, "Here shall thy proud waves be stayed." Evil is employed sometimes for the punishment of iniquity as God's scourge, of which many illustrations are afforded in the book of Judges: the basest of men are exalted to positions of power so that they may have the opportunity of carrying out their base motives. When God requires such he need not make a man for the purpose; the reins only have to be put in their possession. There is no lack of Pharoahs and Nebuchadnezzars if the way is open for their developement.

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Isaiah, or rather God through Isaiah, has said: "They that please me (by faith without which it is impossible to please God) and take hold of my covenant (covenant with Abraham, Heb. 6:13-18; Eph. 2:12): even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off" (Isa. 56:4,5). That "better name" is significant of the immortal nature which they will then have, which will be "everlasting," and which they have not now, while mortal, although in character they are now the same.

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In the ninth chapter of Hebrews, a most significant point is that the high priest went alone into the holy of holies. The high priest was a type of Christ who has entered into the "holiest of all" (verses 8 and 12). The people saw the high priest no more until he came out to bless them, so the people see Christ no more until he "come again" from out of that heaven with blessings for his waiting people.

o

Finally thou art to know that temptation is thy greatest happiness. Get good out of evil.

"HERE THEY ALL ARE"

TWO NEGATIVES in English destroy each other, and are equivalent to an affirmative, but not so in Greek. In that language the negative is strengthened, and a third negative makes it stronger still, and so does a fourth and a fifth. How strong five negatives must be. They occur in the book of Hebrews, the thirteenth chapter and the fifth verse, and are connected with one of the "exceeding great and precious promises" which are there given us: "For he hath said, I will never leave thee nor forsake thee." Only two of them are here translated, but they are all there in the Greek.

There must have been a purpose in thus multiplying these negatives. They were not accidental. God meant to be believed. He would secure the confidence of his children in that particular. He knew how prone we are to doubt his constancy, and how liable we are to lose heart.

Instead of simply saying, "I will not leave thee", which would have been enough, he adds, "nor forsake thee"; and instead of leaving it thus he says (Emphatic Diaglott rendering), "No, I will not leave thee, no, no, I will not forsake thee."

"THERE IS JOY IN SELF-FORGETFULNESS"

WISELY HAS it been said, that a man's love for the truth is measured by his love for the brethren. The apostle John reckoned that love for the brethren should have no limitations: that the love for the one was a testimonial to the other.

Under the light of love, self-sacrifice is transformed into joy and pleasure. Little Grace had been given a small pear tree by her father. It was very small, only a few feet in height, and Grace watched it carefully all through the months, for her first "crop." Finally "it" appeared, just one pear. One day when it had ripened, Grace and her small brother ran out to the tree.

"Let's pick it and eat it," said brother Jack, full of eager anticipation.

Grace thought a moment and then, "Daddy always says to give the first fruits to God, and I'm going to give my pear to him."

"Nonsense," Jack replied, "how can you do that?"

"Well," Grace said, "Daddy says that giving the first-fruits to someone who is in need, is giving it to God, and I'm going to give my first-fruits to Mary. She is crippled and her mother is too poor to buy good things for her."

And full of sunshine she picked the pear and ran off to the crippled child.

Therein lies the true path to happiness serving others. Selfishness is trampled down by it, and there comes welling up from our hearts the joys of self-forgetfulness. Almost we might say that we are *commanded* to be happy, for we are told to serve, and do good "unto the least of these, my brethren." No one who works for the Master can be unhappy.

And when memory brings back to us the light of other days, it will bring a peace which kings cannot buy, nor sorrows steal away.

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A SCRIPTURE ILLUSTRATION

IN THE sermon on the Mount, our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us understand the other part of this command, that when struck on one cheek, we should offer the other in humility. But much wonder arises at the command to go a second mile with the violent man who has already compelled you to go one mile.

The courtiers in the service of the Roman government had the privilege of traveling through the province free of expense, and of calling upon the villagers to forward their carriages and baggage to the next town. Under a despotic government this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the nobleman's carriage. It was the most galling injustice which the provinces suffered. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demands for one stage's "vehiculation", to go willingly a second time.

Hope Begotten Again By Current Signs

FIFTY YEARS ago the eyes of all the students of prophecy were fixed on Turkey, Germany, and Russia. Since then, we who are watching, have seen the drying up of the Euphratean power, until Turkey has lasped into insignificance. When the war of 1914 to 1917 was raging and Russia was allied with the great powers against Germany, *many apparently lost faith in* our understanding of Ezekiel 38 and 39 chapters. When the collapse of these two great nations (Russia and Germany) came, many were bewildered, and apparently lost faith as well as hope. Some came to talk with me about it, and some far away wrote. I could only say God's word has never failed, and will not now: in some way Gog and Gomer will be brought into alliance and with weaker powers will go up to Jerusalem a mighty army.

A word as to Gog, Gomer and all his bands. Here is what C. I. Scofield, a student of prophetic writ, says: "That the primary reference is to the northern European power headed by Russia, all agree. The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification." I think we are all agreed that this is true. What do we see today? Both these nations looming up big to the prophetic student and watcher.

The newspapers are continually speaking of a treaty between Russia and Germany. I read an article this morning headed, "Russia a Menace to World Peace." I will now quote from Lloyd George in the House of Commons. Speaking on the Russian question he says: "Russia with its 1,500,000 men under arms today....the 4,000,000 she has in reserve." The Premier alluded thus to the Russian-German agreement: "Here are two of the greatest nations of the world whether regarded in territory, population or resources, both out of favor, each of them having done something which discredited them with the other nations of the world......the discredited feels that he wants the society of another, and this might ripen into a fierce friendship. What does that mean? Germany is disarmed, and if necessary, you could disarm her still more. But there is one thing you cannot do, that is, prevent the rearming of Russia if these nations are driven to despair. Germany could not equip Russia economically, not having the capital. But that is not the case with armaments, as there is every natural resource in the one country, and complete technical skill in the other."

Have we not reason to lift up our head and rejoice. The Euphrates are dried up so the way of the Kings of the east is prepared (Rev. 18:12)

The people are gathered out from the nations, dwelling safely without walls, and having neither bars nor gates (Ezek. 38:8-11). Gog and Gomer are preparing for the fray, stopping by the way to take an apparently easy prey (Ezek. 38:11).

I will quote from a brother who for many years has been a deep student of prophecy. He says: "The treaty between Russia and Germany I have known for years to be unavoidable. Gomer and Gog must be allies when they invade the mountains of Israel. They must also be in need, as they go to take a spoil of silver, and gold cattle and goods. Is it not this very spoil that is now needed to restore the value of the Russian ruble and the German mark? I look for action that will be of great commercial benefit to Russia and Germany and make it possible for German brain and enterprise to quickly develope Russia's vast *resources and at the same time* quietly build up from the almost innumerable population of these two countries a military machine that will make the German one of 1914 look like a pop-gun."

Truly hope deferred maketh the heart sick. When we saw Russia apparently standing on the threshold of her future greatness, and then crushed, we were bewildered and our faith was severely tested. But she was only turned back and hooks put into her jaws (Ezek. 38:4) that she and her allies might be better prepared, and *more closely united* for her last day work. We believe we see Ezek. 38, latter part of verse 4 being ready for fulfilment. We know what the end will be. Jerusalem is still under Gentile rule, and Judah and Israel have been many days without a king (Hos 3:4), but when ye see all these things fulfilled, know that he is at the door. The Son of God, the King of Israel; the Redeemer and Restorer is near. May thy Kingdom come and thy will be done on earth as it is in heaven.

Flora A. Knapp

* * *

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is not according to what he has.

John's Gospel of Jesus Christ

"GOD HATH made that same Jesus, whom ye crucified, both Lord and Christ." The surface reading of many passages in John's Gospel seem to teach that Christ existed as a person with the Father before Jesus was born. But that teaching does not accord with other Scripture. We must therefore look deeper to find the true intent of John's words. This is the endeavor of this essay.

The Spirit that was bestowed on Jesus without measure, and by which he spake and did the marvelous works, was treasured with the Father from all eternity; hence, Jesus speaking by the Spirit could speak as having personally experienced the things spoken of.

Was Jesus divine? He was of divine begettal, but of human flesh.

Because of his august and noble godly environments, and also his correct scriptural training, he was enabled to pass through life without personal sins; thus building and maintaining a character pleasing to the Father.

The character that Jesus established was by his own meritorious works of righteousness; which differs from the character of the saints in that righteousness is imputed to them because of implicit, unreserved faith in the efficacy of God's plan of salvation, when obedience is rendered.

When he willingly, in obedience to God's requirements, poured out his life blood as the Lamb of God, Jehovah accepted that blood sacrifice as the blood of the everlasting covenant, by which the promises made to the Fathers was ratified, confirmed and brough into active accomplishment becaus it was through which the God of peac brought again to life from the death state, Jesus that great Sheperd of the sheep, and constituted him the life giver to all who believe into him, and bestowed on him the divine nature, so that he is now the Lord the Spirit.

Jesus died on our behalf, not as our substitute; for a substitute is one that takes the place of, and assumes the responsibility of another, freeing the principal from obligation and penalty.

After his resurrection Jesus was seen of the apostles for forty days; instructing them in the things pertaining to the kingdom of God. Then he bodily ascended to heaven and is on the right hand of the Father abiding the time when the gospel will have taken out a people for his name. When the number is completed he will descend from heaven, gather to him his saints, those who made a covenant by sacrifice, and make them kings and priests, to reign with him on earth.

The earth is where he accomplished his redeeming victory in the days of his mortal flesh; and to the earth he will return to complete the work of filling the earth with the glory of Jehovah.

S. T. Blessing

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Remember this: We can make a criminal out of the best man on earth by disbelieving in him long enough and strongly enough.

Fretting at God

By S. Roxana Wince.

"The foolishness of man perverteth his way, and his heart fretteth against the Lord" (Proverbs 13:3).

THE FOOLISHNESS of man" that is what makes him take the broad road that leads to destruction. He is not acquainted with God. He does not know that God is wise and loving and compassionate, not willing that any should perish, but that all should come to a knowledge of the truth, or, knowing does not believe, does not care. If sickness or trouble or losses comes he frets at the Lord, and queries why such things should be sent down upon him. He prays and God does not answer; surely there can be nothing in it.

If it rains as if there had been a cloud-burst he says, "No earthly parent would send such a storm on his children, to wash out the newly planteded seeds, or to crush and destroy the already growing plants; to flood thousands of acres of wheat, overturn houses and sweep countless human beings into untimely death."

How it hurts me to hear them "fretting at the Lord." Why should God hear their prayers and answer them, when their own foolishness has prevented their ways? He has not promised to hear those who are walking apart from him. We must give up our ways, our will, our foolishness and submit to be guided by him, if we want him to hear and bless.

And what a blessed thing it is to have him for an intimate companion and friend, to actually talk with God about all the affairs of our daily life; if even a cow goes astray to be sure he will find a way to send her back.

God does love us; he does care for us. We must not charge him foolishly. Job did not when everything but his life and his wife was taken away.

God has some good reason for all that he does. We are living in the last days when calamaties of heretofore unknown fury are to fall upon a guilty world. They are not sent upon us as individuals, if we are lovers and servers of the Lord, but upon nations as a whole, because of national sins.

The terrible state of things in Chicago the threatening letters, and the burning of buildings, has not been sent to trouble just some single individual, but as a punishment for the entire city's sins; the innocent suffering, not as guilty, but with the guilty.

And just such a state of affairs will soon be rampant in all our great cities. Blood and fire will plead with men not to pervert their way, by their foolishness, nor to fret at the Lord because of what he does. There is a city of refuge; flee for thy life, O man!

* * *

I will not think any human being the worse, but much the better, for having a broad foundation of seriousness, which the lightest spirits may gracefully illuminate. Playfulness on the top of seriousness, is a charm to others and the wise secret of success.

* * *

The man who throws his plans into the current of divine Providence will never want room to float his hull.

In Adam, Or In Christ?

THE WHOLE process of sin is described by the apostle James. Note it: "Every *man is tempted* when he is drawn away of his own lust and enticed. Then when lust hath conceived it, bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14).

This was the order of the first transgression. The desire for the forbidden fruit, through the enticement of the serpent, conceived, and brought forth sin, the actual breaking of God's *commandment; and man was cut off* from life because of that sin, for when *it was finished* it brought forth death. And so death passed upon all men, for that all have sinned.

When Adam transgressed stepped over the line through disobedience, he passed from life unto death. Now note how the process is reversed in the work of redemption through the "second Adam," the Lord Jesus Christ. Here are his own words: "Verily, verily, I say unto you, He that heareth *my word and believeth on him that* sent me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life" (John 5:21).

Thus the work of the first Adam, who through transgression brought death into the world and all our woe, is overcome by the work of the second Adam, who through his obedience and sinless life conquered death for all.

Then all will live *says one.*

Yes, on one condition: that they get into the second Adam. We are all in the *first Adam by natural* birth, and remaining there we die. The life he gave us is *a life forfeited to the law* of sin and death.

But Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." He must get out of the death family into the life family. And in order to do that he *must* "hear" the words of Jesus, and "believe" on him that sent him.

In this process of the new birth the Holy Spirit is an important factor. It is the Spirit that begets us unto life in Christ now, and it is the Spirit that will raise us from the dead literally when Jesus comes. That is Paul's teaching. Listen:

"If the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies, by his Spirit that dwelleth in you."

The Spirit is the life-giving principle, imparting spiritual life now and physical life at the resurrection day. "Now if any man have not the Spirit of Christ, he is none of his." Without that Spirit he is still in the death family, of which the first Adam was the head. But "As many as are led by the Spirit of God, they are the sons of God." They become members of the heavenly family; they have "passed out of death into life." They become "partakers *of* the divine nature," and joint-heirs with Christ to the life everlasting.

Christ is "the way": the way out of sin, the way into righteousness; the way out of death, the way into life. He is the Life-giver of all who will come to him that they might have life.

Are you "in Adam" or "in Christ" ?

Herald of life

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Redemption

Act of redeeming or buying back: ransom; release; the deliverance of man from sin and misery by Christ.

THE LAST definition is the one we'll deal with. How can one be delivered? By obedience. Whom must we obey? God. How can one obey God? By coming to Christ and doing the will of God through Christ. Can one redeem a brother? No. Can one give a ransom for a brother? No. Why? Because the redemption of their soul is precious; so precious that none but Christ can redeem the sinner, and all are sinners (Psa. 49:7,8).

Why is Christ the only one that can redeem? Because he is sinless. Why is he sinless? Because he is born of God (John 3:9). Why is redemption so precious? Because one is not redeemed with corruptible things, but with the precious blood of Christ (1 Pet. 1:19).

Why was the blood of Christ so precious? Because he was the Son of God (1 John 1:15; 5:10,12,20). God so loved the world that he gave his only begotten Son to die for the people on the cross, and by this sacrifice of God, he brought forth a plan of redemption (John 3:16). What is the redemption? The covenant God made with Abraham. What was that covenant? God's promise to Abraham. What words were used in this promise? "In thee shall all the families of the earth be blessed" (Gen. 12:3). What did Paul call this covenant? The gospel (Gal. 3:8). Our redemption is in Christ Jesus (Rom. 3:24). We have redemption through his blood (Eph. 1:7,14; Col. 1:14). Is this redemption transient? No; it is eternal (Heb. 9:12). Can one have eternal redemption through any one else than Christ? No. Believe the gospel, be baptized into Christ, and one is sure of redemption. When? At the resurrection.

E. W. Knapp.

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When a man's pride is thoroughly subdued, it is like the sides of Mount Etna. It was terrible while the eruption lasted and the lava flowed; but when that is past, and the lava is turned into soil, it grows vineyards and olive trees up to the very top.

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VOLUME 74 CLEVELAND, OHIO, AUGUST, 1922 NUMBER 1

Advent Reflections

I'm waiting for the bright celestial morning,
I'm waiting for the Master's welcome call;
I'm waiting for the time he has appointed,
That shall decide the fate of each and all.

Could we but know the day of his coming,
Would we then spend our time as idlers on the way?
Or would we be up and ever doing,
Proclaim the message to the wanderer far astray;

The time is short, the glorious day is nearing,
The end of time is ever hastening on;
This is the final day of our probation,
Improve it then before its passed and gone.

See on Judah's hills over yonder,
The British flag proclaims the dawn of Israel's day;
Islam no more shall flaunt the Crescent,
His pride and power is vanquished, fallen in decay.

J. E. Hogarth, deceased.

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Exorcism

Number One

A SCRIPTURE which is often thought to refer to the casting of Lucifer out of heaven, is Luke 10:18. This could be true only in case Jesus pre-existed, and that he referred to that time. However, the context seems to offer no such strained interpretation, for the time referred to here is clearly the time in which the seventy were fulfilling their mission, part of which was healing the sick (vs. 9), referred to in verse 17 as the casting out of devils; for we shall see that casting out spirits was only a superstitious way of expressing the idea of curing diseases. After hearing their rejoicing over this casting out of devils, Jesus uses the words we are considering. Very evidently therefore, satan falling from heaven is casting out of spirits, the time is while the seventy were absent from him, not in pre-Adamic ages, and the way he saw satan fall was by miraculous vision, a power he often exhibited. That is, he could see the seventy performing cures in this way.

In Luke 13:16 we find satan responsible for the woman's infirmity, therefore healing disease would be casting the devil out of heaven, out of his high place of power, as we found regarding Lucifer and will find again when we come to study the dragon of Rev. 12. But in Exodus 4:11 we find God stands responsible for the ills of flesh, as we do also in other Scriptures. You remember we so found in Job. If the devil of general religious belief causes infirmities, then what would Jehovah have done in John 9:1-3 if Lucifer had not rebelled in heaven? How much better to understand that all our afflictions come from the love and the deep hidden purposes of the Father, than to believe *some monstrous fiend is tormenting* us under the jurisdiction of an omnipotent God.

So agreeably to the idea of casting satan out of heaven when diseases were healed Jesus continued by saying he gave them power over all the power of the enemy. So if satan's power was under theirs, he was down from his heaven of authority or power; he had fallen from heaven.

The people of those days evidently held the belief that disembodied spirits of dead people were in a state of unrest so real it was torment, and that they could not find rest until they again were incarnated in some creature's body. That they therefore often entered the bodies of living people and so caused sickness, blindness, deafness, lameness and nervous disorders, including insanity. They often deified and worshipped these immortal souls, even offering such sacrifices to them as their own sons and daughters burned in the fire. These departed spirits were the real idols worshipped and the wood and stone images merely represented them. All these ideas can still be found in paganism today.

You will find idols and devils the same in 1 Cor. 10:19-20. At Psalms 106:37-38 when they offered their human sacrifices to these idols, here again also called devils, you find them at verse 28 eating sacrifices of the dead, identifying the idols or devils as departed spirits of dead people. So in Acts 23 you find the belief of the Pharisees to be that the departed spirit of the dead Nazarene may have spoken *to Paul*. In Deut. 32:17-18 these devils or idols are called "gods", and in 1 Sam. 28:13 these gods are the departed dead. Gods, devils, idols, and departed spirits are all the same.

In Matt. 12:43-45 this disembodied wandering state of such spirits is alluded to by Jesus as a restless condition; for he here speaks of their superstitious belief as if it were true, for sake of comparison with the state of a justified person who relapses into his sins, as Peter refers to it in 2 Pet. 2:20-22. So again in the case of the crazy man who thought he was a legion of people, the *disembodied* state of demons is considered torment by the maniac's words referring to the cast out condition of his supposed legion of immortal souls as a state of torment because Jesus had first said, "Come out of the man, thou unclean spirit." Modern believers in man's present immortality have left only part of the disembodied spirits in torment, but found a place of bliss for the justified. The ancients could stand one such soul in a body, but more than one in the same body would make more bodily ills than a woman and her son's wife living in the same house together.

To understand this subject we need to comprehend the following principle of Scripture interpretation: Since the Bible was written for our learning the truth in it is expressed in terms of our usage, which often seem to sanction erroneous ideas held by us, because of the need of expressing truth in terms we use and can therefore understand.

For instance. Simon bewitched the people with sorceries, and Paul asks who bewitched the Galatians to abandon faith in Christ to justify them and return to the works of the law. Jesus does not correct their superstition of ghosts in Luke 24:39, but rather seems to sanction it, as the words stand. God attributes to himself such mental states as anger, wrath, fury and vengeance. Are there really witches *and ghosts and a furious* revenging God? Paul stood in Mar's Hill. Does scriptural mention of Mars endorse belief in the god of war? "There be gods many and lords many", according to Scripture (1 Cor. 8:5). That is, they exist only by being "called so. Likewise, many superstitions exist in Scripture because in Scripture they are "called" according to name and belief of their followers. If the Scripture tells where Paul stood, it must use a superstitious, idolatrous term, otherwise who would know where he stood? He sailed in a ship under sign of *Castor and Pollux*, but does Jehovah thereby endorse faith in these two children of Jupiter? Elijah spoke of Baal as if he really existed (1 Kings 18:21). And Jesus spoke of Beelzebub as if he really existed (Luke 11:18). But in this verse Beelzebub is satan, so if he did not believe in the one, neither did he in the other. But the Pharisees did believe in the personal devil Beelzebub, just as they believed in the immortality of the soul.

In 1 Cor. 8:4 the devils (idols) of 10:19-20 are declared to be "nothing in the world." Then who will say these unclean spirits cast out of people were really things? Unless there be an immortal soul there can be no demon to cast out, for the two are the same.

If you talked to a child you would not say "arbitration" and "spheres" and "algebra." You would say "settle" and "ball" and introduce the multiplication table to him. And when he calls calomel "medicine" if you speak to him of it you too must call it medicine so he will understand. "God dealeth with you as with sons"

We say "lunatic" (moonstruck) precisely as they spoke of the same disease as being caused by a demon; but we no more believe that moonshine causes imbecility than we believe demons caused it then. We say "volcano", (from the god Vulcan), "martial", (from the god Mars), "January", (from the god Janus), and name the days of the week after heathen deities; but we no more accept of the deities back of the names by so doing than we hold the demons back of these words in Scripture. We also say "pandemonium" (all demons), but we hardly mean the noise is caused by all demons turned loose. More likely it is the children.

By the same principle by which we find in Scripture the existence of all these gods, witches, ghosts, and the like, we find cure of diseases often called casting out of devils.

In Matt. 8:16-17, casting out devils is done to fulfill the prophecy of bearing sickness and diseases. In Acts 5:16 "everyone" was "healed", which included some possessed with devils. In Luke 7:21 those having devils were "cured." Those who were "oppressed of the devil" found "healing" (Acts 10:38). In Matt. 12:22 one possessed of a devil is "healed." His double devil was that he could not see nor speak. Read the account of this same case in Luke 11:14. Notice that Matthew says the man was dumb, but Luke says the devil in the man was the dumb one. In that case instead of curing the evil spirit of dumbness it would seem better to make him blind and deaf and afflict him with paralysis and every other thing that would make him helpless. But why insist on a literal perverseness in reading such plain Scriptures? It was the man who was blind and dumb, as Matthew says. Neither does Luke contradict if you let the idea of exorcism be what the Scriptures show, a cure of afflictions; for then the man's devil is blindness and dumbness, so in that case of course the devil is dumb or blind or whatever else ails the body.

Again, in Matt. 4:24, Luke 6:17-19, 8:2 and 9:42, casting out devils is healing disease, and in Acts 19:12 some were sick of diseases and others were sick of devils, that is, those who had devils were merely "sick", as otherwise expressed in the same verse.

John 10:20. "He hath a devil and is mad." That is, they charged Jesus with being insane from an evil spirit in his body.

Matt. 9:32-33. "A dumb man possessed with a devil." That is, having a devil was being mute.

J. W. Williams

The Trinity and the Two Beasts of Rev. 13

THE REASON why the speech of the United States is like a dragon is because we have no rival on this continent, and we have no fear of any nation. The paradox of lamblike horns, and speech like a dragon, finds its counterpart in the United States and in no other power on earth.

The Roman Symbol, verse one, has ten crowns on his horns, showing his royal rank, while the two horned symbol wears no marks of royalty. And now question: Why does this Roman Symbol show his crowns here in the presence of this uncrowned symbol, and not in Dan. 7 nor Rev. 17? Divine wisdom marks the difference in their rank for our instruction.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (verse 13). And here don't insult the author of this prophecy, by saying these great wonders are the lying wonders of the man of sin (2 Thess. 2:9).

These are scientific wonders in the realm of electricity, and they are truly great wonders. Benjamin Franklin with his kite drew the lightening from the cloud, and demonstrated its identity with electricity, laying the foundation for the wonders of today in wireless telephony. In the Chicago Daily News of March 30, 1922, we have the following item of news: "Schenectady Station succeeds in reaching San Francisco, 3000 miles away, where listeners enjoy the musical program."

In Job 1:16 we read: "While he was yet speaking, there came another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

The fire of heaven, in our text, being the same as in Job, proves the nature of the great wonders "in the sight of men." How many millions of men daily, and especially nightly, see their houses and streets, lit up by electricity turning darkness into light? Nothing but big things are noted in the Apocalypse.

Verse 14 reads: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." This deceiving I think is self-deception, by his own greatness, for we read "which he had power to do." He is their symbol, and when he is deceived, they are deceived; this is the law of symbols. "Saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live." His appeal to the people to make the image, indicates democracy. Monarchs do not do this.

"And he had power to give life unto the image of the beast, that the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." And he causeth all, both small and great, rich and poor, free and bond, to receive a mark on their right hand, or in their foreheads. And that had the mark, or the name of the beast, or the number of his name" (Rev. 13:17).

The following rule will help the reader to keep these two beasts separate and distinct, the one from the other, which many writers have failed to do.

The Roman symbol is termed "the beast," while the two horned symbol is known by the pronoun "he" "he had two horns like a lamb," "he had power to give life to the image," "he doeth great wonders." And now a little detective work is needed to take up the clews given to locate the image and mark of the beast.

This is important, because the first vial is poured upon the men having "the mark of the beast, and upon them which worshipped his image" (Rev. 16:2).

We learn by verse 15 that the image is a religious image, because it demands worship; and by verse 14 that the image is made to the beast, that had the wound by a sword, and did live. And we have already learned that it was the imperial sixth head of the empire that received the wound by a sword; and that it was in its

Christian phase, after the passing of Paganism, and before the rise of the Papacy.

Therefore the two horned beast makes a religious image to the Roman beast in its Christian phase; and by the way, it would be impossible for a Christian nation to make a religious likeness to Rome in any but its Christian phase. And now we go to the Christian phase of the Roman Empire, to find its religious faith, that is, the faith of the empire to which the two horned beast makes an image. And this we find in one of the Orthodox edicts of the Emperor Theodocius during the sixth head and Christian phase of the Empire. And now notice closely this edict, for it is the model to which the image is made.

THE ORTHODOX EDICT OF THEODOCIUS

"According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost: under an equal majesty, and a pious Trinity. We authorise the followers of this doctrine to assume the title of Catholic Christians; and we judge that all others are extravagant madmen. We brand them with the infamous name of Heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think to inflict upon them."

Here we find the doctrine of the Trinity, the mark that divides between the Catholic Christian and the infamous Heretic; and this by the authority of the Emporer; and being the mark of the Empire, it is the mark of "the beast," because "the beast" is a symbol of the Empire.

The doctrine of the Trinity, from the beginning to the end, has been what the Empire has laboured to establish, that is, after the passing of Paganism.

"In the space of fifteen years, Theodocius promulgated at least fifteen severe edicts against the heretics, more especially against those who rejected the doctrine of the Trinity.

Their religious meetings, whether public or secret, by day or by night in cities or in the country, were equally proscribed by the edicts of Theodocius; and the buildings or ground, which had been used for that illegal purpose, was forfeited to the Imperial domain (Gibbon 3, 92).

The worshippers of the "one God" were outlawed, and the time had come, as said Christ, "They shall put you out of the synagogues; yea the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me" (John 16:2-3).

THE DOCTRINE OF THE TRINITY

(1.) It squarely denies the unity of the Deity, and teaches Polytheism versus Monotheism. Its doctrine is heathenism versus Christianity.

(2.) It robs God of his well-beloved Son, and Jesus Christ of his Sonship to the Father, by personating the holy spirit; for if the spirit is a person, he is the father of Jesus Christ (Luke 1:34-35).

(3.) The doctrine of the Trinity, if true, convicts Paul of ignorance for in his epistles to all the churches, his salutations omit any mention of the third person of the Trinity.

"To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad, greeting" (James 1-1).

Peter, like Paul and James, had no knowledge of a triune Deity, for he says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). John, in his first and second epistle, speaks much of the Father and the Son, but is silent concerning a triune deity.

Jude is in harmony also saying, "Jude, a servant of Jesus Christ..... to them that are sanctified by God the Father, and preserved in Jesus Christ" (Jude 1:1). This is high class testimony, showing the mind of the writers.

The image, and mark of the beast, which is the doctrine of the Trinity, was established in the fourth century by the Roman Empire under Emperor Theodocius; and now to fulfill the prophecy it remains for the two horned symbol that represents the United States to make an image, a religious image, or likeness to the Roman Empire of the fourth century. The faith of the religious churches of the present day are the same, as was the faith of the Romans of the fourth century, and all that remains to complete the image, is to write the faith of the orthodox churches into the law of the land, and enforce it under penalty, as done by the Romans of the fourth century. And the wonder is that while there has been such an advance in all the arts and sciences, the faith of the orthodox churches is the same as it was in the dark ages; when the creed makers of the fourth century called Mary the mother of God, and that one of the Holy Trinity died for us on the cross. That a being who pervades the universe, had been confined in the womb of Mary; that the Almighty had been scourged and crucified.

A short range forecast of future events in this line of prophecy (Rev. 13:11-18):

(1.) The success of the present movement for the federation of all Orthodox churches.

(2.) The success of the movement to acknowledge God in the Constitution of the United States: that God will be the Triune Deity.

(3.) The enactment of a law compelling obedience to the faith, under penalty of being outlawed, and deprived of all civil rights.

The conditions are very favorable at this time for the fulfilment of the above events.

We are nearing the end of the six thousand years since the creation, and the millenium is expected to materialize at that time, and the world wide necessity for peace will prevail, for the four angels are holding the four winds (Rev. 7:1).

And when peace seems firmly established, then the Orthodox churches will think they see the spiritual reign of Christ, the millenium. And does not the Scriptures say: 'That every soul which will not hear that prophet shall be destroyed from among the people.'"

Geo. Francis

(concluded)

Current Events in the Light of Prophecy

Article Four: Signs of the Times in "the Time of the End"

THERE WAS no room for the Lord Jesus in the inn at Bethlehem, and today there is no room for him in the great deliberations which are going on in Europe by the League of Nations in the carrying out of the peace terms, and the arbitration of international jealousies, misunderstandings, and disputes. His blessed name is not mentioned once. He is forgotten. Mr. Lecky, the historian, writing of the social conditions in the eighteenth century, says that the same elements which brought about the French Revolution were equally powerful in England but that she was saved from the horrors that overtook France mainly by the influence of the great Methodist revival of religion. This revival held back in England the [illegible] of the French Revolution. This information, gleaned from the history of that period, is significant.

But it is different in these days. No revival of true religion is in sight. The [illegible] [illegible]. Never before has the adorable name of our Lord been dishonored as in our day. Professing Christendom is rapidly nearing the great apostasy. The great majority of its leaders are blind. The Bible as the inerrant word of God is sneered at in many institutions of learning. The gospel of Christ, redemption by his blood, and salvation through the grace of God is set aside. The term "Christian Churches" has come to be as meaningless as 'Christian nations.' Men are not satisfied with the Bible; they want it brought up to date. And so it is not surprising to read news items such as this one which appeared recently in one of the daily papers:

"A declaration that science could improve the Bible by revising it was made today before the international conference of chemists by Charles [illegible], laboratory director of the [illegible] of the City of New York. He said he did not believe the Bible was up to date, because of productions of science in the last 150 years. 'Revision of [illegible] standard work of literature [illegible] entirely the task of sci[illegible] [illegible] attained.'" This brings to [illegible] Paul says in 1 Cor. 3:18-21: "Let [illegible] man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness: And again, The Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men."

In the midst of the most appalling conditions man has ever seen there is a self-security and such an indifference to divine things, with worldliness, seeking of pleasures and earthly possessions which is equally, if not more appalling. All this shows that judgment is hanging over the world. God is not being mocked. The only way by which this age can yet get the mercy it needs is by true repentance and a true turning to God. But there is not the slightest indication of this. Therefore, judgment will come ere long. Every day brings increasing evidences that the great change is imminent, that the age is ending. God's infallible word says, "As a snare shall it come on all them that dwell on the face of the whole earth;" and again, "For in such an hour as ye think not the Son of Man cometh, for when they shall say Peace and safety; then sudden destruction cometh upon them."

The earth is filled with false hopes. He, apart from whom there is no hope, is rejected, the peace and hope he gives are unknown by man with the exception of the few who own him as their Savior. The word of God, which uncovers the future, is set aside, and fables are believed. And therefore the world is filled with delusions and false hopes. The world hopes that peace is going to become a permanent thing through the League of Nations. A French journalist eulogized recently this League in the following words. "This new covenant may be regarded as something greater than the Bible; for neither the Bible nor the Gospels prevented men from killing each other." It is assumed that the new grouping of nations is the hope of the world! A Baptist preacher in a lecture recently said: "President Wilson returned to this country, having saved the world. We can see the dawn of a new era, and the foreshadowing of a great world brotherhood!" What false hopes! What an awakening there will come ere long from these optimistic dreams. And should world conditions moderate somewhat, and some kind of a peace be made then we shall hear it on all sides "Peace and safety." Then cometh the hour when judgment "shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

THE LEAGUE OF CHURCHES

The apostate conditions are fast ripening for the harvest, predicted to come in the end of this age. Here is a news item from the Cleveland Plain Dealer:

"The new day in the history of religion has arrived! A rabbi will enter a Cleveland Methodist church next Sunday and will preach a revival sermon concerning Jesus Christ from the pulpit in that church. A world war has changed the boundaries of nations, giving freedom to the oppressed, and wrought transitions that a few years ago were unbelievable, but none of them perhaps holds as much significance as [illegible] of new thought [illegible] the [illegible] of [illegible] Louis W[illegible] [illegible] talk about Jesus Christ [illegible]

This is [illegible] but does [illegible] not [illegible] the Deity of our Lord [illegible] believe in the cross of Christ and the blood without which there is no remission of sins. [illegible] revivals used to be times when [illegible] and full salvation was preached. [illegible] to preach a "revival [illegible] that the [illegible] It [illegible] of how and whereto [illegible] the [illegible] of the [illegible] developments. We have been informed by [illegible] New York [illegible] preachers [illegible] membership of [illegible] Reform [illegible] "revival" [illegible] lution [illegible] the [illegible] should [illegible] as [illegible] be [illegible]

[illegible] that the League of Nations [illegible] for political [illegible]. The following is of interest: "Three Episcopal bishops will leave soon for Rome to lay before Pope Benedict a proposal for a League of Churches to be [illegible] life of the world what the proposed League of Nations will be [illegible] One of these will be the Right Rev. Charles P. Anderson, Bishop of Chicago, and another will be the Right Rev. Reginald Weller, Bishop of Fond du Lac, Wis. The third has not been named. Bishop Weller [illegible] the course of a sermon today in the Episcopal Church of St. Mary the Virgin, New York. Bishop Weller said the project was to include the Roman Catholics, the Protestants, the Greek Orthodox and the [illegible] churches in this League of Churches. [illegible] has been working for church unity thirty-nine years.

"The [illegible] here now think it is possible for such a League to be [illegible], declared the bishop. [illegible] losing our [illegible] and [illegible] The [illegible] Nations [illegible] Wil[illegible] [illegible] gleaming [illegible] of his spir[illegible] of his moral [illegible] of [illegible] sight

that in his strength we [illegible] forward."

All this [illegible] in [illegible] forecast of the Bible. When this [illegible] there will be [illegible] the head of which will be the Pope [illegible] vicar of Christ on earth. That his ecclesiastical domination [illegible] linked with the nations of Europe may be learned from a study of Rev. 17. The woman [illegible] this interesting character is the papacy and the [illegible] beast she rides is a final league of [illegible] which constitutes the [illegible] Empire. All is surely coming as [illegible] It remains to be seen what the Pope will do, what concessions he will make to match up [illegible] as well as ritualistic Protestantism, which today is [illegible] it is deader than [illegible] and destitute of all life to produce [illegible] anything. Of course there [illegible] who will never [illegible] this scene. The [illegible] the "world church" but the church of God will hear and obey the [illegible] "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

Many people may have but little [illegible] are [illegible] to make the Roman Catholic Church the dominant [illegible] Christendom. Cardinal Gibbons [illegible] on the [illegible] efforts being made by the Episcopal Church in favor of union with the Catholic Church, said:

"We praise the members of that church for their action because it reflects [illegible] their heads and hearts and [illegible] them in prayer that the day may be hastened when Christ's [illegible] that there shall be one fold [illegible] will be fulfilled. [illegible] of faith there [illegible] head [illegible] over all [illegible] will guide the faithful [illegible]. There cannot be unity of faith, however, if there [illegible] to be more than one church or [illegible] than one head. This unity can be found only, my [illegible] Holy Roman and Catholic Apostolic Church of which the Pope of Rome, the representative of Christ, is the head. In the Catholic Church there are more than 270,000 [illegible] all of whom [illegible] one [illegible] spiritual leader, one [illegible] the same spiritual [illegible] live by one faith and one baptism."

Mr. J. H. [illegible], President of the Wesleyan Reform Union, at the conclusion of a recent speech before a Protestant gathering said "Let us pray for the Pope." The Manchester Guardian, speaking of it said: "It seemed to him that the great agency for the unification of Christendom was the Roman Catholic Church. No other church had the method, the machinery, the tradition, the wealth and the ability to bring together all the forces of Christendom. He knew that was a [illegible] thing to say in a Protestant Union, but he felt that the secret of union lay there and if they could [illegible] to realize the needs of humanity, the day of Christ's coming would be in their time. They tivated thousands of Protestants, and made many converts. Preachers of various denominations have made flattering remarks about Rome, and praised their institutions and methods of work. What is coming next? Undoubtedly a revival of Rome in a new form such as the book of Revelation predicts. May God's people everywhere hear the solemn command from above, and have nothing to do with drifts back to Rome."

The spirit of centralization is in the air; everywhere the plea is made for unionism and the massing of forces. A New York paper makes an earnest appeal for the union of the Methodist and Episcopal denominations. It says: we look forward hopefully. They are moving toward the millennium! To enable the church to meet its future obligations there must be larger minded, tolerant changes, and the old distinctions and conditions must give way.

Our Hope commenting on the above said: "Now if some Protestant Episcopal high churchy priest, with a shorn head, a brown gown held together by a rope and a crucifix hanging at his knees had made these statements it would not have surprised us. But here is a Wesleyan, a Methodist, and he calmly suggests that Rome is the hope of Christendom. And that the millennium would result if Protestantism and Romanism came together is one of the most foolish statements which has ever been uttered by a blind leader of the blind. The recent celebration of the dedication of St. Patrick's Cathedral in New York, cap- the Methodist denomination stands related to the Episcopal church, like the Episcopal does to the Roman Catholic church, that they were both of them splits from each other, and it makes an earnest appeal that the Methodist and Episcopal churches should get together, and try to heal the breach. Another writer thinks the suggestion is significant, as Methodism has for years been drifting toward Ritualism, and in "the mother church," from which the Methodists came, there is a very strong current towards Rome. And this writer thinks, if things continue as they are now going, startling movements in this "back to Rome" tendency will soon be manifest. Events point to a coming day, when this Harlot woman will say "I sit as a Queen, and am no widow, and shall see no sorrow."

There is an intimation that for a very brief space of time, the Roman Catholic church may yet "sit as queen." At the present she mourns over her loss as a widow, and refuses to be comforted. Rev. 18:7,8 says: "She saith in her heart, I sit as Queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." In 1870, General Garibaldi led a troop of Italians and took the City of Rome; and the people over whom the "woman" exercised sovereignty by a quiet vote, transferred their allegiance from the Pope to the King of Italy. In this way she became a "widow," having lost

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[illegible] of him (Gen. 2:7). No [illegible] life can exist without [illegible] and animals [illegible] they are dead [illegible] Spirit [illegible] we breathe is [illegible] commands the [illegible] of man, and [illegible] There is no life [illegible] Spirit [illegible] they cease to [illegible] into air [illegible] the Spirit [illegible] it (Eccl. 12. [illegible] would destroy all [illegible] breath of life [illegible] all the life [illegible] the flesh [illegible] life.

[illegible] "Who make- [illegible] Heb. [illegible] (Ps. 104:4 [illegible] 15).

[illegible] of the [illegible] the Spirit [illegible] influence [illegible] the right [illegible] influence? [illegible] who come [illegible] and be [illegible] Christ. They [illegible] of Christ to do [illegible] the Spirit, [illegible] (Gal. 5:18) [illegible] let us walk [illegible] If we walk [illegible] what will result? We will not fulfil the lusts of the flesh (Gal. 5:16).

Is there [illegible] of Christ [illegible] [illegible] What is [illegible]

[illegible]

In conclusion, [illegible] [illegible] It is through [illegible] that the Scriptures were written by holy men

[illegible] E. W. Karan

If [illegible] why [illegible] At least, not by you!

Parentage of Higher Criticism

THE ORIGIN of [illegible] [illegible]

[illegible] the Bible and Christianity. Here are [illegible] of the more prominent [illegible] Wellhausen, [illegible] Ewald, Kuenen, Hitzig, Renan

Robt. G. Huggins.

Help the Helping Hand

[illegible] below [illegible]

The Restitution

[illegible]

The Bapti[illegible]

[illegible]

[illegible]

to them, they said: "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" (verse 32). And [illegible] that same day when the disciples were gathered together and after making himself known he said: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the Psalms concerning me. Then opened he their understanding that they might understand the Scriptures" (verse 44, 45).

[illegible] by Jesus to the Jews, after quoting from the Scriptures he stopped [illegible] to say, "And the Scripture cannot be broken" (John 10:35). But [illegible] broken it. [illegible] fellowship off [illegible] block of scripture and [illegible] black away. Without the Old Testament the New Testament is [illegible] for it was written largely for the [illegible] Christ had [illegible] ing the [illegible] things of the [illegible] Scriptures which teach [illegible] Christ. [illegible] the New Testament alone [illegible] in reality a repudiation of Christ who commanded us to search the Scriptures and appealed to them [illegible] repository of the truth concerning himself. How can we call ourselves followers of Christ and at the same time ignore his teaching and repudiate his example in so important a matter?

And as for the Apostles, did they not follow in the Master's steps? Listen to Peter exhorting the believers to take heed to the sure word of prophecy. And Paul we are told persuaded the people concerning Jesus both out of the law of Moses and out of the prophets, from morning till evening (Acts 28:23). And in commending Timothy he said: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus" (2 Tim. 3:15). And then he continues to magnify the Scriptures by saying "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (verse 16, 17).

[illegible] evident, then, that the Baptists and others whom they have followed [illegible] aside the Holy Scriptures [illegible] are taking a position [illegible] Christ. [illegible] which the Baptists have taken, is the evidence of an apostacy from the truth that has been in progress in their midst since 1650, when they had a well [illegible] and clearly stated statement of faith that approximated the truth as taught in the Scriptures. Little by little the heritage of truth has slipped away from them, until today they have nothing (no belief) but only the husks that may be thrown to them by modern preachers who thank God that they have gotten rid of all or any particular belief, which leaves them at liberty to preach the things that are pleasant rather than the things that are true. Thus is fulfilled the prediction of Paul in 2 Tim. 4:3: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

W. H. Brown

Ecclesial Communications

"They Spake Often One To Another"—Malachi 3:16

I WISH to thank the brethren throughout the states for their loving words of sympathy in my [illegible], and I thank Brother and Sister D. C. Robison and the [illegible] brethren at [illegible] Woods, and Indiana and in fact all those who have so [illegible] helped me [illegible] through the waters of afflictions.

I would like to write to each one of you in person, but must ask my brothers and sisters to take the will for the deed. Thank you then, dear ones, all. These are the little things that help us bear life's burdens, and press on toward the mark for the prize of the high calling of God in Christ Jesus.

Yours, [illegible] hope of the coming king

C[illegible] Hogarth

MY DEAR Brethren in Christ:

I am just writing a line or so to inform you of our troubles. Father has been sick since Jan. 15th, and almost unto death but got better and on [illegible] while the other members of the home were absent, their house caught fire and burned to the ground. There being no help near there was no one to do anything, save my daughter age [illegible] and father and mother, who are old and almost helpless. All they saved was some clothing and important papers, leaving them over one hundred dollars in debt. Father is left without a house and unable to rebuild. Father and mother have been in the faith some forty years, and as yet they have never had to ask the brethren for aid; but I am now writing in their stead. If any of you brethren feel able to lend them a helping hand we would be very thankful for same, though I well know father would not be willing for me to write you on this matter, but I am unable to replace the lost property and am only doing what I deem a part of my duty by getting out of their troubles so that those who are willing and are able may have a chance to do their bit. Nevertheless not intending this as a begging call on the church, for we know that God is able to restore all things. Thanking you I am, yours in hope,

S. I. Herren,
Buckhart, Douglas Co., Missouri

GOOD NEWS

June 18th, Mrs. Jennie Linkelm was baptized; on the 25th, Miss Gladys King put on the sin-covering name;

and July 9th, Wm. A. Kent, of [illegible] Ohio, was [illegible] and make it possible [illegible]

[illegible]

watches back an hour, making the second time, and while we were eating supper we thought of the folks at home, preparing to retire. At this point, we got the main line train on the Union Pacific for the west, and at three A. M. stepped off at Nampa where we made our last change, and at four A. M. landed in Boise. As the street cars on that line run only every two hours, we did not get out to Brother McClelland's until nearly ten o'clock. It seemed good to once more see the smiling face of a true child of God. In a few moments we were ushered into their hospitable home, and here you are given the key to the home and told to come and go as you wish, and use it as your own. Such true christian fellowship soothes the tired nerves, and brings peace of mind to the weary traveller.

Meeting had been announced for the evening in the Council Chamber of the City Hall. Here we met all of like precious faith. It had been a year and a half since we met these earnest believers, and the great pleasure of it all was to find them, not only sound in the faith, but trying to live up to the demands of a true christian. We all met upon two different occasions with Sister Knowles and her neice Florence. Sister Knowles is well advanced in years, but active in mind and body. They are leaving soon for Chicago, where Florence expects to take a rest, having taught in the Boise schools for 17 years. Sister Schriber opened her home upon two occasions when we could not get the hall. Sister Schriber is a lady of ability and earnestness.

One evening Prof. Dunn came and rendered some classical music, which was enjoyed by all. Brother Harry Turner invited us out to his ranch where we spent two days, and such a time among the blooming trees. He has 17 varieties of cherries. We put in most of the time, however, in the study of the Scriptures. I baptized Brother Turner on my first visit, and he is advancing by leaps and bounds. His young wife is also a student. She is a reader of talent, and two evenings before I began my talk, she favored us with a reading: one, "A Lover", portrayed Paul in love with Christ; this was a sermon in itself; another, "The Land of Beginning Again," written by a boy in the reform school of Oregon, and a wonderful composition. Sister Turner, Harry's mother, is another of ability, and if you cannot enjoy this home you are hard to please. They never quit giving Sister McClelland praise for starting them on the road to the true light.

One evening we held our meeting at Sister Edna Guerry's, who is Sister Turner's daughter, and is another bright light. On the eleventh, we went to the Natatorial where the pool is filled with natural warm water, and baptized into the name of Jesus, Mrs. Mrs. Schriber, Mrs. Grace Turner, and Mr. and Mrs. Peters. We then repaired to Sister Knowles where we partook of the emblems that represent the broken body and shed blood of Christ, and extended the right hand of fellowship to these worthy ones, who have forsaken all to follow him. Brother Peters said he had belonged to two or three churches, but was never satisfied; something was always wrong. He then met with Sister McClelland, who gave him his first help on the gospel, and now both he and his wife are rejoicing in the hope of the Kingdom.

Having learned that my youngest sister had moved to Ontario, Oregon, about 35 miles away, and she was at home sick, I determined to go to see her. So I left the Boise brethren Monday afternoon, and was met at Ontario by my sister, who drove me to her home six miles away. She [illegible] a [illegible] that [illegible] feet in the [illegible], we were so busy visiting we did not take time to [illegible] it. Tuesday afternoon, at the foot of this [illegible] mountain we met at the river and baptized our nephew, Marion Harlan, in the likeness of Christ's death.

So many calls were pressing that I was obliged to cut my visit short. So at 1:20 Tuesday night I left for Denver, Colo., where I arrived Thursday morning, looked up the brethren and started meeting that night. We held the meeting at Brother Adamson's, who, with son and two daughters, was baptized during my visit last summer. Sister Ella Adams (no relation, only in the Lord), Sister Adamson's mother, both of whom I had baptized years ago. These were three generations together I had brought into the faith. Here we again met our old staunch friend and sister, Sister McChesney, who is now in her nintieth year, but still talking the truth with a clearness of mind that would do credit to many younger people. She lives with her daughter, Mrs. Keer. The many friends of Sister McChesney will be glad to read this and know that she is in very good health.

After eating dinner with them, we had to say goodby, and started for [illegible] our next point. Here we could find no place to hold meetings, the churches all have the lockjaw, and the halls were all occupied by lodges and [illegible] of a worldly nature. So we met at Brother Dinwiddie's home. On Sunday we all went to Beach for an all day meeting. Brother Smith [illegible] came down from Glenwood, and we had a day of real rejoicing. A few here are [illegible] interested, but the world has become indifferent. We are having a fair attendance here with [illegible], where [illegible] last summer took the [illegible] name.

These are truly perilous times. Every [illegible] seeking on that [illegible] settlement, and peace [illegible] if possible [illegible] opposing factions, each striving to crush the other and [illegible] the [illegible]. [illegible] are [illegible] crumbling under the weight of their own sin and injustice. May they soon fall and give place to the Kingdom of God, and then justice and peace will be in the earth. How futile are the efforts of men to bring [illegible]. With John we say, "[illegible] Lord Jesus, come quickly."

Almus Adams.

If thou wouldst bear thy neighbor's faults cast thine eyes upon thine own.

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

[illegible] that [illegible] from the [illegible] of [illegible] in the church.

THIS VERSE is part of a [illegible] of Scripture, and must therefore be construed in the light of the context. The section in which the verse is found comprises chapters 12, 13, and 14, and the subject discussed throughout is the miraculous gifts or manifestations of the holy spirit.

The apostle shows that just as every member of the human body is animated and operated by the spirit or mind that proceeds from the head and [illegible] in all and every member, so the spirit or mind of God now coming from Christ the Head, fills every member of the [illegible] body, the church; and that this holy spirit manifested itself then miraculously then, in some one [illegible], [illegible] others [illegible], others [illegible], others speaking in tongues, others interpreting the tongues (speaking); [illegible] [illegible] the [illegible] and [illegible] the [illegible] Manifested was, [illegible] [illegible] would [illegible] [illegible] would result [illegible] [illegible] during public [illegible] all [illegible] "by [illegible]" or "by course," or turn, the various gifted [illegible] in speaking. [illegible] much of this confusion as possible he bids the sisters to introduce their questions into the public service and ask their husbands at home. Therefore, to remove verse 34 from its context and apply it now when miraculous gifts have ceased (13: 8), might be wresting Scripture and not rightly dividing it.

Beginning at verse 26 he instructs them how to conduct the public service in an orderly manner. Speakers in unknown tongues come first, for tongues was [illegible] the first manifestation of [illegible] power. It was so with [illegible] at Pentecost; at the house of [illegible], and at Ephesus with the [illegible] Paul rebaptized.

These tongue speakers are bidden [illegible] not to exceed three of them, and that "by course" (in turn), and [illegible] and make the "[illegible]" directed to at the end of the [illegible]. Then they are to keep silent and yield the floor to the next [illegible], the prophets, who were likewise to speak by course of two or three, and the rest to be their [illegible]. [illegible] Paul bids these prophets [illegible] [illegible] in this epistle [illegible] if they cannot so judge Paul [illegible] (verse 38).

Prophesying is the second gift, he [illegible] that [illegible] the [illegible] of tongues [illegible] was the next manifestation of spirit, as in Acts 19:6. [illegible] while one tongue speaker [illegible] had the floor the [illegible] of his [illegible] and all other persons were to keep silence, and even the speaking prophet was to yield the floor to one who had an instant revelation, and in that case must keep silent while his successor delivered his new revelation (verse 30).

But to argue that because these men in such instruction are told to keep silence in the churches, or because they must on all congregational occasions keep silence when they are tongue-speakers, if no interpreter is present, verse 28, for reasons given in verses 1-25, it would manifestly be a perversion of apostolic command to forbid men now to preach.

Then he next gave the instruction to women to keep silence in churches and ask their questions at home, to eliminate that much confusion from the service. But to forbid women now ever to preach because of that apostolic command would be as manifest a perversion as the other, it seems to us. Also in case of a Christian wife of a non-Christian husband suggested by the same apostle in chapter 7, it would be so manifest a perversion to tell her to go to him for Christian instruction, and not ask for help away from home, which verse 35 strictly interpreted, would forbid her to do.

And women have the sanction of Paul himself in chapter 11 to pray and prophesy in public, and the virgin daughters of Philip prophesied by authority of heaven, for the holy spirit was given the gift. This to Peter and his fellows, was incontrovertible evidence of the sanction of heaven (Acts 10:47 and 15:8). If Philip's daughters and the prophesying women of 1 Cor. 11 erred in so speaking in public, how could they have the divine sanction of the miraculous gift of so doing?

Since miracles have ceased, the preacher's authority for preaching is the fact that he can, for power (authority) to prophesy was then the guarantee, and is now. Do I preach because a conference issues me a license? If so, my tongue will be tied when I am denied such a sheet. And a woman's authority today is the same as man's, as it was then. For if God has given woman brains and a tongue who will forbid her to speak? Her authority in apostolic days was her gift. It is so today. Then it was miraculous, now it is natural; and it is equal in men and women, as it was then.

This whole controversy rests upon the relation of man and wife. Why are wives commanded to be subject to husbands? Because it is "as the church is subject unto Christ." That is, this family relation preaches the gospel by example. Why did sin enter by Eve? Because Eve represents the church, as Adam is a figure of him that was to come. If sin entered the other way and if wives were made the heads of families, it would argue that Christ was the saved one, saved by the church as his savior, and that he should do what the church bid him do.

But a wife is not told to obey her husband "in everything" without any qualifications of "everything." He elsewhere enjoins subjection of wives "as it is fit in the Lord." Is it fit in the Lord for a wife to steal? Neither is it fit for a husband to browbeat or enslave. The husband occupies to her the parallel position, for gospel illustration, that Christ does to the church: a husband is teacher to his wife and children, of the things of God. What does Christ enjoin on his wife for obedience? Only those commands which he received from the Father. Just so, the only fit basis of subjection of a wife to a husband is the [illegible] teaching of Scripture. It is not a burden, but a blessing to a wife to have a Christian husband for teacher of the family, enjoining obedience to the word of God, not his arbitrary and personal, ungodly commands and loving her even to dying for her, as Christ did for the church.

Aquila and Priscilla both taught Apollos. A wife may even show her husband truths he does not see. Paul's whole argument is that man is merely the head of the family, the teacher, to illustrate Christ and the church. For it does not say in 1 Tim. 2 that a woman must never teach anything, for in Titus 2 he bids godly elders of the feminine gender to teach [illegible] the virtues of home life; but his above instruction to Timothy is that women are not to teach or usurp authority "over the man." And [illegible] Priscilla must never mention any truths to Apollos because she is married to Aquila; but she must not try to be head of the family. Not because she has no brains and no rights, but because the family relation of husband and wife preaches the gospel, the relation of Christ to the church.

This is the basis of 1 Cor. 14:36. The truth did not proceed from the Corinthians to Paul; it went the other way. As part of Christ's bride they are to learn in silence with all subjection. The words from [illegible] through Paul. [illegible] the whole matter of headship of the family is a [illegible] thing, and as 1 Cor. 11:16 [illegible] better be [illegible] than [illegible] strife between the people of God.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 1[illegible] [illegible] Ave., Cleveland, Ohio

"THE PILLAR AND GROUND OF THE TRUTH"

THESE WORDS are spoken of the church of God in the letter of Paul to Timothy.

Now Jesus said "Thy word is truth," and also declared himself to be "the truth." "To him gave all the prophets witness." He is the [illegible] on which all the purposes of God [illegible] us their light. He was the object of hope in the promised "seed of the [illegible]" [illegible] [illegible] and [illegible] 12:51."

[illegible] of God, the whole [illegible] of all ages and [illegible] a supporting [illegible]. If the doctrines of Christ are not the chief object of a congregation's labor, it is to be concluded that they are not of the church of God, for "the church of God is the pillar and ground of the truth." Christ is "the truth" because while the whole world "lay in the wicked one," he only "was holy, harmless and undefiled"; because while all mankind was "dead in trespasses," in him only was life, and that life is the light of men. On him is our salvation dependent. "There is no other name given among men whereby we may be saved."

If then Jesus is the all-important object on which the hope and happiness of humanity centres, all matters relative to him must be parts of "the truth." His birth, his sojourn on earth, his resurrection, his kingdom, are all parts of "the truth." "The truth" is a grand central idea, not a collection of inferences; and the church of God holds that "truth" high so that the world can see.

The Apostle Paul felt the honor of his ambassadorship, when he said, "I determined to make known among you nothing but Jesus and him crucified." Yet his teaching showed that not the *life and teaching of Christ only were* meant, but all the sublime range that appertained to this great centre, "the truth as it is in Jesus."

So let us hold fast the profession of our faith, without wavering, and fight the good fight of faith and thus lay hold of eternal life, for he is faithful that promised.

THE THINGS OF EVERY-DAY LIFE

IT IS said that Beethoven, when he had completed one of his grand musical compositions, was accustomed to test it on an old harpsichord, lest a more perfect instrument might flatter it or hide its defects. Many are unwilling to put the results of their labors to any such test as this, preferring to be deceived, and to deceive others with outward appearances.

As regards human character, it is observed that those traits that most entitle us to the love of our fellowmen, and which God delights to see *are not always revealed on notable occasions*, or by extraordinary events but manifest themselves in the quiet course of everyday life. This is the old harpsichord that tries the character on its real merit. It is one thing to appear great in the midst of public favor and successes, and another to carry a noble, generous, magnanimous spirit amid the worries, anxieties, and petty trials that spring up along the path, hour by hour, day by day.

Ruskin said, "Greatness is the aggregation of minuteness." It is the sum of little things, well done, that constitutes, as a whole, a really noble life. There are but few to whom it is given to do big things; but it is given to every one to pass each day of life so well, so nobly, so truly, so faithfully, so near to God that he can accomplish more by his aggregation of little things than he who waits, in idleness, for some big thing to do. He truly serves who proceeds earnestly about his daily duties, "doing with his might what his hand finds to do."

LITTLE TALKS

A TEACHER was explaining to her class the words concerning God's angels "ministers of his who do his pleasure." She asked, "How do the angels carry out God's will?"

Many answers followed.

One said, "They do it directly."

Another, "They do it with all their heart."

A third, "They do it well."

And after a pause, a quiet little girl added, "They do it without asking any questions."

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God sometimes selects the most stable and enduring objects in the material world to illustrate his unchanging faithfulness and love to his church. "As the mountains are round about Jerusalem, so doth the Lord *compass his people" is an illustration*. In John 14:19 he has given us an immutable pledge, through his Son Jesus, which is based on his everlasting nature "Because I live ye shall live also."

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There is, perhaps, no more striking evidence of the existence of God than the power of "will." From the most infinitesimal object of life to the mortal being man, this subtle intelligence is in operation. Wherever life is, there is this inherent accompaniment of power to go, to do, etc. If life were an *unintelligent*, illfashioned, unknowing existence, if it had no symmetry, beauty or will power, it might be imagined the result of blind chance. Scientists and philosophers may ignore the divine account of the origin of man but they must admit that life, from the earliest date, was possessed of will power.

Truly someone has said, "The footprint of the savage traced in the sand is sufficient to attest the presence of man to the atheist, but he will not recognize God whose hand is impressed upon the entire universe."

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Peter said, "If any man speak, let him speak as the oracles of God." Whoever attempts to discourse on the subject and design of the divine covenants by which *eternal salvation* is given to man on certain conditions, ought above all things have regard for the heavenly oracles. The Jews and Samaritans in Egypt, each disputing about their temple, were allowed to plead before the king on the condition only, that the one foiled in the dispute be punished with death. Surely he too who perverts the gospel and the divine covenants is in great peril too. "Stand fast in the faith."

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Paul says, in Gal. 6:17, "I bear in my body the marks of the Lord Jesus." The slave, in old times, often carried on his body the marks of his master, just as sailors today have on their arms or shoulders, a ship, an anchor or initials. Paul carried on his body the marks of the Master whom he served. The weals made by the Roman lictors' rods with which he was "thrice beaten," the red lines of those two hundred stripes which had been laid on him in the Jewish synagogues, the scars left by the stones which had bruised and beaten him down and "left him for God" these marks of the Lord Jesus he carried with him, as proofs as to "whose he was, and whom he served."

THE WHITE STONE

Rev. 2:17 reads: "To him that overcometh will I give to eat of the hidden manna, and will give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." [illegible] times, when travelling was [illegible] difficult for lack of [illegible] hospitality [illegible] by private [illegible] to a very great extent. [illegible] the Greeks and Romans [illegible] which was [illegible] son [illegible] This [illegible] a small stone or tablet [illegible] the halves of which the host and the guest mutually inscribed their names, and then interchanged with each other.

The production of this stone was sufficient to bring them hospitality whenever they travelled again over the same road. While it is evident that these stones were privately kept and the name written on them carefully concealed lest others should obtain the privileges instead of him for whom they were intended how [illegible] the allusion to this custom in the words: "I will give him to eat of the hidden manna"; and then, "I will give him a white stone, and in the stone a new name written which no man knoweth save he that receiveth it." Here indeed is a pledge of sacred, inviolable friendship.

"The Fulness of the Gentiles"

[illegible]

THE READING of the Scripture [illegible] reflective [illegible] to ask the following questions:

1. Does "all Israel," as here used, mean the whole Jewish nation in its totality?

2. Does the "fulness of the Gentiles" mean all Gentiles without exception? and

3. Is the phrase "shall be saved" to be taken in an unconditional and absolute sense?

Answers to these questions are often misleading and erroneous, which [illegible] makes the correct and scriptural answers [illegible] the important.

MEANING OF "ALL ISRAEL"

People of tendencies toward Universalism say that "all Israel" means every Israelite that has ever lived, that is now living, or that ever will live to the end of time.

But when Moses "called all Israel, and said to them" etc. (Deut. 5:1), did he address all the Israelites past, present, and future? Did he call the whole Jewish nation? Thousands of them had died before he "called all Israel" before him, and millions of them had not yet been born.

The same comments might be justly made upon the following passages of Scripture:

"And all Israel stoned him with stones" (Joshua 7:25).

"Now Eli was very old, and heard all that his sons did to all Israel" (1 Sam. 2:22).

"Now Samuel was dead, and all Isreal had lamented him" (1 Sam. 28:3).

"And all Israel fled, every man to his tent" (2 Sam. 18:17).

"And all Israel heard of the judgment which the king had judged" (1 Kings 3:28).

"God smote Jeroboam, and all Israel" (2 Chron. 13:15).

"So all Israel shall be saved" (Rom. 11:26).

Not once in all these texts does "all Israel" mean the Jewish nation in its totality; and in not one instance in the whole Bible does it have this meaning. It means the majority of the Jews who lived at the particular time to which the texts refer; and that is all it does mean.

"THE FULNESS OF THE GENTILES"

Again, the "fulness of the Gentiles" does not mean the whole Gentile world. The expression occurs nowhere else in the Bible; but we are able t reach the following definite conclus ions concerning its significance a here used:

1. "All Israel" which is put in an tithesis with the "fulness of the Gen tiles," does not mean an entire total ity, as we have just proved; therefor the "fulness of the Gentiles" canno express Universalism.

2. We have a strictly parallel tex in Gal. 4:4, and it does not include a mathematical whole: "But when th fulness of time was come, God sen forth his Son." Fulness of time her cannot mean all time had come for there have been about 190 years since! Fulness of the Gentiles then, cannot mean all the Gentiles without exception.

"SHALL BE SAVED"

When Universalists quote the words "shall be saved," with an emphasis, they duplicate the absurdity of the infidel who quoted Psa. 14:1 as a maxim of his own: "There is no God." When the whole verse was quoted to him, "the fool hath said in his heart, There is no God," he was rebuked and proved to be a fool much to his confusion.

"Thou shalt be saved," in Acts 16:31, is a fine text for Universalism, if only that much of the passage is quoted. When read as it is, "Believe on the Lord Jesus Christ and thou shalt be saved," conditions are expressed which are disastrous to to those who would seduce us into universal salvation.

There is no excuse for anyone to quote Rom. 11:26 as if there were no conditions, since they are expressed in the chapter itself. "And they also," says Paul, "if they abide not in unbelief, shall be grafted in; for God is able to graft them in again." "So all Israel shall be saved."

Certainly; but how?

"If they abide not in unbelief."

In confirmation of this exposition of Rom. 11:26, it is only necessary to quote a few sample texts from Paul's writings:

"My heart's desire, and prayer to God for Israel is, that they might be saved" (Rom. 10:1). Why would Paul desire, pray, and labor that Israel "might be saved" if they were to be saved whether he desired, prayed, and labored or not?

"I am made all things to all men," he says again, "that I might by all means save some" (1 Cor. 9:22). Laboring to "save some" when all are certain to be saved?

Reader, do you believe the peerless apostle when he declares that Christ has become the author of eternal salvation to all them that obey him" (Heb. 5:9). If we do not believe and obey him, Christ is not our Saviour; and without a Saviour our salvation is impossible. He is the sole "author" of salvation; we are to be saved by him or not saved at all. "Wherefore he is able also to save them to the uttermost (or evermore, polyglot margin; but who?) that come to God by him" (Heb. 7:25).

Robt. G. Huggins

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The strongest love will feel and forgive, the greatest faults against itself; while the repetition of many little offences against friendship wounds and frets deeply.

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A Misunderstood Text

Mark 11:28. "And Jesus said, The Sabbath was made for man, and not man for the Sabbath, so that the Son of Man is lord even of the Sabbath" (R. V.).

THE VULGAR interpretation would make the Lord Jesus the author of the Sabbath he is the Son of Man: he is its Lord! I am persuaded this is not a right exegesis. In effect what the Lord replied to the captious, fault-finding Pharisees was this:

The Sabbath was instituted by God for man's benefit; it was a most benevolent provision for complete rest from the six days toil and incidentally, to family and social reunions and healthful recreation; but you rulers have restricted these privileges and prostituted the law by your numerous vexations, burdens and petty observances. You suppose that man was made for the Sabbath, the greater for the less whereas, the Sabbath was made for man, for his good and benefit, so that man is lord even of the Sabbath.

The term "son of man" is used repeatedly in the Bible referring to the whole human race, and there is no reason to limit its application in this text to Jesus alone. Our authorized version has lord in capitals; the R. V. which is quoted above, gives a better rendering throughout, thereby assisting the reader to a truer exegesis. The word "lord" is the same Greek word

translated in the well-known text, "Death hath no more dominion over him", or lordship over him.

The vulger view that because the Sabbath was made for the human race, therefore Jesus is its lord, does not logically follow; rather man is its lord. He can use it just as it pleases him for his benefit and good or for his harm and ruin.

Now why has so manifest a conclusion been twisted and misapplied? Because in this statement, the Lord Jesus is supposed to claim his divinity. Surely his divinity needs no crooked crutch like this for support. One of our best commentators shows this attitude:

"Some have understood this," he writes, "as applying to men in general and not to Christ... But this is a very harsh and at the same time a very lax mode of interpretation for it seems to say that a man may make what use he pleases of the Sabbath; and were this true, the moral obligation of the Sabbath would soon be annihilated" (Adam Clark, D. D.).

Here is an instance where sentiment triumphed over logic. The Doctor saw the drift of the argument well enough, but ignores the conclusion because of some supposed fear of the seventh day being desecrated. Then he proceeds to bend the text into a proclamation of the Lord's divinity, as if the lord's divinity was involved in the whole occurrence! He was simply vindicating his disciples' actions and his own as children "to whom belonged the covenants" on the broad ground of liberty and expediency.

It is a remarkable reflection on the learned Commentator's "fears" that the church not only changed the 7th-day Sabbath to the first day of the week, but that after nearly two thousand years, the Church should seek authority of the legislature of the Canadian Dominion for the better observance of the first day of the week, known as "The Lord's Day Act." I have no comment to make on this, but readers of the Seventh-day Adventist's Church will doubtless appreciate it better.

G. W. Winckler, C. E.

The Oracles of God Entrusted to Israel

TO ISRAEL

"He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments they have not known them" (Psalm 147:19,20).

TO JUDAH

"What advantage then hath the Jew? or what profit is there in circumcision? Much every way; chiefly, because that unto them were committed the oracles of God. But what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings and mightest overcome when thou art judged."

But Jew and Gentile are all under sin; all the world is guilty before God, no flesh being justified in his sight by the deeds of the law, his righteousness being manifested without the law, being witnessed by the law and the prophets. "Even the righteousness of God which is by faith of Christ Jesus unto all and upon all them that believe for there is no difference

The oracles may have been committed to Israel and Judah, and other nations may not have known his judgments; but "all have sinned and come short of the glory of God." And can only be justified freely by his grace through the redemption that is in Christ. Propitiation and remission of sins that are past can only come through faith in his blood. We must be covered by that sinless name if we would be saved. The robe of righteousness must be thrown over us if we would be hidden in the day of wrath. There is no other way.

If the atoning blood is not found upon us when the destroying angel passes over this sinful earth, we are lost, because having known the way of salvation and having vowed that we would give ourselves to God, we have refused to do so, and have gone on in our sinful course, to the end.

We cannot escape if we neglect so great salvation. "To-day, if ye will hear his voice, harden not your hearts"

I plead with you in pity and in love. I want to see you in the Kingdom of God where nothing that can harm us can enter. It is but a little thing that God asks you to do, but the doing of that little thing, if done in faith, will pass you from death into life evermore provided you walk in the footsteps of him whose name you take, when buried by baptism into his death.

S. Roxana Wince

* * *

The aster has not wasted spring and summer because it has not blossomed. It has been all the time preparing for what is to follow, and in autumn it is the glory of the field, and only the frost lays it low. So there are many people who must live forty or fifty years, and have the crude sap of their natural dispositions changed and sweetened before the blossoming time can come; but their life has not been wasted.

* * *

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VOLUME 71 CLEVELAND, OHIO, SEPTEMBER, 1922 NUMBER 11

Eternal Life

TUNE SWEET HOUR OF PRAYER

Eternal life is a grand prize
'Tis given to one, when he does rise;
From the cold ground where he does sleep,
Because he is the Master's sheep.
When Christ shall come to raise the dead,
No souls are raised 'tis truly said
For to the resurrection morn,
'Tis only those in Christ are born.

Oh! then, there is a glorious change,
The living ones in Christ remain;
But in a moment we shall see,
Those changed to immortality;
Both then will meet the Lord in air,
And so the Scriptures do declare;
From this time and for ever more,
Will reign with Christ the nations o'er

And then, to you this prize is given,
If you obey the call from heaven;
Believe on Christ God's only Son,
Baptized in him the race begun;
Now live a pure and holy life,
Live far above all worldly strife;
Continue upright to the end,
We sure will gain the prize. Amen.

E. A. Knapp

Importance of Sound Doctrine

A SERMON BY GEORGE H. BORNE

"TAKE HEED unto thyself, and unto the doctrine, continue in them; for in so doing thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

"For the time has come when men will not endure sound doctrine; but having itching ears, they shall heap unto themselves teachers; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3,4).

1. What is sound doctrine? This is an uppermost question in these days. The modern theological drift is antagonistic to sound doctrine in that it repudiates the supernatural and discounts the miraculous. It questions the virgin birth of Christ and his bodily resurrection, has no toleration for blood atonement and scoffs at the doctrine of the second coming of our Lord and Savior.

Is it of no account whether Jesus Christ was the son of Joseph and Mary, or whether he was the Son of God? In John 15:31, we read: "These things are written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through his name."

If Christ did not "die for our sins, according to the Scriptures," but only as a martyr, then we are resting our hope of a future life upon a false foundation. If he did not rise from among the dead, for our justification, as the Scriptures declare, "then is our preaching vain and we are yet in our sins." If he is not to return to this earth "in like manner" as he ascended, there is no "blessed hope" of being changed into the image of our redeeming Lord, for the "dead in Christ" will not be awakened until he himself "descends from heaven with the voice of an archangel and the trump of God.

THE LIBERAL NEW THEOLOGY

The liberal new theology, promulgated by self-elected "scholars," or modernists (with whom all wisdom will doubtless die), presents the rationalistic view that all men are, by nature, the children of God, needing only education and a suitable environment to demonstrate this lineage. Salvation is effectively individual only as it is primarily social. Hence a "social" gospel is the great need. Human beings are not sinners because the first man ate forbidden fruit, but because social conditions are wrong we are gravely told, by those who are "wise above what is written," that these "wrong conditions" fill the multitude with discouragement. We must have right laws and right conditions, then men will be saved. "Social redemption" is the cry. Social salvation is the need of the hour. Appeal must be made to "the divine" in men. All this seems plausible, but is contrary to sound doctrine, as well as to the statements of God's word. Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Romans 8:9: "Now if any man have not the Spirit of Christ, he is none of his." "For there is no difference, all have sinned and come short of the glory of God." There is no such thing as salvation by character, although there is character by salvation.

The churches that hold "liberal" views, not insisting on sound doctrine, substituting natural generation for regeneration, evolution for revolution, the betterment of this present evil world, living the "life that now is," with little thought for that "which is to come"; that allow preachers of all faiths, or no faith at all, to fill the pulpit, are not overcrowded, nor has holiness increased in their neighborhoods so as to be noticed. The professed church is not gaining the world the world is gaining the church.

In contrast, note the success that attended the Apostolic Church, as it stood for the faith and sound doctrine. It came into being in an age of materialism, of force, of nature worship and superstition. The record is: "They went forth (a mere handful) and preached the word, the Lord working with and confirming the word with signs following." It was said of them: "They turned the world upside down." The early disciples proclaimed "through Jesus the resurrection from the dead." "This Jesus hath God raised up, whereof we all are witnesses. To him give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins."

Beginning with Pentacost, when 3,000 souls were added, we next notice, as narrated in the Book of Acts, that the number of men that believed were about 5,000! And the word of God increased and the number of disciples multiplied greatly, and many believed and turned unto the Lord and much people was added unto the Lord the word of God grew and multiplied. On one occasion "almost the whole city came together to hear the word of God" churches were established in the faith and increased in number daily and many of the Corinthians hearing, believed, and were baptized "so mightily grew the word of God and prevailed."

What doctrine wrought so marvelous a change? It was the doctrine of resurrection from the dead, life and immortality through Jesus Christ. 2 Timothy 1:10: "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

THREE FACTS PREDICATED

Three facts are predicated: 1. Abolition of death 2. Gift of a new life. 3. Bestowal of immortality.

1. Death is an enemy. Unless God intervenes, death is the end of the longest life. In Genesis 5th chapter, we read: "and all the days that Adam lived were 950 years, and he died. Seth lived 912 years, and he died. Enos lived 905 years, and he died." This statement "and he died" (even of Methusalah at 969 years) is reiterated throughout that chapter. In a word, "Death hath passed upon all men." In view of the foregoing, how brief our life! Eighty years at the most! Subtract the period of childhood, time spent in learning a trade or profession, time spent in sleep what is left? Who can be assured of even 10 days? In that time one can die, be buried, and forgotten by the world. Truly a sad picture! Is death a legitimate conclusion to our labors, our hopes and aspirations! Is death really natural? Absolutely it is not! We revolt against it. Pain and suffering are its protest. We never ask, "Why do we live?" but "Why do we die?" Always trying to keep alive. Death is an imposition. It is the penalty of sin. "Sin when it is ended, bringeth forth death." Every funeral is God's anathema upon sin.

In what way has Christ abolished death? By giving his life as a ransom. "He, through the eternal spirit, offered himself, without spot, to God." He was sinless. Death had no claim upon him. He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." His humanity was a new and distinct humanity. His body was a "prepared body" according to Hebrews 10:5. He was "from above." The first man (Adam) was earthy: the second man (Christ) was from heaven."

Thus it follows that for every believer, death, as a penalty, has been abolished brought to naught. It has been abolished in the purpose of God not yet as a fact. The believer may die, but his death is neither eternal nor final for Jesus said: "He that believeth in me, though he were dead, yet shall he live and he that liveth and believeth in me, shall never die." "Them that sleep in Jesus will God bring with him," for the trumpet shall sound, the dead shall be raised, and we shall be changed."

2. The gift of a new life resurrection life. It is not produced by natural generation. It was brought to light by our Lord's resurrection from the dead as the "first born" of a new creation. It is promised to those who own him as their savior; such have passed "from death unto life." "Therefore if any man be in Christ, he is a new creation." Hence the gospel is the "power of God unto salvation," inasmuch as it proclaims pardon for sin, assurance for the resurrection from the dead, and eternal glory unto everyone that believeth.

THE MORTAL BODY A PROOF OF SIN

3. Bestows of Immortality. This mortal body is a proof of sin. It is subject to sickness, disease and death. It is corruptible, and when the spirit, or life, has departed, is buried or cremated at once. But Christ brought immortality to light when he rose from the dead. He meets with his disciples around the supper table, shows them his hands and feet, bearing the marks of his crucifixion, assures them he is not a spirit, asks for food, and did eat before them, in his resurrection body. In blessing them, "he was parted from them and carried up into heaven, and sat on the right hand of God."

When he comes the second time he will change these bodies of ours and fashion them like unto his glorious body. "For this mortal must put on immortality." Every true believer in Jesus Christ has this promise "When he shall appear we shall be like him." He will regenerate this sin-cursed earth; he will "make all things new," and will place a race of redeemed immortals therein, and become the head of a new and eternal humanity. This will be the everlasting kingdom of our Lord and Savior Jesus Christ.

Is it any wonder that this doctrine of life and immortality through Christ wooed multitudes unto God? It is the most glorious truth under heaven. It was belief in sound doctrine (not in evolution, vain philosophy or science falsely so called) in an inerrant Bible, in an all-sufficient Savior, that led Carey to India, Judson to Burmah, and inspired the missionaries of the cross with holy zeal, as they pressed toward the prize of their high calling, not counting their lives dear unto themselves.

The Lord's people are hungry for sound doctrine that cannot be gainsaid. It gave courage to the martyrs and sustained them even unto death. The world needs a positive, fundamental proclamation of a supernatural, miraculous, doctrinal Christianity that declares a "Thus saith the Lord." We must contend earnestly for the faith once for all delivered unto the saints and oppose those who, in the name of "advanced" thought, make the word of God of none effect, who pander to "itching ears." Proclaim the truth of a returning Savior, the gift of a new and eternal life, the guarantee to every true believer of a resplendent immortality, for Jesus is coming soon and the days of his glorious reign are at hand. "Even so, Lord Jesus, come quickly. Amen."

An Ancient Testimony to the Truth

THERE HAVE been sent to us by George Parker, of China, some deeply interesting cuttings and notes respecting life-truth in bygone years. Some of the former are taken from old book catalogues; the notes come from works which are not often met with now.

The first cutting relates to a book printed at Amsterdam in 1644, the author being R. O., whose surname seems to have been Overton, and the title comprises: "Man's Mortalitie, or a Treatise wherein 'tis Proved that Whole Man (as a Rational Creature) is a Compound Wholly Mortall, Contrary to that Common Distinction of Soule and Body, and that the Present Going of the Soule into Heaven or Hell is a Mere Fiction . . . also Divers other Mysteries as of Heaven, Hell, Christ's Humane Residence, the Resurrection, New Creation, etc." The bookseller adds a note: "This tract made a great stir, and a small sect arose known as 'Soul Sleepers.' Milton adopted Overton's doctrine in a slightly modified form. On Aug. 26, 1644, the House of Commons, on the petition of the Stationers' Company, ordered that the authors, printers, and publishers of the pamphlets against the immortality of the soul and concerning divorce should be diligently searched for, thus coupling Overton with Milton as the most dangerous of heretics." Our readers are reminded that at this time and for long years thereafter, any public denial of the immortality of the soul was visited with severe penalty.

Overton's book was noticed by "Aspirator" in "The Rainbow," July, 1874, when writing on "Man's Mortality." He referred to it as a treatise published in 1643 under the following title which varies a little from that already quoted: "Man's Mortality: or a Treatise wherein is proven, both Theologically and Philosophically that Whole Man as a Rational Creature is a Compound Wholly mortal, Contrary to that Common Distinction of Soul and Body: that the Present Going of the Soul into Heaven or Hell is a Mere Fiction, and that at the Resurrection is the Beginning of our Immortality, and then Actual Condemnation and Salvation, and not Before. With all Doubts and objections Answered and Resolved both by Scripture and Reason, Discovering the Multitude of Blasphemies and Absurdities that arise from the Fancy of 'the soul.' And Divers other Mysteries, as of Heaven, Hell, Christ's Human Residence, the Extent of the Resurrection, and the New Creation. Opened and Presented to the Trial of Better Judgments. By

R. O., Amsterdam. Printed by John Canne, A. D. 1643."

"Aspirator", who had studied the British Museum copy, says that the book is admittedly a London publication, and that in it there is brought "into action classical learning and Biblical acumen equal to anything of the kind which has been subsequently enlisted in the same cause." The closing words of the book are: "Thus having found man's foundation to be wholly in the dust from whence he was taken and thither to return, let this then be the use of all: That man hath not wherewith at all to boast, no more than of the dirt under his feet, but is provoked wholly out of himself to cast himself wholly on Jesus Christ, with whom in God our lives are hid: that when he who is our life shall appear, we might also appear with him in glory; to whom be the honour of our immortality for ever and ever. Amen." A right worthy testimony to the truth. Words of Life

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

Of what are the heathen guilty, who have not come under the reign of law (Rom. 7: 7-8) ?

WE BELIEVE they were guilty of sin. That sin can exist apart from law is evident from 2:12. God then does not impute it to them (5:13), and they have no conscience of it (7:7-8). The population between Adam and Moses, having neither the law given to Adam nor to Israel, nevertheless died as a result of sin (5:12), the nature of flesh, which is reckoned to be sin (8:3).

Theft and killing among animals are not reckoned by us as sins on their part and they have no guilt because no consciousness of their deeds. Adam and Eve were nude before the law and their transgression, but God did not clothe them, nor did they clothe themselves till after law and sin.

By 1:18-20, the whole creation after Eden were conscious of divine authority, and hence their sin was henceforth inexcusable, for they thenceforth had a natural consciousness of good and evil, as taught from parent to child. The race from Adam down have this knowledge (2:14-15). There is from then onward a time in every normal child's life when it comes to know good and evil even as Adam knew them (Isa. 7:16).

God gave Abraham laws, different from that to Adam or to Israel (Gen. 26:5). He would not do unjustly in the flood or at Sodom by punishing without conscious guilt Gen. 18:24-25). Abimelech, though outside in the nations, and before even Israel was given law, was yet conscious of sin and righteousness, and was so held before God (Gen. 20: 3-6). Job and the rest of the Edomites had as high conceptions of right and wrong as did their cousins, the Israelites. Other examples could be multiplied.

INFIDEL OBJECTIONS

The Bible says, "Thou shalt not suffer a witch to live," therefore hundreds of poor excitable, nervous, weakminded people have been put to death.

Because the Bible has made it a duty to betray to the authorities any one who differs from its teachings on religion (Deut. 17:1-7) persecution has become a sacred duty.

Because God is said in the Bible to endorse polygamy, slavery, massacre, wars of extermination, therefore all these things have had their advocates as eternally right It becomes, then, a matter of great practical import for us to know whether this book be the utterance of God or the traditions of man.

WE CAN answer all the above together. A few principles of truth will solve them all and others like them.

1. Inspiration. The law was inspired and the judges who administered it always had at ready, access the privilege of consulting the Lawgiver in difficult cases of jurisprudence. This insured absolute accuracy. In the case of witchcraft other Scriptures show that it was practice of fraud, hence "witches" were punished, not as poor nervous or weakminded people, but as defiant and dishonest crooks, and not really in league with supernatural evil powers, as in New England. The Bible knows nothing of supernatural evil. That men have abused inspired teachings, as in cases such as witchcraft and religious persecution, referred to in case of Deut. 17, is no aspersion on inspired truth.

As to the critic's reference to this statute in Deuteronomy, the truth is that idolaters were punished, not merely for a trifling difference of religious opinion, as the critic insinuates, but for open violation of the law, for Israel had definitely agreed at Sinai by covenant not to do this particular thing referred to by Moses in Deut. 17. And justice was insured by the testimony of witnesses as well as by inspiration. Let critics be fair if they wish their words to weigh against the Scriptures in the minds of fair minded people, for such insinuations merely weigh against all such critics.

2. As to polygamy, slavery, massacre, and wars of extermination, the teaching of Christ in Matt. 19 explains all such things. When we remember that the law was given to a nation in the flesh, who, in mass as a nation could not receive nor follow spiritual things, as he taught in case of divorce in above reference, we can readily understand that spiritual people who have been given the highest ideals need not descend to the practice of legal permission given to those who could not accept such ideals, nor stumble at them in the inspired pages. Divine adaptability is one of the many evidences of inspiration.

And these and other like things illustrate the difficulty of understanding the great mystery of evil. But that God can and does use evil temporarily for good and that he will eventually banish it after it has served its purpose and set all the crooked things straight that have resulted from evil, is evident from Scripture. Such a consummation inspires patience and faith.

Those who consider the Bible traditions of man should, when they criticise the law, answer Moses' question in Deut. 4:7-8 and the question that puzzled their fellow-critics in Matt.

13:54, when they say the Bible is only "traditions of man." If a mob of slaves, emerging from barbarism, produced the Mosaic law, where is the superior law of Egypt, and the better laws produced in the blazing light of the twentieth century?

And if narrow Jewish prejudice produced the sermon on the mount, and such *poetry as Job's and David's*, such statesmanship as that of Joseph and Daniel, the sublimity and beauty of Isaiah, the masterly argument of Paul, and the wisdom of Solomon, in the child stage of the race when traditions are born, surely the enlightened twentieth century which has the benefit of Bible criticism by learned critics, should produce law and literature far superior to that of Moses and other Scripture. Will Bible critics please tell us what they have produced or can, or where to find the superior law and literature we might then reasonably expect?

o

Eternal Life the Gift of God

A Sermon by Robt. G. Huggins

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

IS A GIFT UNCONDITIONAL?

BECAUSE eternal life is called a "gift" in this text, Universalists and kindred cults claim that it is unconditional. But a little thought will show that a gift is conditional. The word "gift" implies a giver; and a "giver" presupposes a receiver, and a "receiver", in connection with a giver, implies reception, and reception is a condition. There can be no "gift" without a giver and there can be no giver without a receiver; and no gift can be possessed by the receiver without reception. The fact, then, that eternal life is a "gift" is the strongest argument conceivable in favor of its conditionality. Just as sure as eternal life is a gift offered to man just that certain he must accept it, or never have it. "Fight the good fight of faith, and lay hold on (accept) eternal life" (I Tim. 6:12). "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me; but ye will not come to me, that ye might have (eternal) life" (John 5:39, 40).

IS A GIFT A DEBT?

Those who reject conditional immortality insist that if eternal life is a gift, and therefore is conditional, then it is a matter of debt and credit between God and man. Let us look at this objection.

The objectors themselves allow that present salvation, or the forgiveness of sins, is conditional. Now our question: Is the forgiveness of sins a matter of debt and credit between God and man? Does man remunerate God for the benefit received by simply submitting to the conditions of pardon? Forgiveness of sin is a gift: "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sin" (Acts 5:31).

Now cannot eternal life depend upon conditions and still be a gift, the same as the forgiveness of sins? We are taught to pray, "Give us this day our daily bread" (Matt. 6:11). Who eats his daily bread without working for it? Still it is a gift. There cannot be such a thing as an unconditional gift; it is a contradiction in terms.

And more: God sometimes gives men things which they never possess, from the fact that they will not accept them. As an example of this remark, we refer to the fact that God gave the land of Canaan to Israel, and then on account of their disobedience he never let them possess it. "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them" (Ezek. 20:15).

"THROUGH JESUS CHRIST"

When Paul wrote that eternal life is a gift which comes to us "through Jesus Christ *our Lord*," he dissipated the assumption of unconditionality. He means, "the gift of God is eternal life in obedience to Jesus Christ our Lord." "Through this man is preached unto you the forgiveness of sins" (Acts 13:38) means, "In obeying this man," etc.

THE CONTEXT DEMONSTRATES *CONDITIONALITY*

The preceding verse establishes the conditionality of eternal life without a question: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "Everlasting life" in this verse and eternal life" in the 23rd verse are from the same Greek words, zoe aionios. Here, then, we have eternal life suspended upon the condition of having "fruit unto holiness," and as "the end" to be reached by a life of righteousness.

No man with a reputation of a critic or scholar dares to assert that the "eternal life" in verse 22 is not the same as "eternal life in verse 23, because in the Greek the same words are used in both verses. They are joined together by inspiration in such a manner as to exclude such an idea. This is how they are united: "Ye have your fruit unto holiness, and the end eternal life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." The conjunction "for" brings in the reason why eternal life depends upon the condition of having our "fruit unto holiness;" because it is the gift of God through our Lord Jesus Christ.

ZOE AIONIOS

Lastly, the same word eternal life, zoe aionios, is used by the apostle Paul in another connection where it is used in a conditional sense which no one will deny: "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life eternal" (Gal. 6:8).

Zoe aionios, the same Greek word as in Rom. 6:23 cannot here mean the spiritual life which the gospel imparts to a believer and which is enjoyed here and now; for the Galatian brethren to whom Paul wrote were then in possession of that life; hence the eternal life, which they were to reap by sowing *to the spirit*, was still in *the future*. Paul himself declares this in the next verse "And let us not be weary in well-doing: for in due season we shall reap if we faint not." Here is plain proof that the zoe aionios (eternal life) which Christians are to reap if they faint not, is the life of immortality, to be bestowed upon the faithful at the resurrection of the dead. If the apostle had understood eternal life as meaning no more than the present spiritual life of the believer, he would not have placed the verb in the future tense, we "shall reap" but in the present, we "do reap" every day of our lives.

Here is the difference between Paul and modern, nominal Christianity is exceedingly plain. He teaches that "in due season we shall reap (eternal life) if we faint not"; while they teach that "in due season we shall reap if we faint (or) not!"

The doctrines of the immortality of the soul and Universalism are in deadly conflict with the truth of the Bible. It does seem as if the blind could see that eternal life in Rom. 6:23 refers to the future state; that "death" is placed in antithesis to "eternal life" and must, therefore, refer to the same period. A state of eternal life for the righteous: a state of eternal death for the wicked.

Correspondence on "Soul"

DEAR EDITOR:

I AM herewith enclosing copies of correspondence which passed between the Editor of "McLean's Magazine" and myself. I think the letters scarcely require explanation, unless it is to say that the magazine referred to is one of the most prominent magazines in Canada, working on much the same lines as "The Literary Digest." The article referred to is just about as indefinite and in'elligible as most of the articles which appear apologetically for the "orthodox" view point.

Yours faithfully,
R. H. Judd

R. H. Judd, Esq.,
Wicklow, Ont.

Dear Mr. Judd:

I have read with a great deal of interest, your criticism a review article appearing in our July 15th issue. I have not yet had the opportunity of re-reading this article in the light of your letter, but am looking forward to doing so in the very near future. Thanks very much for your acute criticism. It is of great assistance to us in guiding our selection of material, and we appreciate it accordingly.

Yours very truly.
McLean's Magazine.
Associate Editor

BROTHER JUDD'S ARTICLE

Sir:

In your issue of July 15th, appears an interesting article entitled, "Science Admits Soul Exists." I question very much what actual gain in knowledge is obtained by the reader. Is anything definitely proved regarding the existence of personality apart from physical organism? Certainly not by the writer of that article. It is getting to be common practice to credit "Science" with certain conclusions, and thus conveniently obtain an opportunity for speaking with seeming authority without the troublesome

necessity of presenting proof of the subject under review.

Why is it not as reasonable to expect that "thought, consciousness and will" may be the products of living matter, as to suppose that they necessarily reside in that which is "invisible, intangible and imponderable"? To speak of anything which cannot be "perceived by the senses" is to rule it out of existence so far as we are concerned, as it is impossible; for it would not only be a contradiction of language itself, but the futility of obtaining knowledge apart from our senses must be self-evident.

Is there any man in his calm moments (quite apart from the question of possibility or impossibility) who really desires to have such an intangible, incomprehensible existence as is portrayed by those who scoff at materialism? The comparison of man with a piano and player is unnatural and unreasonable. Living man is a unit of being marvelous and complex in construction, it is true but still a unit, and when it is desirable to establish an analogy, reason demands the selection of that which most corresponds. This is indisputably to be found in the animate, and not in the inanimate creation. That the lower animals (creatures that have life) are possessed of "thought, consciousness and will" has never yet been successfully denied by any, yet who is there that would give to them separate (conscious) existence when death has taken place?, or would at any time separate the personality of the animal from his physical organism? There are very few who understand the true meanings of the word "soul." Many would still be surprised to learn that according to Scripture all animals are composite body, soul and spirit, and that personality is uniformly associated with the body, the other two components being regarded as possessions of the former, the soul (or life) giving its name to that which has soul (or life). The writer fails entirely to prove his theory of personal consciousness apart from living organism. The Bible explanation is clear and explicit

"In the day that a man's breath goeth forth, in that very day his thoughts perish," and nothing in Science has yet occurred to prove this untrue.

The Author of the article approaches the truth when he admits that "a mental power rules all powerfully" over all creation, and enters into all that has life upon the earth both animal and vegetable. The "mental power that rules all powerfully," that "invisible thinking force which governs worlds and atoms" alike, the Christian would spell in large flaming letters GOD and the dynamic force which enters into all nature, the Word of God has ages ago declared to be his spirit (see Job 3:28; 34:14,15; Psa. 104:29; 30.146:4, etc.) That is the "dynamic force" which some "scientists" would amazingly endeavour to assert is human personality apart from bodily organism, yet at the same time practically deny personality to the original Source.

Yours faithfully.
R. H. Judd

Exorcism

Concluded

BUT IT may be argued that Jesus rebuked these devils, as in Matt. 17:18, and why would he do so if they were not real beings? Well, in Matt. 8:26 he rebuked the winds and the sea, and in Luke 4:39 he rebuked a fever. In these cases the troubles are not called devils as in some other places, just as in Matt. 15:30-31 all the diseases here healed are elsewhere attributed to devils, but here they are just plain diseases healed. And again in Mal. 3:11 [illegible] "devourer" is to be rebuked. If winds, waves, fevers [illegible] at times these words of rebuke, why not all these bodily afflictions [illegible] which are often called diseases?

This explains Mark 9:25. If the devil [illegible] was the one that was deaf, how [illegible] when told to come out of him? Deafness and dumbness were spoken to the same as the storm and the fever. But the deaf and dumb devil did not need to hear the command, for the only devil in the man was deafness and dumbness.

Since all heathen religions abound in the immortality of the soul and its consequent ghosts, evil spirits, charms, [illegible] and other superstitions, Israel's dispersion naturally brought back to Palestine such ideas, since they fell so readily into heathen religions. So it is natural that they should think bodily afflictions were caused by superstitious "devils," and that the Scriptures should use the people's expressions of these things as we also likewise use such superstitious expressions, examples of which we gave early in this discussion.

But it is noticeable that casting out of devils begins in the Gospels and Acts and is not found in Moses and the prophets, before Israel's dispersion. Then Saul is "well" when the "evil spirit" leaves him. And the evil spirit he had was simply insanity, a common affliction of kings, and not an evil spirit in the heathen sense of a disembodied soul, but such an evil spirit as in Judges 9:23 which was treachery, as Saul's was insanity. There is not in the books up to Matthew the idea of a demon such as we find expressed from Matthew onward. The later believers in immortality of the soul developed the idea to greater and greater proportions, so that the modern hell of torment outdoes anything in Paganism. In Saul's day the woman of Endor did not believe the departed spirits were active, either to enjoy heaven or suffer torment, for her words to Saul, as she pretends to be Samuel, ask, "Why hast thou disquieted me to bring me up?" Then the dead stayed submissively "down" where they were put, and did not fly upward. They were also quiet (for she said, "disquieted") when dead. But the farther into error you go, the worse it gets, so that professed Christianity today is worse than any heathen or corrupted religion up till the present time.

In those ancient days, just as Saul was "well", so Naaman was "cleansed." His leprosy did not come from a demon. Nebuchadnezzar's "reason returned," was not caused by a demon, as was the case of the man having the legion of devils which we will notice presently.

In Matt. 17 we have a "lunatic" caused by a devil. The Revised Version calls him an epileptic, which he evidently was, falling sometimes into fire and again into the water, and foaming at the mouth. But we do not think that bodily ailments are now caused by devils. If so, the sufferers would be helpless and hopeless, for we do not claim power to cast out devils. But epilepsy and other ailments are often cured now by wearing glasses, or taking osteopathic treatments or chiropractic adjustments. Strange if devils today can not stand the jarring of the backbone of their house, or having to look through glass windows. But why not diseases from devils now, if then?

In Mark 3:11 we find unclean spirits prostrating before him and saying he is the Son of God. Luke 4:41 records a similar instance. See Mark 1:23-27. Here what cried out was the man. And Mark 9:20 shows a case of the same kind. But in the latter cases it is the human that prostrates. And there is not a case in Scripture where a disembodied devil talks, sees, falls down or does anything else, just as in Acts 19:16 it is the man, not the devil, that jumps on his would-be healers. You will find that these marauders and usurpers always use the tongues, eyes ears and limbs of people they inhabit when they speak, or hear, or move. Why is this? Are they helpless out of flesh? There is not a case on record of such an evil spirit speaking or doing unless it is said to be in a person and using that person's body. The nearest case to it is in the language of Jesus in Matt. 12, already explained as his using beliefs as they looked at them, as also in Luke 21:39. In our fifth sentence back, in speaking of devils as marauders, we have talked as if they really existed, as the Lord did in Matt. 12.

We now consider what is perhaps the strongest Scripture in favor of demons being real beings and causing diseases, the case of the legion of devils (Matt. 8; Mark 5; Luke 8). But here we have simply a crazy man healed, because after the exorcism he was found to be "in his right mind." Notice how crazy he acted. He lived nude and in the cemetary, had the abnormal strength belonging to maniacs, cried and mutilated his body. These are all marks of insanity. He said, "Torment me not," for crazy people generally flee from those who would put them under proper care. The reason he spoke of being tormented was because Jesus had just said, "Come out of the man, thou unclean spirit," for he had, even in his insanity, the idea that he had a devil that would be in a state of unrest so great that it would be torment if it should be disembodied, as we have seen by the words of Jesus in Matt. 12. And when asked his name, he was so crazy he said his name was "Legion," by this time, no more thinking he had just one devil (Mark 5:2), but "many" (vs. 9). If you insist on a literal reading in trying to prove devils in Scripture, the two above verses contradict, but if you let the record simply be a chronicle, and let it follow the crazy man's thought, in one verse he can have one devil and in another a legion, for insane people are just that erratic; and if you let the Scripture accomodate itself to human language, according to the principle laid down early in this discussion, you can let the man's insanity be a devil. So rather than be "tormented" by disembodiment and being sent "away out of the country," or "into the deep," his crazy mind conceived the idea that the whole army he thought himself to be might better live in pork houses than none at all, hence his request to send "us" into the swine rather than torment "me" (the one devil of Mark 5:2) by disembodiment. "Torment me not," as given by Mark and Luke, or "torment us" as Matthew gives it, in accommodating the Scripture to the crazy man's train of thought. For though the "us" of Matt. 8:29 is the maniacs (Matthew says there were two of them) verse 31 "us" is the devils. But they are not the devils evidently did the talking, and "me" the men, and "us", the devils [illegible]

"Art thou come hither to torment us before the time?" (Matt. 8:29). Before what time? Why the time of the maniac's death. Then these demoniacs legion and also one more, his own soul, would be in torment in the disembodied state, until they could get other bodies to live in, and walls of pork would be preferable to that, which the devils requested (using the maniac for spokesman, of course). That is, this was the crazy man's thought, and the record accommodates the whole narrative to his ideas and those current among the people, for their idea of insanity was devils. So inspiration must use their expressions or *revelation would defeat its own purpose.* "Curing insanity" was strange to them, but "casting out devils" they knew, and could comprehend. So as swine eating was unlawful to Israel, Jesus, in curing the poor crazed man, sent the same disease on the swine that was on the maniac as if taking a number of devils out of the man equal to the number of pigs in the herd. This would punish the lawbreaking owners at the same time he relieved the man. We have previously found other miracles of judgment in studying "The Confirmation of The Gospel." long ago. Paul smote Elymas with blindness and Jesus smote the swine. But as blindness then came *from a* devil [illegible], here was Paul putting the devil of blindness in Elymas as a judgment, as Jesus sometimes took the same blindness devil out of people. And here he put the legion into the [illegible] For we oftentimes [illegible] crazy today.

So the man [illegible] who previously [illegible] one devil and a legion (Mark 5:15) was next found "sitting, and clothed, and in his right mind." So likewise let us have a sane view of the Scriptures on this subject. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7); and John says *perfect love casts out fear,* as if it were a devil to be exorcised.

INDIANA CONFERENCE REPORT

FOLLOWING IS the report of the Indiana Bible School, and Conference.

The Indiana Bible School and Conference which met at North Salem, July 11 to 23, was the largest, most interesting and most enthusiastic meeting yet held here, ten young people having been baptized and entered into the Master's work.

Two Conference business sessions were held Sat. July 22. Bro. Huffer in the chair. *Bro. Huffer* believes the Church of God in Indiana is making rapid progress in Indiana, and makes a plea for even more and harder effort in the Master's cause.

The roll call followed with complete reports from Frankfort, Hillisburg, Renesalaer, Roll, South Bend, and North Salem. Verbal reports came from Burr Oak, Eagle Creek, Morning Star, and Pleasant View. It appeared from these reports that there was opportunity for good work in many places.

The financial report was submitted by J. J. Snodgrass and found correct by the auditing committee.

A budget was presented by the Conference Treasurer calling for the raising of $1900 for three lines of work for the coming year $200 for Conference expenses, $500 for a dormitory at North Salem, and $1200 for Evangelistic Work. Bro. Glenn Logan was appointed to present a subscription paper to those present at the Conference. $600 was subscribed. (We will go to others by mail).

The Indiana Conference ratified the General Conference Constitution.

The following officers were elected *for the coming year:*

Pres. ... .. J. H. Wiley, Plymouth
First Vice Pres. ...... Floyd Stilson, Plymouth.
Second Vice Pres. ...... Flora Prior, Renasalaer.
Sec'y. ...... Maude Austin, Plymouth.
Treas. ..... J. J. Snodgrass, Frankfort.

It was decided to hold the next Bible School and Conference, July 10-22, 1923.

A vote of thanks was given Bro. Huffer for his faithful work as president for the past few years.

Maude Austin, Sec'y.

Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the managers and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

Jesse Harold	$3.00
Mrs. G. Sprinkle	2.00
A Sister	2.00
Mrs. C. Seely	1.00
Jessie Salberg	5.00

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Editoral

The Knowledge of God

THE APOSTLE Paul, in correcting some of the erroneous ideas that were manifest in the Corinthian church, stops for a moment in the midst of his argument and exhorts the brethren and sisters to whom his epistle is addressed, in these words: "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame" (I Cor. 15: 34). This was a serious indictment to bring against those who had come into covenant relationship to God through the gospel, believed and obeyed. And yet it was but the repetition of a charge that had been made many times before against those who had the privilege of close relationship to the great Creator of the universe.

In the days of old, the prophet of God was sent to tell his people who had been brought from bondage and slavery to glorious liberty and unmeasured blessings by God, that they knew him not. "For my people is foolish, they have not known me" (Jer. 4:22). Thus spake Jeremiah to Israel of old who boasted that they alone had known God, and that they only were his people. There can be no doubt that Israel knew more about God and his word *and his wondrous deeds than any other* people. As a nation they had experienced his mighty power in their deliverance, first from the most powerful nation then in existence, and afterwards from nearly every nation sur*rounding them. They had heard his* voice thundering from Mt. Sinai the words of a law that they had promised to obey. Under his direction they had constructed the tabernacle and the temple, and had seen signs of his presence *in the sanctuary. They had received* from him the wonderful law by which they were governed, and they had received from him the name by which he wished to be known, and the assurance that Mt Zion was to become his eternal dwelling place. All this they knew, and yet the Lord declared through the prophet, "They have not known me."

Why did God say they had not known him in view of the fact that *as a people they were the repository* of knowledge concerning him and his purpose? Because they were ignorant of God as regards the knowledge

of himself which he considers essential, namely, the practical and personal knowledge of his attributes. The prophet tells us exactly what these attributes are that God wishes us to know; he says: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord" (Jer. 9:23).

Now why did not Israel know him in this sense? Had they not been the recipients of his goodness as expressed in these attributes? Undoubtedly they had, many many times, and yet they knew him not. They had experienced his lovingkindness, and it had gratified their selfish desires; they had witnessed his judgment when he destroyed armies and nations for their sakes, but it only increased their egotism; they were constant witnesses of his righteousness, but they never rose to an appreciation of its meaning. They were content to go on in their own way accepting God's goodness and using it for their own personal gain, while they looked with contempt upon those around them who were not in such a favored position. They knew a great deal about God, historically, intellectually, and by experience of his goodness and severity; but they did not know or understand the great personage, the evidence of whose presence was continually forced upon their consciousness. The reason they did not know him in the true and intimate sense was because of the great difference in their character and his. We can only know God in the essential sense in proportion as we become like him by adopting his attributes of lovingkindness, judgment, and righteousness.

As we weave these attributes into the fabric of our character we learn to know him because we become one with him, which is in accordance with Christ's prayer that we "all may be one; as thou Father art in me, and I in thee, that they also may be one in us" (John 17:21). It was because of this identity of character and disposition that Christ was able to say, "He that hath seen me hath seen the Father;" and again, "I and my Father are one." This is a law both in the natural and spiritual world. The cynic cannot understand a man of pure motives, the selfish man cannot understand the generous and unselfish individual, the small, mean, pusillanimous character cannot understand the *man of large*-heartedness and magnanimity. How often do we see people dissolve partnership because they cannot get along together simply because they do not understand each other, on account of the difference in character and disposition. And God will dissolve partnership with all of those in covenant relationship to him who do not come into unity with him in character and disposition so that they can know him *in the true sense*. That is why he dissolved partnership with Israel according to the prophet from which we have quoted. We can all do this to a degree commensurate with our mental capacity; to whom much is given much will be required. The apostle Peter sums the matter up in a manner which leaves no room for doubt as to what constitutes the essential elements in the knowledge of God. In 2 Peter 1:8 he says: "For if these things be in you and abound, they make you to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The things referred to here as "these things" are referred to in verses 5,6 [illegible] and a perusal of them will be of great value to any who wish to know what knowledge of God means. The doctrines of the truth are but the introduction to Him; they tell us of his [illegible] creative power, promises [illegible] knowledge leads us [illegible] and through the val[illegible] and gives us that interest [illegible] things [illegible] that makes it possible for [illegible] the proper mental attitude toward him. And then [illegible] to us [illegible] are really [illegible] perfecting in the way just [illegible] exhortation.

[illegible] not [illegible] but the [illegible] God [illegible]. I fear [illegible] get beyond the intro[illegible] to spend so [illegible] the foundation that we [illegible] the build[illegible] for the building [illegible]

That was the trouble with the Jews in Christ's day; they knew all about the form and structure of the law, but the thing that it was intended to accomplish in them was entirely overlooked, namely a character akin to *that of God. Nothing will take the* place of this, for there can be no eternal fellowship with God until there is a unity of character and disposition. We may know the Scriptures from Genesis to Revelation, and may feel our own cleverness in its exposition and interpretation, but it will avail us nothing if we do not develope that Christlike character which is the essence of the true knowledge of God. For said Christ: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). From this we gather that not only is eternal life conditioned upon our knowledge of God now but that the great business of that life of eternity is learning to know God in the fulness of his unrevealed glory. What a wondrous and glorious occupation for creatures who began existence not much above the beasts of the field! The eternal contemplation of God, the gradual unveiling of himself to us through countless aeons: truly eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him.

Brethren and sisters, let us place our feet upon that Jacob's ladder that reaches from earth to the presence of God. Each rung in the ladder brings us into closer conformity and closer contact and closer unity with him. We cannot fail if we are but sincere, and broken and empty vessels; for then we can be filled with the true knowledge of God.

William H. Brown

Communicated

DEAR RESTITUTION:

I HAVE started a letter twice, but have not sent it. I have the dear old paper and should be lost without it; and I pray God to bless it and keep it. It has always stood for the truth. I am also glad our Editor is keeping up the standard of the paper. We can get enough of the untruth from other papers, so we expect to get the truth from The Restitution, and God's word is truth. When I see papers throwing out the Scripture, sometimes I wonder if we should believe all they take out. We will no have much left but the covers when cutters delete the truth about the devil; the divine begettal of Christ. One says he was the son of Joseph; another, that God did not mean the wicked should perish but that they will all be saved; another says "all" means all, when it is just as it suits them, but when it does not suit them, then it means nothing.

Well, dear brothers and sisters, I am willing to take the Bible as my guide *and not try to know more than God* did when he gave it to the Apostles to write for our instruction. It makes my heart ache when I see brothers and sisters trying to make out the Bible says more than it does. Can anyone tell me why one is not contented with God's word? It is so good. I love it and wish I could get more time to read it than I do. There is one place I have read a good many times, and I should like, dear Brother Brown, to have you explain it; it is Rev. 9:5,10. I have never seen where the five months were explained. I can place the forty-second month alright. In the same chapter, fifteenth verse, it says the four angels were loosed, which were prepared for an hour, a day, a month, and a year to slay the third part of men.

I am not good on the prophecies, I only wish I were better. Now I hope I have not hurt anyone's feelings, but I have lain awake nights thinking of how people tear up the Bible and throw away what does not suit them; and I just thought I would write a piece and ask what the dear brothers think of it, and it may open someone's eyes to see the truth and believe it as it is in the Bible. Keep on standing up for the truth. God bless our Editor and our young managers; they are doing fine work.

[illegible] sister in Christ,
Susan A. Howard

P. S. Let me know from the person who [illegible] read [illegible]. I [illegible] know who [illegible] God bless [illegible] I may be able to help another [illegible] God help me. S. A. H.

"Be [illegible] kindly affectioned one toward another" does not refer to an [illegible] but to a [illegible] state of feeling, out of which the [illegible] of life ought to flow. Christian graces should be like water, which presses from the reservoir on every faucet in the city. Each one should be full and ready for use when needed, whereas they are too often like a pump run down and need a deal of working before they can supply our need.

TEXAS CONFERENCE REPORT

THE CONFERENCE of the Church of God of Texas, met with the Church of God near Levita, Texas, July 11 1922, with the President and the following speakers present: A. S. Bradley of Mullen, Texas; E. O. Stewart, of Morillton, Ark.; F. E. Siple, of Oregon, Ill.; and C. F. Randall, of Mora, Minn. Sr. Carrie Wile Chambers of Blackwell, Okla. was present to conduct the song services. Opening sermon by Bro. Siple at 8: P. M.

Bro. Stewart's and Bro. Siple's services were secured to assist in preaching, and to teach a Bible School in connection with the Conference.

Bro. Randall came in the interest of the National Berean Society. He presented his work and officers of State Society were elected, also Local class organized at Levita. Bro. Randall is a young man, and a great future awaits him in the Lord's service.

Bro. Siple is also a young man, and a very interesting speaker, handling most of his subjects in this meeting, in types and antitypes, which made them very interesting to both old and young.

Bro. Stewart is a young man also, but a few years the others' senior. We consider him one of our deepest men; he gave our advanced Bible students some very strong spiritual food.

Bro. Bradley says he is not an old man, but he is 71 years young. He gave us two sermons during the meeting, and conducted the communion services each Sunday afternoon. It was a treat for him to listen to our younger preachers preach the same doctrine that he has been preaching to the people of Texas for 29 years.

Our Bible School began Sunday morning at nine thirty, Bro. Stewart teaching the Adult Class, Bro. Siple the intermediate, and Bro. Randall the Juniors. We had another lesson at 2:30 P. M., and one lesson each day thereafter, until the meeting closed.

Conference called to order Monday morning at nine thirty.

The following commitees were appointed:

Committee on Constitution and By Laws: W. A. Hall, B. F. Meyers, and W. L. Robbins. F. E. Siple was appointed as advisory.

Committee on Finance: Sr. Knight, of Kingsville; C. E. Weathers, of San Saba; W. R. Brown, of Goldthwaite, and W. C. Roberts, of Gatesville. Conference adjourned.

Conference met at 2: P. M. Friday. Election of officers for the coming year were as follows: E. W. Moses, of Houston, President; W. L. Robbins, of Riveria, Vice Pres.; J. T. Whitley, of Kingsville, Sec'y.; B. F. Meyers, of Jonesboro, Treasurer; E. M. Wilson, of Goldthwaite, and William Whisenhunt, of Gatesville on Executive Board. Conference adjourned.

Conference called to order at 2.15 P. M. Saturday. Moved, seconded and carried that Bro. Stewart be employed for one year as an evangelist, beginning in November, 1922.

Moved, seconded and carried that the next Conference be held at Goldthwaite, and E. M. Wilson and Walter Brown be appointed to obtain the grounds.

During these series of Bible lessons and Sermons, the attendence and interest was good to the last. Nineteen became obedient to the Gospel, and in confession of their faith were buried in the watery grave in likeness of Christ's death, burial and resurrection. We intended to send the names and addresses of our new members to be published, but lost the list. Will send them later if we can procure them.

J. T. Whitley, Sec'y.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

THE FIRST VERSE OF THE NEW TESTAMENT

IN MATT 1:1 these words are recorded: "Jesus Christ, the son of David, the son of Abraham." Christ David Abraham. The intervening generations are carefully traced afterwards in the chapter; but in this verse they are thrown into the background. Abraham and David stand out alone as bright [illegible] the [illegible] that lead to Christ. "Jesus Christ the son of David the son of Abraham." Why this grouping of [illegible] of all intervening generations? Of the hosts [illegible] Abraham and David only were there [illegible] pel plan of salvation.

Abraham and David [illegible] Christ [illegible] the "seed" or "son" alluded [illegible] those covenants and therefore the one who will fulfil them in all their glorious promises. Is it not to be concluded then, that this first verse of the New Testament is designed to show how completely Christ is identified with the Abrahamic and Davidian covenants; the "seed," son, and heir of whom they speak, and in whose offices of prophet, priest, and king they [illegible] complete fulfilment.

The Abrahamic covenant promises that Christ, together with Abraham, [illegible] joint heirs of [illegible] of the [illegible] that he will [illegible]

[illegible] to note here, the [illegible] Isaac, Abraham's son, [illegible] of a type of A- [illegible] Christ. Isaac was [illegible] and he was begotten when his parents were past age and therefore [illegible] conception. The Christ is also of promise, be- [illegible] the Spirit, independent of the will of man (Isaiah 7:14). Abraham, being called by God to sacrifice his only son in whom his hopes centered, was commanded to journey to a place which God would show him. On the third day he saw the place afar off; Isaac was, in a way, dead to Abraham, for three days—the time Christ lay dead in the tomb. It was on the third day that God sent his angel to deliver Isaac from Abraham's slaying hand, and he was thus raised from the dead in figure (Heb. 11:19). It was on the third day that God sent his angel and delivered Christ, his only Son, from the grave by actually raising him from the dead.

The Davidic covenant, after the same tenor as the Abrahamic but even more explicit, promises that he [illegible] of David [illegible] that land and in this form of royalty "reign until he hath put all enemies under his feet," causing "all kings to fall down before him, and all nations to serve him"; "Whose dominion shall be from sea to sea, and from the river to the ends of the earth." Then shall Jerusalem be called the throne of the Lord.

The oath-confirmed promises made unto the fathers, centre and culminate in Christ. This little verse contains a doctrine of great import. It is in this line—Abraham, David, Christ—that our hopes rest. God remembers his covenant; and his faithfulness of the past is a guarantee of his faithfulness of the future. Our faith in the covenants of God, confirmed by the death and resurrection of Christ, would be greatly strengthened, and we should be comforted and cheered in our patient waiting for Christ.

THE JUDGMENT OF THE MAJORITY

IN THE year 1615 the astronomer Galileo Galilei was denounced to the [illegible] because he [illegible] and other facts relating to the earth.

Science, [illegible] politics all have the same story to relate, of the [illegible] the history of the world [illegible] that Truth and Reason have been found on the [illegible] left Egypt under Moses, but two went into the land of promise. Against the Lord Jesus and his apostles, the whole powers of the Jewish religion were arrayed, yet they had the Truth, and the witness of "signs and wonders" followed their testimony.

How is it that the principle of deferring to the judgment of the majority, which works so well in matters of law government, is less applicable in the case of religion and science? Because in law before a decision is come to, the subject is carefully considered and weighed; the conclusion of [illegible] is consequently of such a nature as to be satisfactory to the greater number of those affected by it. Not so with religion: the greater number of those who go to form the majority have given no thought to the matter, and simply take the way they are led. On the other hand, those who take up the position of opponents to that which is current and popular have, in most cases, given serious consideration to the grounds upon which they take their stand; and so they are very probably in possession of the truth. Jesus said: "He that is not for me is against me." We must examine ourselves to see on which side we stand. If we are for the truth, we cannot be with those who are against the truth. Being for "the truth", as Jesus styles himself, may place us in the minority, but by so doing we will identify ourselves with those who suffer tribulation for the truth's sake. While we may respect a certain dogma yet, if we co-operate with those who believe and advocate it, we become by example an enemy of that which is right. Let us not compromise the faith, but let us all be able to say with Paul "I have fought a good fight; I have kept the faith," even though unnumbered hosts may be arrayed against us.

THE BURIED FLOWER

IN THE course of his wanderings among the Pyramids of Egypt an English explorer accidently came across a mummy, the inscription upon which proved it to be at least 2,000 years old. In examining the mummy, after it was carefully unwrapped, he found in one of its hands a small round root. Wondering how long vegetable life could last, he placed the root in the ground and in the course of a few weeks the root had blossomed into a beautiful flower.

Two thousand years ago, a flower
Bloomed bright in a far off land;
[illegible] its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived, and loved, and died,
And even in that far off time,
The flower [illegible] its perfume wide.

[illegible] and went
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

[illegible] hand is robbed at last,
[illegible]
[illegible]
[illegible]

[illegible] which [illegible]
[illegible] seed when buried low
[illegible]
[illegible]

[illegible]
And kept the [illegible]
[illegible]
[illegible]

And with [illegible]
[illegible]
[illegible]
[illegible]

Selected

A MISUNDERSTOOD TEXT

Paul in 1 Tim. 4:10, says: "We trust in the living God, who is the Saviour of all men, specially of those that believe." Many people read into this text a hope of future probation which the verse taken in the light of the context, does not warrant. Taken in connection with the preceding verses it is not difficult to understand this statement, that God is the Saviour of all men, specially of them that believe. Paul has just before spoken of godliness having promise both of the life that now is, and of that which is to come. He has spoken of bodily exercise being profitable [illegible] God is not the Saviour of all men in the sense of [illegible] them from [illegible] eternal [illegible] the theory of [illegible] world [illegible] the case, [illegible] the distinction between [illegible] [illegible] [illegible] [illegible] [illegible] all [illegible] See [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Lord Jesus Christ.

Prophetic Time

Article One

IN THE SCRIPTURES prophetic time is time used to measure prophetic events. The statement "Of that day and hour knoweth no man, no, not the angels [illegible], neither the Son" (Mark [illegible]) was spoken in the present [illegible] by Christ nineteen centuries [illegible] that time only, [illegible] apply to these [illegible] that even [illegible] Christ does not know the day [illegible] Moreover, [illegible] of Revelation [illegible] to show [illegible] things which must [illegible]

THE TIME OF THE END

[illegible] Daniel [illegible] the present [illegible] when many shall [illegible] and knowledge of [illegible] increased, and the wise [illegible] Many learn [illegible] that the time [illegible] although [illegible] earth [illegible] the [illegible] the time of [illegible]

PRECISE TERMINATION OF EACH DISPENSATION

[illegible] conclude [illegible] was a precise termination [illegible] to the very day, of the predicted period of 120 years which ended the Antediluvian dispensation on Passover Day (Gen. 15:13,14; Ex. 12:41), and of the predicted period of 40 years which ended the Wilderness dispensation on Passover Day (Num. 14:33; Josh. 5:6,10), and of the predicted period of 483 years (69 weeks of years) which ended the Jewish dispensation at the crucifixion on Passover Day (Dan. 9:25,26; Mark 15) so there will be a precise termination of our Christian age or dispensation at the end of Daniel's great prophetic periods of 2,520 years, or "seven times," of the down-treading of the Jewish nation and Judea since 590 B. C. by the four consecutive Gentile Empires, and of the 1,335 lunar years of Mohammedanism since 634 or 636 A. D.

YEAR-DAY FULFILMENT OF PROPHECY

It is now generally held by leading expositors that the prophetic periods of 2,300 1,335, 1,290 and 1,260 days or 3½ times or 42 months, mentioned in Dan. 8:14; 7:25; 12:7-12; Rev. 11:2, 3; 12:6,14; 13:5 have a year-day fulfilment, after the example of Num. 14:34 and Ezek. 4:4-6, as so many years in connection with the Papal Despotic Power in Western Europe and the simultaneous Mohammedan Despotic Power in Eastern Europe.

COMMENCEMENT AND EXPIRATION OF THE PROPHETIC PERIOD

The end of this age is stated in Dan. 12 to be at the end of 1,335 lunar years (equal to 1295 ordinary solar years) of the Mohammedan persecuting power from its establishment as an abomination of desolation in Syria and the Holy Land, which began with the Mohammedans marching from Mecca in Arabia into Syria, and capturing Damascus, the capital of Syria, in the year 634 A. D., and capturing Jerusalem in 636. Figuring 1,335 Mohammedan lunar years from 634 gives us 1929, or from 636 gives us 1931 as the probable end of this age.

John A. Brown, in his two-volumed exposition "Eventide," published in London in 1823, and also Dr. Grattan Guinness, in 1885, showed that the 1,335 years were the predicted period of the Mohammedan Antichrist existing as an abomination of desolation, and must be counted, not as ordinary solar years, but as Mohammedan lunar years, by which their calendar is reckoned.

J. A. Brown predicted that the 1,260 lunar years of the Mohammedan calendar, which commenced at the flight of Mohammed from Mecca to Medina, on July 16, 622, would terminate about the end of March, 1844, with a marked decline of Turko-Mohammedan persecuting power. This came to pass on March 21, 1844, when Turkey was forced by other nations to abandon the beheading of Mohammedans who became Christians. He predicted another decline of Turkish power to occur in 1917. This prediction was fulfilled during the World War by the conquest of Palestine by the British Army; this being finally achieved on December 10, 1917, by the capture of Jerusalem, and the decisive defeat of the Turkish Army in the Holy Land.

The 2,520 solar years, or "seven times" (seven periods of 360 years), in Dan. 4:16, of the downtreading of Jerusalem and the Jewish nation by the four successive Gentile Empires of Babylon, Medo-Persia, Greece, and Rome, prefigured by the metallic human image and the four wild beasts in Daniel 2 and 7, terminate about 1931, because they began in 590 B. C., when Nebuchadnezzar commenced his final siege of Jerusalem, which resulted (B. C. 588) in the destruction of the temple and palaces of Jerusalem, and carrying all the Jews to Babylon and the slaying of Zedekiah their last king, as stated in the last chapters of 2 Kings and 2 Chronicles. These "seven times" was the period spoken of by Christ in Luke 21:24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." These "seven times" were in their literal day fulfilment seven Chaldean years (of 360 days each) i. e., 2,520 days of Nebuchadnezzar's beast-like madness prefiguring the madness of the four successive Gentile Empires prefigured by four wild beasts and by the metallic image of a monarch for 2,520 years.

The 2,300 years in Dan. 8:14 began in the month Nisan (April), B. C. 445, in the 20th year of Artaxerxe's reign with his command to Nehemiah to rebuild Jerusalem (Neh. 2), predicted in Dan. 9:25, and ended in 1856 when on April 27, the Crimean War treaty of peace was signed, which granted religious toleration to Turkey and Syria, and thus the cleansing of the Jewish sanctuary began. There are also 1,260 lunar years (equal to 1,222 solar years) of Mohammedan desolation of Judea, from 634 to 1856; then from 1856 there remain either 75 lunar years to 1929, or 75 solar years to 1931 (the 75 years being the overplus of the 1,335 above and beyond the 1,260 in Dan. 12:7 and 12).

The angel's oath in Rev. 10:6, prefiguring the Reformation Epoch, which culminated in the massacre of 60,000 Protestant Huguenots in France on St. Bartholomew's Eve in 1572, is understood to signify that from that massacre "there shall be a time (or chronos of 360 years) no longer" before the end of this age i. e., that this age shall end before 1932. Dr. Grattan Guinness, in his prophetic writings in 1885, said: "Historical interpreters agree that the 10th chapter of Revelation symbolizes the great Protestant Reformation of 1517 to 1572. The angel swears that 'there shall not be yet a time' (in Greek a 'chronos' of 360 years) before the mystery of God should be finished." This "time," measured from the massacre on St. Bartholomew's Eve in 1572, extends to 1932, which is also the end of the "seven times" or 2,520 years measured from the Jewish King Zedekiah's overthrow in 588-9 B. C." The same massacre is mentioned under the fifth seal in Rev. 6:11, where the martyrs are bidden to wait for a little time (or chronos of 360 years) for the completion of the number of martyrs and the final day of vengeance— i. e., they are bidden to wait from 1572 to 1931-2.

PREDICTION AND FULFILMENT

J. A. Brown's prediction in 1823 in his book, "Eventide," that there would be a distinct decline in Mohammedan persecuting power about April 1, 1844, as being the end of the 2,300 years of Dan. 8:14, from Ezra's renewal of the sacrifices on Nisan (April), 1, 457 B. C. (Ezra 10:17), and also as being the end of the 391 years and 30 days (expressed in symbol as "an hour, a day, a month, and a year," Rev. 9:15) of the Turkish oppression from the capture of Constantinople by the Turks in 1453, and the end of the 1,260 lunar years (1,222 solar years) of Mohammedanism from 622 according to the Mohammedan calendar, was fulfilled. His prediction that another notable stage in the decline of Turco-Mohammedan power was to be expected in 1917, as being the end of the 1,335 lunar years (equal to 1,295 solar years) of Mohammedan persecuting power from its commencement at the flight of Mohamet from Mecca to Medina in 622 A. D., has been fulfilled. From this flight of Mohammed commences the era of the "Hegira," an Arab word which means "going away."

The prediction in regard to the date, April 1, 1844, was fulfilled by the Sultan of Turkey signing a decree on March 21 (Nisan 1), 1844, abolishing the beheading of Mohammedans who became Christians, and granting religious toleration. The prediction of the decline of Turkish power to occur in 1917 was fulfilled by the successful conquest of Palestine and Mesopotamia by the British resulting in the defeat of the Turkish Army and the capture of Jerusalem in December, 1917.

There is now little room for doubt that 1917 marks the end of the abominable desolator, the end of the 1,335 days of Dan. 12:12. Upon the very day that it ran out the Turks were defeated. The Mohammedan newspapers of Constantinople, the very next day after the battle, recorded it as the 1,335th year, lunar time, counting from the "Hegira."

Here is evidence that at least two of J. A. Brown's predictions, made in 1823, have been fulfilled in the way and at the time predicted. This would seem to justify us in believing that his further predictions, figured on the same basis, may prove to be correct.

PROBABLE END OF THIS AGE

There is also a second fulfilment of the 2,300 years of Dan. 8:14 which ended in 1844. This is twelve years later, from Artaxerxe's command to rebuild Jerusalem in Nehemiah 2nd chapter on Nisan 22, 445 B. C., ending on Nisan 22 (April 27), 1856; and on this very day the Sultan of Turkey signed the Crimean War treaty of peace, which stipulated for even fuller religious toleration in Turkey and Judea. Moreover, 1,260 lunar years from the Mohammedan invasion of Syria in 631 ended in 1856, and thence 75 additional lunar years (equal to 73 solar years) reach to 1929 or 1931 as the probable end of this age. The "time," or 360 years of the angel's oath in Rev. 10:6, from the massacre on St. Bartholomew's Eve, in 1572 ends in 1932. The 2,520 solar years or "seven times." i. e., seven prophetic years in Dan. 4:16, of the down-treading of Jerusalem and the Jewish nation by the four successive Gentile Empires began in 590

B. C. with Nebuchadnezzar's final siege of Jerusalem and his capture of it in 588 B. C. and end in about 1931-2.

Beloved in the Lord, if these conclusions are correct, then we have not long to wait before "many that sleep in the dust of the earth shall awake; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:2,3) Sterling P. Groves

The Kingdom of God

THOUGH THE title of an article in the March issue of "Word of Life" calls for an answer to only one question, the article itself seems to require the consideration of two, viz., Are the terms of Scripture "Kingdom of God" and "Kingdom of Heaven" synonymous? If so, is it now?

That they are practically the same seems to be evidenced by the following:

1. That the language is used regarding each, as instanced in Mark 1:15 and Matt. 3:2; Luke 18:24 and Matt. 19:23; Mark 4:11 and Matt. 13:11.

2. It is noteworthy that the term "Kingdom of Heaven" occurs in Matthew's Gospel only. If the expressions are not synonymous it would seem incredible that so important a matter should be entirely omitted throughout the New Testament for in no other gospel or epistle is the "Kingdom of Heaven" named.

3. Matthew himself uses both phrases when speaking of "entering" into the Kingdom. These considerations seem to me sufficient proof that "Kingdom of God" and "Kingdom of Heaven" are two names covering one idea.

Next comes the question, Is it now? A study of all the passages leads to the conclusion that there are two aspects of the Kingdom, viz., physical and ethical or spiritual. That it could be spoken of as past, present, and future seems explained by the following:

1. The Kingsom of Israel was in a special sense the "Kingdom of God," for the purpose of making it a blessing morally and spiritually to all the nations of the earth, in such a manner that its characteristics could not be disassociated from the Kingdom aspect (Gen. 28:13,14). Thus, the land, the people, and their mission were to be recognized as an inseparable trinity.

2. Our Lord could speak of it in both the phrases alluded to in the present tense, as in Matt. 21:43 and 23:13, because, in both these aspects it had not yet been "taken from" them; though in his time the retention was only nominal.

3. He could speak of its "coming nigh" because, he himself as King of the Kingdom was already there to bring it to fulfilment in its fullest sense, if as a nation they repented and believed the Gospel. This they did not do hence the Kingdom (in both aspects) was after the time of Christ, "taken from them," and is consequently now in abeyance. Repentance and belief in the Gospel (Matt. 1:21) were necessary as a preliminary to the appearance of the "Kingdom of God" in power; for God could not fulfill his promises to Israel and to the world through them, in their unrepentant condition as a nation. This may explain why no very definite offer of the Kingdom being established, is on record.

I think that a careful consideration of these suggestive thoughts will bring harmony into passages where before there seemed to be unexplainable differences.

The remark, "Except a man be born again (or from above, R. V.) he cannot see the Kingdom of God" has reference, I believe, to resurrection, and is a most significant statement regarding the Kingdom in the future. To say that because one cannot "see" the Kingdom of God now therefore he is not born from above, is putting an unnatural sense on the word "see" that does not appear to be indicated by the narrative. R. H. Judd

Christianity Versus War

IT IS traditions and tribal fealty that have taught men to kill the tribes around them or be killed. Jesus said, "Love your enemies." Which is practical?

The Quakers settled at Philadelphia, bought the land from the Indians, and treated them as Christians should. The red men respected the treaty. Unlike them, the Puritans at Plymouth thought that they had to kill the wild savages or be killed, so they took up the sword and hundreds of them perished by it. Whenever the Indian nations would go out on the war path, they would go down into Virginia, or up around Boston, and kill the colonists, but every tribe respected the treaty made with William Penn, and would not touch the Quakers. Is not the way of Jesus the best? God says he will honor them that love him. He always does.

War is not only opposed to the teachings of Christianity, but it is inconsistent. In the German army there were seven thousand Salvation Army soldiers, hundreds of thousands of Methodists, Baptists, Lutherans and Catholics. If Jesus does not want Christians to kill one another, then these were breaking his commandments, even if they were keeping the law of Moses with its "eye for an eye and a tooth for a tooth." Jesus said, "If ye love me, ye will keep my commandments." Is it not time that the church quit prostituting the religion of Jesus Christ before the world and started to learn what some of its first principles are? The heathen are looking askant and wondering what Christ taught about the killing of the tribes around them. The Jews are fearful. In a western city where a popular evangelist was building a tabernacle, the Russian Jews got up a petition, thinking a massacre would follow a revival. No wonder, if it is good religion to kill Germans, the next step is that it is good religion to kill non-Christians, as they do in some European countries. The church is not a Ku-Klux-Klan, organization. Christianity does not teach the Chinese to kill in the name of the Republic of China, nor the Japanese in the name of the Japanese Empire. If the white race has sown that seed, no doubt it will reap it. That might be good paganism, but the religion of Jesus Christ is more cosmopolitan than provincial patriotism. It fits the need of the whole human race. It makes men of one blood and commands all to repent. The Civil War in the States could have been averted if both sides had waited a while. Congress would have bought the slaves and set them free and a million lives would not have been sacrificed. The American colonies in 1776 could have been subject to the king or governor as supreme for a short time and taxation without representation would have been adjusted. Edmund Burke and others were working for it in Parliament.

Our standards will have to be those of the early church. Did Peter kill anyone? Did Paul kill anyone? Did the thousand odd Christians that were slain in the Coliseum kill anyone? Did did they not say with Stephen, "Lord, lay not this sin to their charge"? That fact made them saints. If they had fought back, they would not have been a bit better than the sinners that killed them. Since the fathers have fallen asleep, we have many gospels. Paul warns us against them. We have our Constantines, with their "by this sign conquer", and our Joans of Arc with their visions, but the Holy Spirit and the Word agree. If our gospel is not that of the Sermon on the Mount, with its "love your enemies," we have the wrong kind. If we are unequally yoked up with unbelievers and conforming to this world, we will have to come out and be separate. We cannot render unto Caesar the things that are God's. Our bodies are living sacrifices, holy and acceptable unto him. If Caesar claims them, we can say with Peter, John, Daniel, and the three Hebrew children, "Is it right to obey God or man? Consider ye?"

This article would have been more appropriate three or four years ago, but no doubt it will be in season as soon as everybody is crying peace and safety. Sudden destruction is coming as it followed the conference in the "Peace Palace" at The Hague. War to end war is like fighting fire with fire. Telling people if they did not kill the Kaiser and the Germans that they would kill them, as though the angel of the Lord did not encamp around his own, was the biggest lie that Satan used to deceive the very elect. But do not let the distress of nations and "men's hearts failing them for fear because of the things that are coming upon the earth," trouble you. Look up, your redemption draweth nigh. This budding of the fig tree is as certain a sign of his second coming, as the babe wrapped in swaddling clothes and lying in a manger was to the shepards of his first advent. Soon the midnight cry will be heard, "Behold, the Bridegroom cometh, go ye out to meet him." Those with oil in their lamps may rejoice. Soon our corruptible bodies will be changed in the twinkling of an eye and we will be caught up to meet him in the air as the trumpet sounds and he descends with a shout. That day will not take us unawares, although it comes upon the whole world as a thief in the night, and as sudden as the lightning that lighteth up the heavens and shines from the east to the west. We will be in the Ark of Safety, and although not only the earth is shaken but the heavens also, and being on fire will be consumed with the heat and fervency thereof, we shall not be moved. Soon Jesus will be saying to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and we will sit down with Abraham, Isaac, and Jacob in our Father's house of many mansions, safe for evermore. The gate will be closed on everything that will defile or make a lie and that old serpent, the devil, will be cast into the lake of fire, for the day of days will be here and it will be our crowning day. All heaven will be glad and rejoice at the great marriage supper of the lamb, for his wife will have made herself ready. Her wedding garments, washed in his blood, will be ready and shining as the firmament and the stars for ever and ever.

Herald of Life

What Does God Command?

SHOULD BELIEVERS in the gospel that Paul preached, join in worship with those who believe and teach a different gospel? No. Why? Because it is strictly forbidden in Paul's gospel. Why? Because in the sight of God there is no other gospel. "I marvel that ye are so soon called unto another gospel; which is not another; but there be some that try to pervert the gospel of Christ" (Gal. 1:6-8). Can they succeed? No. Why? Because who preaches a perverted gospel shall be accursed.

What is a perverted gospel? Any doctrine different from what Paul preached. How did Paul receive the gospel he preached? By the revelation of Jesus Christ (Gal. 1:11-12). He wrote the gospel to the different churches; we have his words printed in our language. So we ought to give heed to it, and not read anything into it that is not there. If any come teaching a perverted gospel, withdraw from them (2 Thess. 3:6,14). Turn away from them (2 Tim. 3:5). Avoid them (Titus 3:9-11). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Why? "For he that biddeth him God speed is partaker of his evil deeds" (2 John 11:12).

Is there any other way of partaking of his evil deeds? Yes. How? By fellowshiping with such, or fellowshiping with those that fellowship with such. The dividing line is here very plain.

Abstain from all appearance of evil (1 Thess. 5:22). What evil or appearance of evil should a Christian abstain from? Teaching a "false gospel," or having fellowship with one who teaches or believes a false gospel. Who teaches a false gospel? Any one who teaches a doctrine different from that which Paul taught. In what respect does Paul's gospel differ from other so-called gospels of today? Paul taught the words that God spake to Abraham, "in thee shall all nations be blessed", and called it the gospel (Gal. 3:8). This was Paul's creed, and is the creed taught and believed by all true members of the Church of God. God will not accept a "no creed" church. This is God's gospel, and was preached by God to Abraham, 1921 B. C. (Gen. 12:3; Acts 3:25). This is the gospel that Paul preached 1861 years ago to the Gentiles (Acts 13:42.46). This gospel that God preached and Jesus Christ preached, and taught Paul to preach, is 3843 years old.

Is there any other doctrine, belief, or creed taught that is older? Yes. When was it taught? 5926 years ago. Who taught it? The serpent. Where did he teach? In the garden of Eden. Who did he teach it to? Eve. What were the words he spake? "Ye shall not surely die: ye shall be as gods, knowing good and evil" (Gen. 3:1-5). The serpent's gospel is 2083 years older than God's promise to Abraham and that promise Paul calls the gospel (Gal. 3:8).

Another way to abstain from all appearance of evil is to have no fellowship with the unfruitful works of darkness (Eph. 5:8-11).

E. W. Knapp

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FAITH AND BELIEVING

FAITH AND believing are two different things. Dr. Arthur Pink, the Bible teacher, has helped to make the difference clear. How did we get our eyesight? he asks. By our own will power or activity? No; our sight is God's gift. But how do we see? We see by using our sight. We decide for ourselves when we shall see and when we shall not see. Our will power enters into it. Seeing, therefore, is an act of ours; sight is God's gift. Seeing is our voluntary use of the gift of sight.

So of faith and believing. Faith is God's gift to us. Peter writes (2 Peter 1:1), "to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ." Obtaining here, is not attaining or achieving; it is receiving a gift.

But, after God has given us the gift of faith, it is our responsibility to decide whether we shall use it or not. When we use the gift of faith, we believe. So we may rightly speak of "the will to believe." Many a child of God is failing to enjoy God's richest blessings in Christ because failing to use for those blessings the gift of faith already received. By simple will power we may, and we should, believe all that God's Word says is true for us in Christ Jesus our Lord and life. Are we believing with our faith?

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You are the most wonderful thing ever created; God's masterpiece. But how few understand their power especially their mental power.

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Paul and his companions meddled, to be sure, only with the religion of Jesus Christ; but that, faithfully preached, meddles with every thing else on earth.

THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" – ACTS 8:12

VOLUME 74 CLEVELAND, OHIO, OCTOBER, 1922 NUMBER 12

The Trumpet Call

The trump will call in the dawn of the morning,
When Jesus to earth shall descend once again;
The prophets have given hope and due warning,
That our Savior is coming to earth to remain.

Then all who have lived as God hath directed,
In the past ages that so swiftly have flown,
Shall then greet our Lord who has long been expected,
When joy forever and for aye shall be known.

In distress the nations shall call for deliverance,
The rocks and the mountains in anguish implore,
To hide them from the presence our life-giver,
When the righteous rejoice, and live evermore.

Oh then be ready! ye have heard the glad story,
That Jesus is coming to claim all his own;
Soon we'll meet over there in the Eden of glory,
Then no sorrow or sighing shall ever be known.

Oh yes, be ye ready? then we'll wander no more,
Then joy shall enshroud that gay happy throng;
When we meet over there on Canaan's fair shore,
And shout our deliverance in rapturous song.

J. E. Hogarth, deceased.

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Complete in Jesus

SELECTED BY S. ROXANA WINCE

Complete in him (Col. 2:10).

Complete in Jesus! O how full
Of heavenly peace the thought;
Our souls redeemed, our pardon sealed,
Since Jesus' blood hath bought.

Complete in Jesus! Have our souls
In bitter anguish cried?
'Tis Jesus hears and gives relief,
'Twas for our souls he died.

Complete in Jesus, blissful thought!
'Tis ours, whate'er befall,
Our Jesus is our Savior, Friend,
Our life, our Hope, our All.

Oh! let us place our hand in his,
As on through life we go,
Like little children, trusting all
To him, come weal or woe.

Thus shall our trembling hearts be filled
With love which grows not dim,
If "Jesus only" be our peace,
And this—complete in him.

-T. C. Whittemore

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Quietness is a factor of success. If you want to catch mice, do not put a bell on your cat.

Revelation 17th Chapter

THE ANGEL CARRIES JOHN IN A SPIRITUAL CONDITION, INTO THE WILDERNESS.

THE WILDERNESS is not a literal wilderness, but a condition, of which the wilderness is a symbol. John says: "And I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns" (verse 3).

This beast is a symbol of the Roman Empire in its last or Papal phase; and is Daniel's fourth beast of chapter 7. This we know because no symbol but that of Rome has the seven heads and the ten horns. This beast passes through three different religious phases; first Pagan, then Christian, and third and last, Papal.

It takes the harlot woman and the beast to make a full symbol of the Empire in its Papal phase, because the Papacy is church and State, civil and ecclesiastical. The first act of the Papal horn (Dan. 7:8) was to pluck up three of the ten horns by the roots; and today, although he has lost his civil power, he holds to the shell, and the present pope was crowned with the pontifical crown (the pope's tiara), and most of the European nations send a minister to the Vatican.

"And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth" (verse 5). Rome claims to be the mother church; and if we know the mother, we should know the daughters; but wherein lies the mystery?

This is answered by the Master: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you shall think he doeth God service" (John 16:2).

The mystery is in the dark minds of the apostacy, the followers of the harlot; and at the same time thinking they are followers of the Lamb.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great wonder."

"And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns" (verses 6-7).

To understand what is written of this beast, his seven heads and his ten horns, it is necessary to be acquainted with the history of the Roman Empire. For the angel further says: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition" (verse 8).

THE BEAST FALLS INTO THE PIT

Now before the beast ascends out of the pit, he must have first fallen into the pit: and if we consider the vast extent of the Roman Empire, of which "the beast" is a symbol, we perceive it to be impossible for the pit to be a literal pit big enough to take in the Roman Empire; therefore we conclude it is a condition of which the

pit, like the beast, is a symbol. The pit like the grave, is a dark prison house. Joseph's brethren cast him into a pit, before selling him to the Ishmaelites; and David says. "The heathen are sunk down in the pit that they made: in the net which they hid is their foot taken."

He says again: "I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of the miry clay, and set my feet upon a rock and established my goings" (Psa. 40:1-2).

The pit into which David fell is not a literal pit, but a condition in which he had no sure footing; nothing but miry clay, no rock of truth to stand upon a horrible condition to be in.

"The era of Augustus formed an illustrious epoch in Roman history, and was distinguished for its splendid attainments in arts and arms, and more especially in literature. The Romans in later times looked back to the age of Augustus with great complacency, as the most prosperous and the most distinguished in their annuals.....The battle of Actium, followed by the death of Antonius, 31 B. C., raised the victor to universal empire" (Enc. Brit. vol. 3, p. 69-70).

The last of the successors of Alexander being defeated, and Egypt annexed to the Roman Empire, together with the dragon symbol.

Another illustrious period in the Empire is during the reign of Nerva, Trajan, Hadrian, and the two Antonies, A. D. 98 to 180, when Commodus came to the throne, and in his reign the Empire commenced its downward career without a parallel in history.

"Throughout the third century the Roman world witnessed a series of desperate conflicts between rival generals put forward by their respective legions as claimants for the imperial purple. Between the death of Severus in 211 and the accession of Diocletian in 284, no fewer than 23 emperors sat in the seat of Augustus, and of these all but three died violent deaths at the hands of a mutinous soldiery or by the orders of a successful rival. Of the remaining three, Decius fell in battle against the Goths, Valerian died a prisoner in the far east, and Claudius was among the victims of the chronic pestilence which added to the miseries of the time. The "tyrants," as the unsuccessful pretenders to the imperial purple were styled, reappear with almost unfailing regularity in each reign. The claims of Septimus Severus himself, the first and ablest of the soldier emperors, were disputed by Clodius Albinus in the West, and by Pescennius Niger in the east; and at the bloody battle of Lugdunum and the sack of Byzantium, rival Roman forces for the first time since the accession of Vespasian, exhausted each other in civil war.

In 237-238 six emperors perished in the course of a few months. It was however, during the reign of Gallienus 260-268 that the evil reached its height. The central authority was paralyzed; barbarians were pouring in from the North, the Parthians were threatening to overrun the Eastern provinces; and the legions on the frontiers were left to repel the enemies of Rome as best they could" (Encyclopaedia Brit. vol. 20, p. 794).

Here we find the "dreadful and terrible" Roman Empire heading fast towards her downfall, for internal warfare invites foreign invasion by revealing weakness; but it remained for the Northern invaders of the fifth century to finish the work by the armies of Alaric, Genseric, Attila and Odoacer, who in A. D. 476 became king of Italy, and the imperial succession ceased in Rome. The Roman Empire had fallen into that condition symbolized by the "bottomless pit," and out of which "the beast" after sometime "ascends."

The reader will perceive that the prophecy follows the fortune of Rome, the city of seven hills on the banks of the Tiber.

In A. D. 476 when the imperial succession ceased in Rome, the 6th head came to an end. John says in his day, "five are fallen, one is, and the other is not yet come, and when he cometh, he must continue a short space" (Rev. 17:10). This testimony excludes the Papacy from being one of the seven heads of the beast, because the Papacy has lasted longer than all the seven heads together.

The weight of evidence is that the exarchate of Ravenna is the head of a "short space", the 7th that followed the imperial, that existed in John's day, and that for the following reasons: "During a period of two hundred years, Italy was unequally divided between the Kingdom of the Lombards and the exarchate of Ravenna. The offices and professions which the jealousy of Consantine had separated, were united by the indulgence of Justinian; and eighteen successive exarchs were invested, in the decline of the empire, with the full remains of civil, and military, and even of ecclesiastical power. Their immediate jurisdiction, which was afterwards consecrated as the patrimony of St. Peter, extended over the modern Romagna, the marshes or valleys of Ferrara and Commachio, five maritime cities from Rimini to Ancona, and a second inland Pentapolis, between the Adriatic coast and the hills of the Apennine. Three subordinate provinces of Rome, of Venice, and of Naples which were divided by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the exarch. (Gibbon vol. I, p. 408).

200 years is a "short space" in the life of the Roman Empire, and also when compared with the life of the Papacy that has lasted longer than all the seven heads added together.

The period of the exarchs fills in the space from the imperial succession ceased in Rome 476 to the rise of the Papacy to civil power, under the emperor Phocus, as says the history, "The sovereignity of the exarchate melted away in the hands of the popes" (Gibbon, vol. 5, p. 33).

"Amidst the arms of the Lombards, and under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached about the close of the sixth century, the lowest period of her depression. By the removal of the seat of empire, and the successive loss of the provinces, the sources of private and public opulence were exhausted: the lofty tree, under whose shade the nations of the earth had reposed, were deprived of its leaves and branches, and the sapless trunk was loft to wither on the ground.

"The ministers of command, and the messengers of victory, no longer met on the Appian or Flaminian way; and the hostile approach of the Lombards was often felt, and continually feared" (Gibbon, vol. 4; p. 416).

"The beast" has fallen into the pit, and the Empire into that condition symbolized by "the beast," in the bottomless pit.

THE BEAST ASCENDS OUT OF THE PIT

When the imperial succession ceased in Rome A. D. 476, that which hindered the rise of the "man of sin" was taken out of the way (2 Thess. 2:7), giving room for the pope to become the biggest man in Rome.

Paul prophetically describing the rise of the Papacy says: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2: 9-10). One extract from history will show the fulfilment of Paul's prediction as to the rise of the Papacy. "The change from independence to supremacy was gradual. The tale we smile at, how Constantine, healed of his leprosy, granted the West to Bishop Sylvester, and retired to Byzantium that no secular prince might interfere with the jurisdiction or profane the neighborhood of Peter's chair, worked great effects through the belief it commanded for many centuries. Nay more, its ground work was true.

It was the removal of the seat of government from the Tiber to the Bosphorus that made the Pope the greatest personage in the city, and in the prostration after Alaric's invasion he was seen to be so (Bryce's Holy Roman Empire, p. 130).

The foregoing extract has reference to what is styled, "The False Decretals."

The evidence is superadundant that it was the rise of the Papacy that healed the deadly wound given to the Roman Empire by the sword of the northern invaders (Rev. 13:3). But the rising power of the Papacy, together with the prestige of Rome raised the empire out of the miserable condition into which it had fallen, symbolized by the bottomless pit.

In an ediorial in the Daily News of Aug. 18, 1922, we find the following language: "No doubt the president for his part would be thankful if something approaching a concerted effort were made by state governments and sovereign people to help lift the industrial ass out of the pit." Now if we understand the symbolism of the beast falling into the bottomless pit and his ascending out of it, we may be prepared to understand the enigma—the beast that was, is not, and yet is (vs. 8).

Rome, "that was," has existed ever since Romulus established its first head upon the Palatine Mount. And its seven heads have appeared in succession, as John says, five are fallen, one is, and the other is not yet come, and when he cometh he must continue a short space (vs. 10).

When the imperial succession A. D. 476 ceased in Rome, then commenced the period when the beast "is not." That is during the seventh head, when Rome suffered from the wound, the deadly wound given by the sword of the invaders.

And after a time, by the aid of the Papacy, the beast ascended out of the pit. "And all the world wondered after the beast" (Rev. 13:3).

Now we understand the enigma - "the beast that was, is not, and yet is."

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

The reign of the kings "one hour" with the beast, has caused many to look for the Papacy to regain her civil power to fulfil this prophecy; but the weight of testimony is against this view, the hour being an indefinite period of time. When the "hour" is connected with the day-year periods, as in Rev. 9:15, where the angels are prepared "for an hour, and a day, and a month; and a year, for to slay the third part of men." Obviously the "hour" must be understood on the same scale as the day, and the year. that is, the 24 part of a prophetic day, that is 15 days. Too short a period for ten kings to support the beast, to fulfill God's word.

Christ to the woman at the well, says: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." This is a long "hour" commencing with the destruction of Jerusalem, and is not ended yet. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:21-3). This is another hour that had already commenced, and who can say when it will end ? It is indefinite.

The "one hour" that the kings agreed and supported the beast was during the dark ages, as it is written: "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17). When the hour is indefinite, and we say, "the hour cometh," it is as if we say, "the time cometh."

George Francis

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Reconciliation Conditional

A SERMON BY ROBT. G. HUGGINS

"And having made peace through the blood of his cross by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven" (Col. 1:20).

THIS TEXT does not teach, as represented by liberal theology, that all things will be reconciled. That Christ has made peace "to reconcile all things unto himself" is all the passage says. Christ died and made peace that many things might be done which are not done. Paul preached the gospel "to make all men see" (Eph. 3:9). All men do not see, for some "men love darkness rather than light, because their deeds are evil" (John 3:19). The "all things", the subjects of reconciliation, do not include all mankind. This phrase occurs four times in the preceding verse: "For by him were all things created, that are in heaven, and that are in earth - all things were created by him and for him; and he is before all things, and by him all things consist." In these instances of the phrase, "all things" not only signifies all mankind, but all the animal, vegetable and mineral kingdoms. But this is a wider range of meaning than even Universalists allow, when used in connection with the subject of reconsiliation. "All things" must be limited somewhere, somehow, lax theology being the judge. But how much? Our response is, to all things that can be reconciled; which leaves out the unconverted sinner, as well as the animals. If to this answer the advocates of Larger Hope reply, "Yes, but Christ made peace to reconcile all things that need reconcisliation," our final answer is, Christ made peace, not only to reconcile all things that need reconciliation, but also to reconcile them when they need it. Men need reconciliation now, yet even Restorationists have to admit that all men are not now reconciled. If, then, there be a failure in one thing, as all admit there is, may there not be also a failure in the other, and all things not be reconciled, notwithstanding Christ made peace that this might be accomplished ?

To supplement reconciliation with salvation, Rom. 5:10 is quoted: "Much more being reconciled, we shall be saved by his life." But this text teaches that the future salvation of men depends upon "being reconciled," in the present tense. Paul says, "We pray you, in Christ's stead, be ye reconciled to God" (2 Cor. 5:20), showing that reconciliation is conditional. It follows, therefore; that future salvation is conditional—the conditions to be performed in this life.

If the reader desires a correct and satisfying understanding of Col. 1:20, let him mark the following facts: God always has a time when, a place where, and means by which he performs all of his works. In the work of reconciliation let us now examine

1. The time of its accomplishment. "You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:21). The time when men are to be reconciled is "now."

2. The place. "For to make in himself of twain one new man, so making peace, and that he might reconcile both unto God in one body" (Eph. 2:16). The "one body" is the place: but what is meant by "one body"? The answer is found in Eph. 1:22,23: "And gave him to be head over all things to the church, which is his body." Notice here particularly: "All things to the church." "All things" are here confined to things ecclesiastical. The church is the place where reconciliation is enjoyed. And now a word about

3. The means. "All things are of God who hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation—and hath committed unto us the word of reconciliation" (2 Cor. 5:18,19). The

ministry, the word, the preaching of the gospel, are the means by which men are reconciled to God and saved. To reject so simple a truth seems unaccountable. To make probation and salvation possibilities beyond death, those who defend such a Catholic theory will have to show Bible proof for the following absurdities: First, that the gospel will be preached in eternity to those who die unreconciled; *second*, that the ordinances of the gospel will obtain *in eternity to* admit them into the "one body;" and third, that eternity is "now." To preach that sinners will be reconciled to God by any other means than the "ministry of the word," in any other *place* than the "one body," and at any other place *than* "now," is to preach "another Jesus" (2 Cor. 11:4) and "another gospel" (Gal. 1:8); and of such an one Paul says, "Let him be accursed."

Finally, the idea that reconciliation to God is an arbitrary act *of his* in which man has no part, is specifically *contradicted* in the context of Col. 1:20: "Yet now hath he reconciled in the body of his flesh, through death, to present you holy, and unblamable, and unreprovable in his sight (unconditionally? *By no means*) IF ye continue in the faith, grounded, and settled, and be not moved away from the hope of the gospel" (vs. 21-23). In the light of this inspired declaration, unconditional reconciliation vanishes like fog before the morning's sun. It *not only proves that men*, after they are reconciled, in order to be presented "holy" and "unblamable," and "unreprovable" in God's sight, must "continue in the faith." "He that endureth unto the end shall be saved."

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Commandments of Christ

IT IS of the commandments whose excellence is not so self-evident that there is need to speak; commandments whose aim is not to make the present life *agreeble, but to subject* obedient believers to a discipline that will subdue and mould them to the divine pattern in preparation for the perfectly agreeable state of existence to be established by Christ upon the earth in the day of his coming. Among them may be *mentioned* the following: Christ

1. Prohibits the taking of the sword (Matt. 26:52; Rev. 13:10).

2. Commands to be not *conformed* to this world; this includes politics-voting, or in *any* way *taking* part therein (Rom. 12:2).

3. Forbids seeking honor and deference among men and loving the praise of men (Matt. 20:25-27; John 12:43.

4. Warns against seeking to be rich (Matt. 6:19).

5. Teaches unresisting submission to legal and personal wrong (Matt. 5:39-41; Luke 6:30).

6. Commands separation from any fraternal union with those who are not of the Faith (2 Cor. 6:14-16). This *command*, as well as the following one, excludes the saints from fraternal or secret societies.

7. Forbids all manner of oaths (Matt. 5:34; James 5:12).

8. Condemns retaliation and rough

speech, and all evil speaking (Matt. 5:44; 1 Peter 3:9; Rom. 12:14).

9. Insists on peace-making and personal private communication with the offended with this in view (Matt. 5:24; 18:15; Col. 3:13).

10. Commands kindness to even the undeserving and the evil (Matt. 5:44; Luke 6:35).

11. Allows marriage with believers only (1 Cor. 7:39).

12. Enjoins modesty of dress and deportment even to *shamefacedness* and sobriety (1 Tim. 2:9; 1 Pet. 3:3,4).

The every day practice of professing Christians is totally opposed to these commands. And the violation of them is not supposed to unchristianize the violators in the least, although our *Lord and Master has plainly declared* that it is vain for men who do not obey his commandments to call him Lord.

Take the political sphere. The question for God's people is, to vote or not to vote, what sayeth the Scriptures? *If there is anything characteristically "of the world,"* it is politics, whether in the exercise or the discussion of temporal power and its forms. It is written, "The kingdoms of this world are to become (at Christ's return) the kingdom of our Lord and of his Christ." Consequently, the kingdoms are meanwhile "of this present evil world." In modern usage "kingdom" has become "state" because the political form of the state varies. Now, what is the relation of the voter to the state? The voters are the blood vessels of the political system; and if they are political spouters at political meetings they are the sinew and muscle; and if they compete for political honors, then they become the organs of the system. Now, the blood vessels are as necessary to the political system as they are to the physical system. If you, my brother, can vote, so also can you run for political office, but by so doing you are disobeying the commandments of Christ. Beware.

Where is the so-called church in relation to the state? The alliance of the church with the state is of itself a sufficient illustration of the departure of Christendom from the commandments of Christ. It is a proof that the modern church is "of this world." And the common private practice of those who consider themselves "Christians" may be summed up as an earnest discharge of all the parts and functions that belong, or could possibly belong, to citizens of the present world. There is no point, part or feature of the present evil world in which they are not found participating.

Do the Scriptures insist that those who are of the faith, should separate themselves from any fraternal union with those who are not of the faith? Yes, it surely does. See 2 Cor. 6:14-16; "Do not ally yourselves with those who reject the faith. For what partnership can there be between righteousness and lawlessness? or what is there in common between light and darkness? What harmony is there between Christ and Belial? or how can those who accept the faith have any share with those who reject it?" (20th Century Translation). There can be no possible basis for a union between those who accept the faith and those who reject it. The faith and aspirations of those who make God a liar, is as distinct as light is from darkness. What possible fellowship can exist between them ?

David expresses the same thought when he says: "Happy is the man who walketh not in the council of the wicked, and standeth not in the way of sinners and sitteth not in the seat of scorners; but whose delight is in the law of the Lord. and who doth meditate in his law by day and night" (Psalms 1:1 and 2, Leeser's. Translation).

There was harmony with God at the beginning of things, and there will be harmony with him at the end of things, and the dark and sinful interval of "the present evil world" is between, in which God is not obeyed or recognized, but the pleasures, gratifications, and interests of mere natural existence made the objects of universal pursuit. In this dark interval, however, the divine work goes on of separating a family from the evil, in preparation for the day of restoration and blessing. Is it not easy, in view of these things, to realise the reasonableness of the divine command to his servants meanwhile, not to be conformed to an evil world, in which God is disowned, and to which they do not belong ?

What is to be done in such a state of things by the man earnestly seeking to be the servant of Christ, and desiring to be found of him at his coming, in the attitude of a chaste and loyal bride preparing for marriage ? Common sense would supply the answer if it were not given to us by God himself: "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters, saith the Lord God Almighty" (2 Cor. 6:17, 18). The question with which Paul prefaces this quotation strike home the reasonableness of this command at a blow: "What fellowship hath righteousness with unrighteousness ? And what communion hath light with darkness ? And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ?"

The believer of the gospel has no alternative but to step aside from the world He cannot otherwise carry out the will of Christ concerning those whom he asks for his own. What this stepping aside from the world means, there need be no difficulty in the earnest man determining for himself. Christ and the apostles have in themselves furnished an example which we are invited to imitate (John 13:15; 15:18-20; 1 Pet. 2:21; 1 Cor. 4:17; 11:1).

It is in the objects for which we work, and in the use to which we put the time and means which we call "our own," that we stand apart from the world. Disciples of Christ are to "follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22). They are to 'deny ungodliness and worldly lusts,' and "live soberly and righteously and godly" (Titus 2:12). They are not to live in pleasure (Tit. 3:3; 1 Tim. 5:6). They are to live to give God pleasure, in which, as they grow, they will find their own highest pleasure. They are to be "holy in all manner of conversation," cleansing themselves from all filthiness of the flesh, and walking as those who are the temple of God among men (1 Pet. 1:15; 2 Cor. 7:1; 2 Cor. 6:16).

Then, surely, if they are guided by these apostolic principles they will abstain from the defiling habits that are common to ungodly Christendom, amongst which smoking and drinking stand prominent. And as "strangers and pilgrims" among men, the Lord's servants are waiting and preparing for the kingdom of God (whose citizenship is in heaven, and not upon the earth). Following Christ's command they "render unto Caesar the things that are Caesar's." They pay his taxes and obey his laws when they do not conflict with the laws of Christ, but they take no part in his affairs They are sojourners in Caesar's realms during the short time they are here upon probation; and as such they sustain a passive, non-participating; non-resisting attitude; their only aim being to earn Christ's approbation at his coming, by obedience to his commandments during his absence.

They do not vote nor serve on juries; they do not sue at law; they do not seek for, nor will they accept Caesar's honors or positions; they do not bear arms. They are not of the world, even as Christ was not of the world; and therefore, they refuse to be conformed to it.

Among many so-called Christians of the present day it is common to make a distinction between the commandments of Christ and the commandments of the apostles: believing that the former are all that is essential and binding, and that the latter are marred by the weaknesses of the men by whom they were given, and can, by no means, be placed on a level with our Master's precepts, which are without flaw. But no such distinction is found in the Bible. The apostles were not the authors of the commandments which they delivered. They were as divine as those spoken by the Lord. Paul declares this to be so. "If any man among you think himself to be a prophet or spiritual let him acknowledge that the things I write unto you are the commandments of the Lord" (1 Cor. 14:37).

Notice what the Lord Jesus himself said on this subject. "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist" (Luke 21:15). Again, "As my Father hath sent me, even so send I you" (John 20:21). "He that heareth you heareth me, and he that despiseth you despiseth me" (Luke 10:16). The Holy Spirit which was bestowed upon them remained with them as a guiding, teaching presence to the end. It was this that justified Paul's claim to divine authority for the things he wrote, for he was in every way supernaturally endowed as the other apostles were.

The first of duties is the creation of a self. This is the more easy and the more difficult because every man starts with the work already far advanced.

His height and form and the color of his eyes and hair are determined by the convergence of lines of ancestry that reach back to Adam, and he cannot by taking thought work any material change in these parts of himself. We are what we are, in part, because of hereditary influences which cannot be traced, or can be traced in part only. But what is called self is not wholly the result of heredity, nor does environment add the only necessary component part. There is in every man a something which makes him not only like every other man, but which makes him individually unlike other men.

He who seeks to ignore the element of likeness will find himself a Ishmael with his hand against the hand of every other man; but he who seeks to ignore that in himself that makes him a self, has committed an unpardonable sin. For him there is no hope: he has become a suicide of his own personality. Each man must decide for himself whether he will be a wise or foolish man, a good man or a bad man, a disciple of the meek and lowly Nazarene or one who ignores the commandments of the Master. Live your own life, yet heedful ever of the lives of other men. Then you may say, as did the Apostle of old, "By the grace of God I am what I am."

The only thing deserving a man's earnest attention in this state of existence is the truth revealed in the Bible. It makes him free for the present, and safe for the future. Time devoted to anything else in preference, is wasted. The truth does that for a man which no other study can do: it sets him at ease with reference to the many questions which perplex the unenlightened; it gives a key for all the problems of life; it inspires him with confidence amid the uncertainties which distract other mortals; it guides him into a simple, one-hearted, peaceful direction of his affairs; it fills his mind with comforting assurance concerning the future, illuminating his prospect with a well-founded expectation of attaining the perfection which the yearning heart finds not in all the present; it subdues his natural propensities, awakes his holiest affections, develops lagging interest, and improves and elevate and sanctifies his whole nature, while giving him a guarantee of, and making him meet for "the inheritance of the saints in light."

"It hath promise of the life that now is, and also of that which is to come." Its pursuit is more worthy than that of any secular object. Labor spent in its acquirement, or put forth in its dissemination, will develop results that will gloriously flourish, when the fruits of mere worldly effort will have perished in irrecoverable oblivion. "All flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth and the flower fadeth away; but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you" (1 Peter 1:24,25).

Sterling P. Groves

Editorial Comments

THE ABOVE article has been in our files for a considerable time. We have hesitated until now to publish it because, while the spirit of the article is excellent, a spirit which says in effect: Follow Christ regardless of consequences or circumstances, yet there is much in it that must be taken with care and reservation. The writer has stood upon the ground taken by Brother Groves for a quarter of a century; he has never voted, taken part in politics, joined fraternal or secret orders, smoked or had fellowship with those who know not the Truth. From the public platform we have earnestly contended for these ideas in practically the same way that our brother has outlined them in the above essay. And yet despite our adherence to these views for so many years, we are frank to confess that in some respects we feel that we have been greatly mistaken in our interpretation of the Scriptures upon the subjects referred to in Brother Groves' article. We have come to this conclusion after careful and special consideration of the subject. We have learned the lesson that the thing that seems obvious may be a delusion. A straight staff placed in a stream or lake of clear water an angle seems to be bent at the point where it enters the water; to the eye it is perfectly obvious that the staff has a sharp bend in it; you call your friends and prove it to them, for there it is right before their eyes. But when you place your hand upon it and run it under the surface of the water you discover that the thing that appeared obvious was a delusion. And so we believe it is with reference to some of the things set forth in Brother Groves' article; they seem perfectly obvious, and the testimony presented in support of them appears weighty and the argument conclusive; yet nevertheless we believe that in some very important particulars they are a delusion.

This is particularly the case with reference to what is said in regard to our relationship to the world. Brother Groves quotes the apostle Paul (Rom. 12:2) in his injunction to believers to "be not conformed to this world" and then tells us that this includes politics, voting or in any way taking part therein. Further along he tells us that Christ commands separation from any fraternal union with those who are not of the faith, which he declares excludes the saints from fraternal or secret societies.

To sustain his contention our brother proceeds to show that these things are of the world, apparently feeling that this is all that is necessary to prove that they are evil and forbidden to the saints. His method of proving these things to be of the world, is illustrated in his remarks about politics. Our brother quotes Rev. 11.15 to show that the kingdoms of this world are to become the kingdom of our Lord and his Christ (at his return), consequently he says: In the meanwhile the kingdoms are of this present world. But this is self-evident and therefore requres no proof. In this sense everything is of the world until it shall be taken over by the Master at his return; and if when he said, "Be not conformed to this world," the apostle meant that we should not take part in anything that is of the world in the literal, material, and physical sense, then he meant a great deal more than keeping out of politics and fraternal societies; for these are but a fraction of the world's affairs. It would be impossible in these brief remarks to even mention all that would be involved in such an interpretation as is placed upon Paul's words in the above article. is just a step from politics to our public school system, which is controlled by the state: shall we keep our children out of the public schools because they are of the world? To send them to these schools is to be conformed to the world in that particular matter. Business and industry, commerce, art, the sciences, are all of this world, and are in fact the foundation stones of the state, and therefore to take part in them is a conformity to the world. And yet we cannot live apart from daily contact wth these things. And so also with our houses, our clothing; our manners and customs, and everything practically that makes up our daily life, we find ourselves conforming to the world. We cannot open our eyes without seeing the world all around us; we are hemmed in on every side by it, and we cannot escape the conclusion that in the literal sense we are a part of it. How then can we avoid being conformed to it?

But these were not the things that were in the mind of the apostle. He was not speaking of secret societies or politics or of any of the world's affairs when he said, "And be not conformed to this world." This we can readily see by taking the rest of the passage into consideration—"but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." This makes it quite clear that it is not politics or fraternal societies that Paul has in mind, but a mental transformation from the grovelling state of the natural man of the world to that spiritual state of conformity to the will of God. The apostle shows in detail what the result of this transformation would be, from the ninth verse to the end of this 12th chapter of Romans. Let us not be misunderstood, we are not here contending either for or against participation in politics or affiliation with fraternal societies. That is something that each man must decide for himself. The apostles made no attempt to particularize on these matters, but contented themselves with laying down general principles for our guidance, and we know of no one who has succeeded them who is capable of doing more than to follow their advice.

There is, however, a well defined principle in the Scriptures for our guidance in the question of our relations with the world. The apostle John says: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (1 John 2:15). This is a sweeping statement, but here is another: "For God so loved the world," etc. (John 3:16). Now what is

the world which we are not to love in contradiction to the world that God did love? The world that God loved was the world of mankind, and surely John would not ask us to hate that which God loved. We need have no uncertainty as to what world it is that John tells us not to love. He is his own interpreter; he gives us the key in the very next verse: "For all all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world" (1 John 2:16). Here then is the true interpretation of the world from which we are to separate and which we are not to love. It is nothing more or less than the evil propensities of the flesh. We are to fight these propensities wherever we come in contact with them. John says they constitute all that is in the world of which he is speaking. You cannot escape from these propensities by separating yourself from human society, for when you have placed yourself alone upon a desert island you will find them still with you in your own nature. That is the mistake that some of those who professed Christianity in the third and fourth centuries made, when they isolated themselves thinking that by that means they could escape the temptations that were in the world. They lived first in caves and afterwards in monasteries; but those who are acquainted with the history of monks and nunnery know that this course resulted in evils worse than those they sought (no doubt sincerely at first) to escape.

Christ in his last prayer for his disciples said: "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil" (John 17:15). This you see is in perfect harmony with John, not separateness from mankind, but from evil. Christ mingled with men freely with the publicans and sinners; he ate with them, talked with them, and on one occasion he was criticised for allowing a woman of the lowest kind to caress his feet; and yet we are told that "he was holy, harmless, and undefiled, and separate from sinners." His separateness was a moral separateness, and was maintained while he mingled and associated daily with the lowest of men. Our separateness is the same as his, and he has given us a work to do in the world in addition to saving our own skin. He said ye are the light of the world, the salt of the earth. Let us take care that we do not extinguish that light by taking it far away from those who need it, and covering it up with the bushel of exclusiveness. Let us rather carry it into the marts of men that some may see it and rejoice.

W. H. Brown

Consecration is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and twilight meditation, and saying, "There, I am consecrated." Consecration is going out into the world where God Almighty is, and using every power for his glory. It is taking all advantages as trust funds—as confidential debts owed to God. It is simply dedicating one's life, in its whole flow, to God's service.

The Restitution

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Editorial

The Wisdom of God

THE APOSTLE Paul tells us that "the foolishness of God is wiser than men" (1 Cor. 1: 25); and we can only bow to the obvious fact as we open our eyes and see its confirmation in everything around us. Truly men do many things in this age which to our human conception appear wonderful. The barrier of the mighty ocean, which so long confined the activities of men to their own particular part of the earth, has been overcome, and its angry waves rage in vain as we ride triumphantly and swiftly through their midst to the shores of another continent. Not only have men conquered its turbulent waters, but the secret chambers of its hitherto unexplored depths have been invaded and laid bare by the prying curiosity and ingenuity of man. Not content with this, man has shown his contempt for it as a barrier to communication with his fellows on the other side of the earth, by sweeping across its great expanse far above its surface and beyond the reach of its roaring billows. And then to make the conquest complete we have discovered a means by which we can stand upon our native shore and talk to our friends on foreign soil across thousands of miles of ocean expanse by making the ether waves our messengers to carry our words of cheer or good will.

Truly these, and many other things too numerous to mention, are wonderful, and all honor is due to men who have used their intellects to discover the laws that make these things possible. But how small and trivial do these things appear when compared with the infinite wisdom of him who has made those laws and who holds them in perfect control, and who has made the seeing eye and the hearing ear and placed in the human frame that intellect which accomplishes these apparently marvellous things. And how foolish do men make themselves when they glorify their accomplishments and forget the Creator who has made these things possible for them. It is like praising a work of art and giving no honor to the artist. And yet this is the spirit of the age; a spirit of self-glorification in which men worship the creature rather than the Creator.

This is the mental attitude that lies at the root of human failure in every phase of life, whether we regard it in connection with politics, social, religious, or industrial endeavors. The world is in a turmoil; unrest is manifest everywhere. Governments are crumbling, the masses are passing out of control; everywhere demagogues, like quack doctors, are calling upon the public to try their remedies. All kinds of expedients are resorted to by those who have assumed responsibility for the guidance of human affairs but the state of unrest continues, and the rumblings of discontent grow louder, and men of vision see in it the ominous warning of a coming storm that will shake the foundations of society. The Word of God refers to it as an earthquake: a very suggestive symbol.

How much men might learn to their profit and mutual welfare if they would study God's ways, and call upon him for wisdom. The apostle exhorts us to do this in these words: "If any of you lack wisdom let him ask of God who giveth to all men liberally, and upbraideth not: and it shall be given him" (James 1:5).

Let us take an example in the industrial world. One of the conditions that has aggravated and has been a factor in causing industrial unrest, is the gulf that intervenes between the workers and the management. This gulf need never have existed if workers and managers were drawn from the same source; namely; the great laboratory of practiced experience. But instead of this we find them coming from different worlds; the managers from the academic domain of the university, and the workers from the tread mill of industry. These two worlds are as wide apart as the poles, and there is a corresponding difference in the mental attitude, knowledge, point of view, and understanding of the problems that have to be met each day. They come as close together as they can, but there is a great chasm of misunderstanding between them that cannot be bridged. And so the college graduate comes to manage those whose problems he does not understand; he has read a great deal about it, no doubt, and is saturated with theories which do not fit, but which become a crown of thorns on the heads of those upon whom they are forced. The result is misunderstanding, suspicion, antagonism, inefficiency, class feeling, unrest.

How differently God works in his mightiest of all undertakings, the bringing of peace and good will to all the inhabitants of the earth. The basis of his means to accomplish this is mutual understanding. In order to assure this condition becoming a fact he sent his Son, who learned the problems of those whom he wished to assist, not by reading about it, but by passing him through the actual experiences of those he was afterwards to represent. He trod this vale of tears; he experienced the joys and sorrows of humanity, and came close to men in the vicissitudes of life; and then his education was completed by tasting death for them. Then the work of completing the great organization which is to rule the world in righteousness was placed in his hands. He became our representative to the Father, and the Father's representative to us; and the great gulf of misunderstanding and estrangement was bridged and reconciliation accomplished. And when the day comes when he shall appear again he will gather around him a vast company of men and women each of whom will have passed through a similar process, and who will be throroughly fitted by practical experiences and human sympathy and knowledge of the weaknesses and the sorrows and the struggles that are waged within the human breast against the tide of passion and temptation that flows so strong against them, for the great work of setting the world right and bringing about eternal peace and tranquility and harmony between God and his creatures. If our captains of industry would take this lesson to themselves and pass their managers through the university of practical experience, they would be following the example of infinite wisdom, and would make a real contribution to the cause of industrial peace. We do not, however, expect to see much improvement in this direction until the arrival of the Prince of Peace.

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Another year of work for "The Restitution" has passed, and with this issue begins a new year of endeavor in the work of preaching the truth. May God help us to do it as unto him. One of the handicaps which "The Restitution" has had to bear during the past year is that of having an itinerant editor. We have changed our address five times since taking up the editorial work for the paper and have at last landed in another city where we seem to be settled as far as we can see. These changes have been due to circumstances beyond our control, and in addition to their attendant unpleasantness, they have been a great hindrance to our progress in the work. Will readers and contributors please note the change of address of the Editor: 4931 Penn St., Frankford, Philadelphia, Pa. W. H. Brown

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Communicated

TO THE BRETHREN SCATTERED ABROAD, GREETING:

MOST ALL are acquainted with the work accomplished by the Nebraska conference. For years we have kept an evangelist on the field continually and hundreds have been brought into the body of Christ. Brethren now live in nearly every state in the Union who were brought to a knowledge of the truth through our efforts and sacrifices. Now we appeal to these and all others to aid us in an effort to further the cause of Christ.

You are aware, I suppose, that halls are hard to get to hold meetings in, for they are used nearly every night by the different lodges. Besides if they can be secured at all it is only for a night or two each week, and then are expensive. So we have purchased a tent and want to equip it, so we can overcome this hinderance to the spread of the truth. Brethren, these times demand our best efforts. At conference we raised the money to buy the tent. This, in addition to paying our Evangelist, makes it pretty hard on us. We need about $200.00 to start us off in good shape. If each will help just a little the burden will not be great. We will gladly receive much or little from those caring to help.

Send the money to Mrs. Harry Krogh, Blair, Nebr., and she will see that it is sent to the committee in charge of the buying.

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TO THE brethren and sisters of the Nebraska Conference of the Church of God and the friends who come under its influence, and to any others who may be interested:

Have you not all at some time or other felt the need of, or wished that you could systematize your study of the Scriptures? Often thinking of, and desiring an outline that would help you to an orderly progress in your constant search for a larger knowledge of our Lord's blessed plan of salvation.

Did you know that there is an organization within the church known as The Bereans, whose sole reason for existing is to help you solve the problem and aid you in every way to a quick and easy, and yet systematized way of studying the truth?

The National Bereans have prepared an outline, or course of study in the Scriptures. This course of study covers the whole subject. Such subjects as The Kingdom, etc., are covered in two or sometimes three lessons. In these lessons a large number of references are given, and pertinent questions asked to bring out the points, or applications, and often valuable notes are given.

For your convenience these lessons are arranged in booklet form of 104 lessons, or a course of study that will give you a splendid outline for study once a week for two years.

Now at the beginning of this new conference year, do all the societies and classes that are using these outlines have enough to meet the needs of growing classes? If not, why not order now and get started right.

You new church members who know by now that the time is far spent, and the kingdom near at hand, and that quick and telling study and preparation are necessary. Order your outlines now to help you in your daily search of the Scriptures.

You isolated brethren and sisters, they would be valuable to you, too. Perhaps you have a class of a few neighbors you are teaching the truth. Think what splendid help and time saver one of these outlines would be to you. Perhaps you could use half dozen or more in your class. You could easily afford to equip your whole class with these booklets. Get them now to help you, then send for your evangelist to help you clinch your work in bringing those you love into the fold.

You interested friends, order one now and teach yourself the all saving truth and after you are convinced hunt up the nearest one who can baptize you. Then live like a new man in Christ, and he will save you from that troublous time that is coming upon the whole earth soon to try them.

You older Bereans, it is time to pay

your dues. We have found that fifty cents a year for each member is sufficient to meet our needs. Twenty-five cents goes to the National Bereans and twenty-five cents to the state treasurer to help us carry the work forward.

You brethren and sisters who are not members, who feel that you want to help us in this wonderful work of helping others, can help by becoming full pledged members of the Bereans, sending your fifty cents along with your order for lesson outlines which are 15 cents per copy.

Please plainly state just how much of your remittance is for dues and how much for books.

Send all orders and dues to the secretary and treaurer, Sister Marie Liesche, 3944 Hartman Ave., Omaha, Nebr.

Marie Liesche

Nebraska Conference

THE 38th Annual Conference of the Church of God in Nebraska met at Florence, addition Omaha, Sept. 19 to 27. The meeting was held in the City Hall, with a good attendance. Bro. Adams was assisted by Bro. Courtney in the preaching, with Bible lessons by others. Bro. Adam's report for the year's work was good, having preached 147 sermons, and baptized 17. I am not able to give a full report, as I was not able to be present at the business session. The old officers were re-elected with the exception of treasurer. Sister White, on account of added duties, asked to be released, so Sister Mynhilt Sorrenson was chosen. It was decided to hold the Conference in Omaha again next year, beginning Aug. 18 and continuing over the 27th.

The Bereans gave a very good program, consisting of music, recitations, and songs, by the little ones, also a solo by Sister Birdie Krogh, recitation by Sister Jessie Dixon, and a reading by Sister Lucile Lecrone. It was a pleasant and harmonious meeting, and we parted feeling that it was good to be there, and we are thankful that we have been given health and strength to labor in the Lord's vineyard, and we pray that his blessing may attend us in all that we do that is in accordance with his divine will, during the coming year. The conditions in the world tell us that Jesus is coming soon, and it behooves us to watch and pray that we may be found ready.

Carrie M. Free, Sec'y

When Society Plays Circus

A STRANGE caption that for Auntie Wince to choose on which to write for The Restitution, but sitting one morning as usual at my library table busy with my pen I happened to glance at an illustrated article in a daily paper spread thereon that bore this caption.

A feeling akin to horror swept over me. I thought of the ante-diluvians, how heedlessly they went on "eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark. And knew not until the flood came and took them all away;" and that just so it would be in the days of the coming of the Son of Man.

It will be a day of doom for these circus players. God has warned them as he did the ante-diluvians in the days of Noah, he has warned them just as solemnly as he did the people of Jerusalem in the days of Jeremiah.

For the best part of a century the approaching advent of Jesus, with its attendant judgments on an ungodly world has been preached, and men have not heeded, though God has continued sending his messengers rising up early and sending them, but have said just as defiantly as did the children of Judah: "As for the words thou hast spoken in the name of the Lord, we will not harken unto thee. But we will most certainly do whatsoever thing goeth forth out of our mouth."

In vain have charts been hung upon the walls, and the ominous pointer shown them how

"Old Babylon has fallen,
With Medo-Persia's throne:
That Grecian horn is broken,
And Rome is almost gone."
But another king is coming
With his fair angelic band,
To take the throne of David
In fair Immanuel's land.

And that

" the tribulation
Of the cruel man of sin
Has ceased his bloody persecution
It will not return again."

And that

—"his 'times' have ended,
Never will the monster reign:
'Tekel' on his brow is written,
Soon he will consume in flame."

Nay, is already consuming in the flames of war—the most terrible war the world has ever known. And yet God's message and his measuring lines have been ignored, eyes have been shut and ears closed alike to solemn entreaty and to unmistakable signs. The crowns of the kings of the old Roman Earth over which the Pope once so imperiously ruled, nearly all swept from their heads, the union between Gog and Gomer that precedes that Armageddon battle, an accomplished fact, the sick man of the east dying but not yet dead, the Jew back in the homeland and their brethren of the ten-tribed house of Israel fighting their way back to Canaan, and on and up to the supremacy of the world under Christ and his saints.

The Lord's controversy for Zionism is on. He is pleading with all flesh as he never pleaded before. It was by no mere chance that the Turks fled from Jerusalem and General Allenby entered peacefully in.

The gates of the world were given to Abraham and his seed, and both Constantinople and Jerusalem are gates, the latter the grandest of them all, for it is the key to world supremacy.

The awful war must go on until these gates are in Israel's hands, finally and forever. There will be no rest or peace for the inhabitants of this sphere until the controversy of Zion is settled and Jesus is enthrowned over the restored Kingdom of Israel and Judah.

Until then "the earth will disclose her blood and no more cover her slain," for "the slain of the Lord will be many."

There will be trouble and war everywhere. Famine, pestilence and the sword will do their work. Rich men will howl, are howling, because of the miseries that are coming upon them in these days of strikes and unrest.

And amid it all, with everything pointing to the near coming of Jesus, society playing circus!—all unaware that the day of doom is here—that fiery day of doom of which Peter wrote, when many a great city like Constantinople will go down in flames, and none of the ungodly will escape the reward due to their deeds.

O dear ones, let us not sleep as do others, lest we be caught in the snare. Keep your eyes wide open, watch the signs, forsake not the assembling of yourselves together, but keep faithful tryst with God, continually exhorting one another and so much the more as you see the day approaching. We do no want to be found playing circus when Jesus comes.

S. Roxana Wince

Immortality

FROM MR. BRYAN'S LECTURE,
"THE PRINCE OF PEACE."

CHRIST GAVE us truth of immortality. And yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it to burst forth from its prison walls, will he leave neglected in the earth the soul of man made in the image of his creator? If he stoops to give to the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he refuse the words of hope to the *sons of men*, when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation, when it has paid a brief visit like a royal guest, to this tenement of clay? No! I am assured that there is another life, as I am that I live today.

In Cairo, I secured a few grains of wheat that had slumbered for more than 3,000 years in an Egyptian tomb. As I looked at them, this thought came into my mind: if one of those grains had been planted upon the banks of the Nile, the year *after* it grew, and all its lineal descendants planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world.

There is in the grain of wheat an invisible something which *has power to* discard the body that we see, and from earth and air fashion a new body so much like the old that we cannot tell the one from the other.

And if this invisible germ of life in the grain of wheat can thus pass unimpaired through 3,000 resurrections, I shall not doubt that my soul has power to clothe itself with a new body suited to its new existence, when this earthly frame has crumbled into dust.

William Jennings Bryan

WHEN ONES mind has become sophisticated, and his processes of thought trained into any psychological or speculative system, he will be sure to read that system into the letter of God's Word, and construe its doctrines in harmony with it. This was the very thought of our Lord when he exclaimed: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." This was the ground of Paul's frequent and earnest warning to the early disciples: "Beware lest any man spoil you through philosophy and vain deceit and *after* the traditions of men. I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

The manifest drift of the present age is towards a religion of science and philosophy, and away from the simple truths of the Gospel. Many wellmeaning but sophisticated minds are being led away by the delusion that these truths must be brought within the scope of natural laws. They would bring the facts and doctrines which it reveals to the test of reason and science, as though the Christian religion were one of the many forms of a natural religion, only more scientific, purer and better. Here is the real source of the confusion and darkness and doubt of many who would become scientific and philosophical Christians —if Christians at all—forgetting that the first step in the knowledge of divine things is to become little children at the feet of the Master. The supreme truths of the Christian religion are revealed, not to our reason, but to our faith. They do not come within the sphere or scope of natural science, or human philosophy. Its great facts are altogether divine and supernatural, and until this is perceived and understood, no real progress can be made in the right direction. They are above nature and cannot be explained by natural laws.

The creation of the world, in the beginning, was a supernatural act; and whatever speculations one may entertain as to the mode of this creation, to deny its supernatural character, as though it could be explained by natural laws, is to be an atheist. The same is true of the creation of man. He is not the outcome of self-operating processes, but the special object of divine creation, which no law of progressive development can explain.

Sin itself is in opposition to all law, and nature provides no antidote to the death to which it inevitably leads, nor any way of recovery from its ruin. If there be any remedy or recovery from its fatal poison, it must be supernaturally provided. You cannot get away from this stubborn fact. It is just here that we find the radical difference between our holy religion and all the other systems of religion the world has ever seen. This is given from heaven. As for the others, they are, at best, but human devices, "broken cisterns that can hold no water."

The new birth, the resurrection from the dead, and the life everlasting, are not the orderly steps in any natural progress, as, alas! too many in this scientific age are endeavoring to show. They are truths beyond the reach of scientific discovery. There is no law of nature that can explain, or prove, or disprove them. They are specially and divinely revealed to our faith, and are to be received because they are revealed, and as they are revealed, if at all.

When I consider the origin of this dogma of immortality apart from God and without a divine Savior—how unscriptural it is; what reproach it casts on the character of our heavenly Father; how it depreciates the work of Christ in our redemption, and obscures the luster of the Gospel, and hinders its progress; what a fruitful source of error it is, and always must be; and what mischief it is working at the present day in encouraging scepticism and disbelief in the Bible, and in the God of the Bible I cannot hesitate to protest against it in the name of him to whom I must and will be loyal, come what may. But though I oppose this and other unscriptural doctrines with the earnestness of conviction, I desire to speak the truth in love. I hope that no leaven of bitterness or uncharitable judgment towards those whose false doctrine I have felt constrained to oppose, will be found in the words I speak. It is only with the earnest hope and prayer that we may be able to contribute something, if it be only a little, to withstand the rationalizing drift and tendency of the times away from the simple Gospel of Christ, and to recall some to the faith once delivered to the saints on this question of immortality, which occupies such a fundamental position in the Gospel system, that we so persistently oppose this doctrine.

If those who now look upon this doctrine of eternal life only through Christ as a heresy could, by any means, be induced to lay aside their traditional notions long enough to see how perfectly this doctrine agrees with all the plain declaration of Scripture, from first to last; how it relieves the character of God of the false glosses and slander which a heathen philosophy casts upon it; how it magnifies his holy law and makes it honorable; how it exalts and glorifies the Son of God our Savior, who redeemed us from death, and "brought life and immortality to light through the Gospel"; how it confirms, strengthens, and beautifies every doctrine of the Christian belief, and throws a flood of light upon those that have been obscure and hard to be received; how it stops the mouths of infidels and scoffers, and takes away all their plausible objections to the Bible, and the God of the Bible; and what a relief it brings to the burdened hearts of sincere believers who are wrestling with many doubts, and trying to see the justice and goodness of God through the dark clouds that a false theology has thrown round him; and who do love and trust him, in spite of all their doubts, and would gladly commend him to others if they

knew how to do it. I am sure they would most joyfully accept this truth themselves, and heartily thank us for so persistently urging it upon their attention. Let us, dear brothers and sisters, continue to oppose all popular religious error, and stand up for the simple doctrines of the Gospel.

Sterling P. Greves

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

"Gen. 36:31. This must have been written after kings had reigned in Israel, not in Moses' day."

DEUT. 28:36 shows that Moses foreknew by inspiration that kings would reign in Israel, and so could have easily have written Gen. 36:39. However, the Bible makes no claim that the whole Pentateuch, from Gen. 1:1 to Deut. 31:12, was written by Moses. It is inconceivable how such a claim could be true. For instance, Deut. 34:5-9.

The mass of the Pentateuch was probably written by him, so these five are scripturally spoken of as the books of Moses. The above closing words of Deuteronomy could have been added to the words of Moses by a later hand, and still be a work of inspiration.

Prov. 25:1 shows that editing written Scripture was a divine work, done by men of God. This would account for the present non-existence of such ancient Scriptures as "the book of Jasher" and others mentioned in the Bible. And John 20:30 and 21:25 show that editing or selecting, sometimes was as necessary a part of inspiration as composing was. No such shallow criticisms can disturb the faith of those who will but exercise a little common sense with their devotion.

"Gen. 12:6. This surely was written after the Canaanite was driven out, long after Moses' day, so Moses could not have written this."

ANSWERS to the previous question apply equally to this. The inspired foreknowledge of Moses or inspired additions to what Moses wrote, would either one explain the critic's difficulty. In fact, even Abram foreknew that the Canaanites would be driven out (Gen. 15:18-21). And God foretold the same to Moses.

"Numbers 12:3. Moses certainly did not write this. If so, it would disprove his meekness."

"Deut. 34:10. Equally certain that Moses never wrote this."

THESE could have been written by Moses or by a later inspired writer. To claim meekness does not prove the claimant's lack of it (Matt. 11:28-30). Jesus made greater claims for himself than Moses ever made for himself. This was to his enemies proof of the lack of the quality claimed (John 8:13), as our critic also thinks likewise. They would do well to ponder his reply to his similar critics, since it answers their argument when made then.

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I am sure what a man doth he thinketh; not so always what he speaketh.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

IN THE SECRET PLACE

When thou'st hurried, or worried, or cumbered with care,
Or thy thoughts are vexed and sore,
Hide away in the heart of prayer
And tightly close the door;
Then when the sounds of earth grow dim
Find God and talk awhile to him.
Then rest for a space in that quiet place
And hold his hand in thine;
Look into the sunshine of his face
And thou canst not fret or pine;
Then when thy thoughts from self are free,
Listen, and God will speak to thee.

Selected by Dorothy W. Lyon

* * *

"STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL"

IN ORDER to be followers of them who through faith and patience inherit the promises, we must believe, as the Samaritans did, "the things concerning the Kingdom of God and the name of Jesus Christ."

Some question the wisdom of so zealously preaching the Kingdom of God and "that Jesus is the Christ." They question it, not because the Scriptures do not teach it, but because they believe it possible to convert people without it. We are pointed to the good this man does, and the good that man does, without adhering to the things concerning the Kingdom of God and the name of Jesus Christ, and apparently the logical conclusion is that as they did not preach those things, neither should we.

This springs from a weak desire to follow man rather than God. They do not say, as we all should say, "Whatever the Lord and his apostles preached and taught, that shall we believe and teach." No; they say in effect if not in words, "As much of God's truth as I accept, that much do I deem necessary." As much only and no more!

To insist on the necessity of believing and obeying every word of God does not obligate one to deny the good which others, who are ignorant or who refuse to accept weighty truths, have done. No kind action is forgotten before God. But praise of what is good does not affect the question, "What must we believe and preach for salvation." That can be answered only by an appeal to the word of God; for it is God's terms and God's conditions that we must accept and obey. But some grow weary of the faith of Abraham. The sure mercies of David are not popular enough. They limit the number of essentials in order to make easy the conditions of salvation. What are we that such a making can be ours? What are we to arrange the conditions for God's mercy? It is our duty to learn: "What is written in the law? how readest thou?" If we begin to step across this line of truth where shall we stop? We can go on through the ever-widening circles of deficiency and error, till we halt—where?

Some who seem anxious to diminish the quantity of gospel truth try to raise difficulties by breaking off a bit of truth, and holding it up, ask—"There! is that little bit necessary? do you hold that bit as essential to salvation?" I do not believe that any separate bit of truth is labeled "essential" in the Scriptures. It is opposed to the style of grace and truth which came by Jesus Christ to put "N. B.—This is essential" after a promise or a revelation. Can anyone imagine one of the disciples questioning our Lord after any teaching of his, "Are we to consider this essential?"

When the patriarch Job was suffering his terrible affliction, deepened by mistaken friends, his desire was that God would answer him. He obtained his desire—God did answer him, after Elihu had prepared the way by declaring, among other truths, that "God is greater than man and gives not account of any of his matters." The Lord spoke: did he explain the mysteries and the difficulties that had puzzled Job in his anguish? No, he explained nothing; but he did call Job to account for his want of submission, patient though he was. "Where wast thou when I laid the foundations of the earth?" "Knowest thou the ordinances of heaven, canst thou set the dominion thereof in the earth?" Job was caused to know his insignificance and he abhorred himself and repented in sackcloth and ashes. In the same style the Lord might speak concerning those who would criticize and reduce the gospel of his grace: "Where wert thou when the Fathers received the covenants confirmed of God in Christ? Where wert thou when the Holy Spirit spake through all the prophets, testifying beforehand the sufferings of Christ and the glory that should follow?" "Hast thou written the old Scriptures which are able to make men wise unto salvation, through faith which is in Christ Jesus?"

"Then said one unto him, Lord, are there few that be saved? And he said, Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able."

"Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

* * *

THE BENEFITS OF TEMPTATIONS

TEMPTATIONS are among the means of Christian growth. Every time a temptation is mastered, and we are able to say, "Get thee behind me satan," we add another link to our armor. When trials are courageously surmounted, when the plot which is laid for our destruction is frustrated, and we outflank the enemy, and cause him to retire in disorder, we feel within us, the thrill of victory, and we are stronger than before. Consider these

WORDS OF McKINLEY

"The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still; and truth in a dungeon is truth still; the lie on the throne is on the way to defeat; the truth in the dungeon is on the way to victory. No accidents of position can change the essential nature of things, or the eternal laws which destermine their destinies."

God is truth; live close to him.

E. W. Knapp

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BE STILL.

Lord, keep me still,
Though stormy winds may blow,
And waves my little bark may overflow,
Or even if in darkness I must go,
Yet keep me still.

Lord, keep me still:
The waves are in thy hand,
The roughest winds subside at thy command,
Steer thou my bark in safety to the land,
And keep me still.

Lord, keep me still,
And may I ever hear
The still, small voice to comfort and to cheer;
So shall I know and feel thee ever near,
When I am still.

-Selected

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Minds capable of accomplishing great things can enjoy the most trivial: the elephants trunk can knock down a lion, or pick up a pin.

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Salvation by Faith

"For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast."

IF WE accept these words as true, then we can readily see that salvation cometh not through our own efforts, but from the Father through Jesus Christ; for it is written: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16).

We receive many gifts of God, but the greatest gift is that of faith, for by faith are we saved.

Now if a man has faith he naturally walks accordingly. No man truly believing the word of God can do other than live a wholesome life; his thoughts would naturally lead him in the paths of righteousness.

Does it follow then that we walk perfect? The apostle Paul says, "I die daily" (1 Cor. 15:31). Surely he does not mean that his life leaves him each day. What he does mean is that each day as he grows in faith the former lusts and desires die off; he draws nearer to God through faith; he walks straighter in the paths of God's righteousness.

Now some hold that it is our works that save us, that according to the measure of good works we turn out we shall reap. If this be so, what of the following:

Suppose that two men were baptized, one died a year later, the other lived for twenty years- would both have an equal opportunity to perform the same amount of good works? Could both perform the same amount of service to his fellows?

Now let us turn to the third chapter of Galatians, second and third verses: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit are ye now made perfect by the flesh?"

Again I would ask; if we can earn salvation by working for it, why yet do we need a Savior? "For what saith the Scripture? Abraham believed God, and it was accounted unto him for righteousness. Now to him that worketh is the reward not reckoned by grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:3-5).

In our daily life do we look upon our salary as a gift?

Again I would ask: What of the parable of the householder who hired laborers, some worked twelve hours, some eleven hours and some only one hour. Did not each receive the same reward (Matt. 20:1-16)?

What does Paul say in the second epistle to Timothy, 3:7,8? "I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only but unto all them also that love his appearing."

Does not Paul say that the Lord will "give" him a crown of righteousness? Does he not say that "I have finished my course?" Now Paul was a chosen vessel in the hand of God for a special work, yet Paul says God will "give" him a crown. Can a "gift" be earned?

Note also: Paul states, "and not to me only, but unto all them also that love his appearing." If we have faith, do we not love "his appearing"; do we not eagerly await the "redemption of our body"? Do we not long for Christ's second coming?

It is written: "Then said they unto him, what shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:28-29).

Now turn to Romans 5:1,2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand and rejoice in hope of the glory of God."

Now read the whole 11th chapter of Hebrews wherein does works appear? In Col. 1:21-23 Paul says, "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy and unblamable and unreprovable in his sight, if you continue in the faith, grounded and settled and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature under heaven; whereof I Paul am made a minister." Any mention of good works?

Can you not see that Jesus Christ is a perfect covering for us? Do you not see that only through him is there life hereafter; not a combination of Christ and our works, but through Christ by faith?

Now some may say that according to the above, a man can do as he pleases and be saved, providing he is baptized. Not so, for if we fellowship with darkness and wicked works we follow in those things and our faith grows cold —we become "alienated and enemies in our minds"; our faith dies and we wither away. We become as the "branch that abideth not in Christ": we are cast forth as an "abominable branch"—we perish.

The stronger our faith, the stronger is our desire to "love one another," the stronger is our desire to be of service, the stronger is our love for the brethren in the truth. Do we desire to be paid for these things? No! It is a pleasure to show forth our faith by our works.

But as to salvation: "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast" (Eph. 2:8,9). Anonymous

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Changes in Jerusalem

TO ONE who knew the Holy Land in the days of the Turkish regime can fail to note the great changes that have taken place throughout the country since the close of the war.

The Turkish army stripped Palestine of its animals to such a degree that when the American Red Cross arrived in June of 1918 there were many villages without a single plowing animal, and neither sheep nor goats were seen on the hillsides. Today it is not uncommon for an automobile to come to a standstill on the principal streets of Jerusalem to allow a flock of hundreds of sheep and goats to pass by, and out in the country the gray hillsides are covered with thousands of these animals. Italy gets a large amount of her glove material from the kids of Palestine.

Whereas much still remains to be done, a great improvement already has been made in the character of the work animals. The army left behind it tens of thousands of horses, mules and donkeys, but even better than this the natives seem to have learned the valuable lesson of caring and feeding of stock, so that today the horses of the public carriages in Jerusalem are far sleeker and finer than ever they were before the war.

VILLAGES PROSPEROUS

Farm produce of all kinds brings a much better price than formerly; hence the villages are prosperous and indulge in luxuries undreamed of in pre-war days. The markets of Jerusalem were never before supplied with such a wealth and variety of delectable articles, and venders of lemonade and ice cream do a thriving business. In dry goods, clothing and shoe stores the most fastidious can find French and England and to a lesser degree American goods, for which they did not even look in pre-war days.

It is interesting to note the changes in the villagers. Formerly they nearly all walked to Jerusalem, even from a distance that took them four and five hours. Now public automobiles run out into the country for 10 miles and have largely monopolized transportation. The charge for a ride is 50 cents, formerly the price of a day's work. The roads are now almost deserted by pedestrians, but American motor cars pass frequently. The reed pen and ink-horn of the educated villager has been scrapped by the modern American self-filling fountain pen.

Wages for skilled and unskilled labor have risen several hundred per cent and good mechanics now demand $5 a day. The hours of labor used to be from sunrise to sunset, but by the organization of labor unions they now have in Jaffa an eight-hour day. Lack of organization throughout the country is the only thing that retards the change in other places. The quality of workmanship has not kept pace with the rise in prices and whereas in carpentry there are found some excellent mechanics, most of the trades are carried on by very mediocre artisans.—Sel. F. Ernest Blyth

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Israel Scattered, Gathered

WHO IS Jacob? He is the youngest son of Isaac (Gen. 25:26). When was he born? 2167 B. C. Did he have children. Yes. Twelve sons and a daughter.

Was his name always Jacob? No. Why was his name changed? Because he wrestled with an angel and prevailed, and as a prince he had power with God and man, and the name Israel was given to him, meaning A Prince of God.

From this time on what were the descendants of Jacob called. Israelites (Ex. 9:7). Did they belong to one nation? Yes, until the reign of Rehoboam, 975 B. C. What happened then? Ten tribes revolted under Jeroboam and had their capital at Samaria (1 Kings 12:19; 2 Kings 1:3). The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never been restored (2 Kings 15:29).

ISRAEL SCATTERED

Where are the Israelites now? They are scattered among all nations of the earth (Deut. 4:27; Lev. 26:33; Ezek. 12:15; 20:23; 22:15; Zech. 7:14). A nation meted out and trodden under foot, whose land the rivers have spoiled (Isa. 18:2).

ISRAEL GATHERED

Are the Israelites to remain scattered? No. Why is it necessary for God to gather the Israelites together? To fulfill God's promise to Abraham, "All the land which thou seest, to thee will I give it, and to thy seed forever (Gen. 13:15-17; 15:18; 17:8).

Who are Gentiles? The nations and now? Gentiles. How long are they to occupy it? Until the fulness of the Gentiles be come in (Rom. 11:25). Jerusalem shall be trodden down of the Gentiles. For how long? Until the time of the Gentiles be fulfilled (Luke 21:24).

Who are Gntiles? The nations, and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

Occupy till I come (Luke 19:13). How shall we know when the times of the Gentiles be fulfilled? When Christ comes to raise the dead. Do the Israelites know they are the ones to have the promised land for their everlasting possession? Yes. When did they expect it? After the resurrection of Jesus Christ. "Lord, wilt thou at this time restore again the kingdom to Israel?' (Acts 1:6). When did the kingdom cease to belong to Israel?

593 B. C. "I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him" (Ezek. 21:27). Did Israel believe Christ was the promised king ?. Yes. That is why they asked him to restore it. Prophets foretold of the scattering of Israel, and the scattering has been going on for 2500 years.

Did those prophets say anything about Israel being gathered again ? Yes. He shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Isa. 11:10,12). I will bring them again into their land that I gave unto their fathers (Jer. 16:15; 24:6; 30:3; 32:37). The children of Israel shall abide many days without a king......Afterward shall the children of Israel return and seek the Lord (Hosea 3:4.5). I will plant them upon their land which I have given them (Amos 9:14,15).

Let us not forget Ezekiel resurrecting the dry bones declaring them to be the whole house of Israel. "I will take the children of Israel from among the heathen and bring them into their own land" (Ezek. 37:10 to end). Also remember Christ's promise to his apostles. In the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28; Luke 22:30).

What people and territory will they reign over ? The twelve tribes of Israel and the land promised to Abraham and his seed by God for an everlasting possession. Will Gentiles live there then ? No. Where will the Gentiles live ? In the whole earth outside of the land promised to Abraham and his seed.

Who are to be associate rulers with the twelve apostles ? The 144,000 sealed out of the twelve tribes of Israel. Christ will be king over all the earth. We believe Paul will be next to Christ in the reign over the Gentiles. Will Paul have associate rulers ? Yes. That great multitude which no man could number of all nations (Rev. 7:9).

E. W. Knapp

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Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it it will be cheerfully sent out of this fund.

Mrs. P. N. Judd	2.00
A Sister	10.00
Bro. B. F. Smith	10.00
Unionville Church	5.00

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Sympathy is the safeguard of the human soul against selfishness.

THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST"--ACTS 8:12

VOLUME 75 CLEVELAND, OHIO, NOVEMBER, 1922 NUMBER 1

Perfect Music

I sat alone at the organ
At the close of a troubled day,
When the sunset crimson embers
On the western altar lay;
I was weary with vain endeavor,
My heart was ill at ease,
And I sought to soothe my sadness
By the voice of the sweet-toned keys.

My hands were weak and trembling,
My fingers were all unskilled
To render that grand old anthem
With which my soul was filled;
Through the long day's cares and worries
I had dreamed of that glorious strain,
And I longed to hear the organ
Repeat it to me again.

It fell from my untaught fingers,
Discordant and incomplete;
I knew not how to express it
Or make the sounds more sweet;
So I toiled with patient labor,
Till the last bright beams were gone,
And the evening's purple shadows
Were gathering one by one.

Then the master stood beside me
And touched the noisy keys,
When lo, the discord vanished
And melted in perfect peace;
I heard that great organ pealing
My tune that I could not play,
The strains of the glorious anthem
That had filled my soul all day.

Down through the dim cathedral
The tide of music swept,
And through the shadowy arches
The lingering echoes crept;
I stood in the purple twilight
And heard my tune again,
Not my feeble, untaught renderings,
But the master's perfect strain.

So I think perchance the Master,
At the close of life's weary day,
Will take from our trembling fingers
The tune that we cannot play;
He will hear through the jarring discord
The strains but half expressed;
He will blend it with perfect music,
And add to it all the rest.

(Found amongst Brother Hogarth's papers. Catherine Hogarth)

An Open Letter

IN THE Canadian edition of "China's Millions" for October, 1922, appears one or two articles relative to the educational aspect of the China Inland Mission's responsibility towards the Chinese converts. As one who has always been deeply interested in the China Inland Mission, not only because I am the eldest son of one of its most active and esteemed pioneer workers, and am related by ties of kinship to some who are even now members of that Mission;

but because of the love and esteem I bear towards the Mission as a whole, and to some of its noble workers in particular, do I now venture to address my remarks concerning these important matters.

Mr. Hoste, the present Director in Chief of the Mission, is, with others, rightly exercised as to what teaching the converts of the Mission shall receive. It is becoming widely recognized that even away from the missionary bodies there has developed a grave turning away from some of the fundamental doctrines of the gospel of Jesus Christ, and it is clear from the articles referred to in the October issue of "China's Millions," that these last mentioned facts are the basic cause of a desire on the part of the Mission to consider more seriously the educational aspect of Christian teaching. The Mission expresses, in these articles, its apprehension of very serious consequences accruing "if during coming years greater progress is not made." It fears that "the prospect of building up strong, intellegent churches, at once sound in doctrine and vigorous in Christian life, will be.... a moral impossibility." The question is rightly asked: "What purpose would be served in forging ahead in evangelistic effort, while leaving ungrounded in the faith newly converted believers, or the children of Christians who are to be China's future evangelists ?"

It is a real pleasure to read these earnest remarks, and see manifested a geniune desire that "sound doctrine" may once more be given the prominence which the Word of God requires, for during the past years there has been a distinct tendency on the part of many to belittle this aspect of the gospel. The late D, M. Stearns and Pastor Philip Brooks both gave utterance to this fact in no unmistakable language. Having come to this point, is it not now incumbent on the Mission to consider whether they are, or are not, about to disseminate doctrine that is, after all, in part at least, "another gospel" to that which Paul preached, and a different faith to that "which was once for all delivered to the saints" (see Jude, R.V.) ? There were to be no subtractions from that faith, and there were to be no additions, for it was "once for all delivered." The institutions referred to by the China Inland Mission's appeal are perhaps more guilty of taking from the word of God, but is not the Mission also guilty of adding to the gospel, and so making a "different gospel" (2 Cor. 11:4, R. V.) ?

The doctrinal basis of the China Inland Mission, Article 7, reads:

"The eternal life of the saved and the eternal punishment of the lost."

Taken as it stands, such an article is admirable. It is scriptural, it is logical, and it is concise. Any unbiased mind would deduct from such language that only the "saved" will be granted the gift of eternal life and that those who are not "saved" will be lost; they will not have life. But such is not the meaning of the term "eternal punishment" as interpreted by the Directors and members of the China Inland Mission. Their interpretation is that the lost will suffer unending conscious existence (which surely necessitates unending or eternal life) in a hell of interminable and unspeakable torment. The majority of the Mission accept that, some do not, but according the Rev. H. W. Frost, Director for North America, it is the supposed basis of acceptance into the membership of the China Inland Mission. Hence if the Mission is considering an earnest forward movement in doctrinal education, this serious subject cannot be overlooked, and the glaring fact remains that over one thousand (1000) members of the China Inland Mission are practically pledged to preach a doctrine that Paul or Jude never preached, and concerning which the solemn warning in Galatians 1:8 is penned. The Bible tells us that "the dark places of the earth are full of the habitations of cruelty" and perhaps no body of people has had better actual proof of that fact than have the members of the China Inland Mission; yet they stand ready to charge God with a form of cruelty that has no parallel in heathen lands, and which if attributed to them they would not hesitate to vehemently disown. Have they forgotten that God said he "delighteth in mercy" and that he retaineth not his anger forever" (see Psa. 103:9; Micah 7:18; Isa. 57:16, etc.) ? Have they forgotten that God hath said he will make an "utter end" of sin—that the wicked "shall perish" and "be destroyed" (John 3:16; Psa. 37:20) ? Do they not remember that Jesus Christ said, "The chaff will he burn up with unquenchable fire, and "except ye repent, ye shall all likewise perish." Surely there is a wide difference, an impassible gulf between the words of the Divine record and the teaching of the China Inland Mission on this momentous topic. Does it not call forth occasion to "examine yourselves whether ye be in the faith"—the faith once for all delivered ? If Paul and Jude never preached that doctrine—that terrible doctrine of unending life of misery, if such a doctrine never fell from the lips of Jesus of Nazareth, then as a humble servant of the living God, as one who is linked to the Mission by ties of blood and friendship, I beseech you in love, in the name of Jesus, the Christ, that ye "cease to do evil" by casting a slander on the name of him who "gave his only begotten Son that whosoever believeth on him, should not perish but have everlasting life."

Yours sincerely,
R. H. Judd

The Love of God

"God is love" (1 John 4:8).

LOVE IS a desire for the welfare and happiness of the object of one's affections; and if we would love as God does, the object of our affections will not only be those who love us, but our enemies also. "For he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust."

Love has its source in God, it being essential to the divine nature. Whatever our theology may be, love must be included in our conception of God, for "God is love." In all his relations with all with which or with whom he has to do, love must have a place.

1. "God is love," *as exhibited in the natural world.* Were there no other revelation of a loving God, the world about us would tell us of the existence of a great omniscient and omnipotent Being with a heart of love. Some one who loves mankind has gone this way. His footprints are seen everywhere in the heavens and on the earth, in all that sustains life and provides for our enjoyment in the natural world.

How wonderfully does he manifest his love in providing for our continued existence in this present life; and with what loving thoughtfulness does he relieve *the monotony of this life.* Thus we have the different climates and the different seasons, the many varieties of birds and trees and flowers. Even the blue sky is God's canvas upon which he is ever painting for the delight of all who will look up. Suppose, as Ruskin suggests, it were just plain blue all the time except when a dark cloud came up, say every three days, and watered the earth; but as the author of "Modern Painters" puts it, "there is not a moment of any day of our lives, when nature is not producing picture after picture, glory after glory."

It is man who covers up the green fields with city streets, and shuts out our view of the sky with tall buildings. It is he who cuts down the forest and drains the swamps. And occasionally, despite nature's constant efforts to adjust herself, to retain her equilibrium, there is some great calamity, for which man may sometimes be as responsible as nature.

2. "God is love" *as revealed in the Holy Scriptures.* From Genesis to Revelation we have the message of love. Man's home in Eden, the great scheme of redemptive grace, the future home of the saved, all proclaim our God to be a God of love.

DISCIPLINE AN EXHIBITION OF LOVE

"Whom the Lord loveth he chasteneth." His saints are not to be always allowed to have their own way. That would not be love on the part of an interested parent. It would not be love on the part of our Heavenly Father; but whatever he may allow in the way of discipline we may be sure he loves us none the less.

The surgeon hurts to heal; the man who works on marble cuts and polishes to bring out the smooth surface and make the block of stone more beautiful; the farmer with his flail pounds the grain on the threshing floor in order to separate the chaff from the wheat. But if we are God's true children we will interpret all God's dealings with us in the light of our text. The story is told of Spurgeon visiting a friend in the country who had a weather vane on the cupola of his new barn with these words on it: "God is love." "Do you mean," said Spurgeon, "that God's love is as changeable as the weather?" "Oh, no," his friend replied, "I mean to say that God is love whichever way the wind blows."

GOD'S DEALINGS WITH THE WICKED

This too, must be interpreted in the light of our text. And when we turn to the many examples of his dealings with the wicked in Holy Writ we find mercy ever mingled with justice. There were times when for the best good of all concerned, it became necessary to destroy cities and nations; and yet how speedily and mercifully was the work done. Compare for instance the way God deals with his enemies with the way man deals with his.

When the angel of the Lord smote *the camp of the Assyrians there is no* hint of long drawn out torture. They fell in the night—one hundred and eighty-five thousand and when the morning sun arose "they were all dead corpses." Compare this, for instance, with what the inscriptions say *of the way in which the conquered* enemies of Assurbanipal, an Assyrian king of a little later date, were dealt with:

"I impaled seven hundred men on stakes ....Two hundred men I captured alive, and cut off their hands; I flayed the governor, and spread his skin upon the city wall......Some I walled up within the pillar, and others I fixed to stakes round about the pillar.... From some I cut off their hands and their fingers, and from others I cut off their noses and their ears, and the eyes of many men I put out."

Even in modern times we have examples of awful torture of the weak by the strong, as seen in the Congo rubber atrocities and in the cruel lynching of negroes in the South.

And it is not so very long ago when good men conceived of God as a Being who would cruelly torture, and that forever, all his enemies; but how unlike a God of love was he portrayed? Yes, we are glad that mercy will be shown even in God's final disposition of the wicked, and that while the enemies of God must be cut off, their doom is not to be eternal torture but eternal death. The only way to ever have a clean universe, and to exterminate sin, will be to destroy the sinner; and this will be done by a God of love. It will be an act of mercy as well as justice.

Question: Would a loving father destroy a disobedient child? We sometimes meet with such questions; but they are not to the point, for two reasons. First: An earthly father is not God. An earthly father was a disobedient child himself, while God is holy. No one can look at such things from a viewpoint which none but God can have.

Second: God is not the Father of the wicked. They are his enemies and not his children. We become the sons of God through Christ Jesus our Lord. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The wonder is that he should allow us to be brought into such a beautiful world as this, and then in spite of our sin and rebellion make it possible for us to become his children, and to live forever in a better world to come.

THE MEASURE OF HIS LOVE

If we would measure the love of God we must measure Calvary. The cross of Christ is the measure of the love of God for us. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus. For by grace ye are saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:4-8).

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Think of it! "Abba, Father." That is the way his only begotten Son, Jesus addressed him (Mark 14:36), and that is the way we are enabled to address our Heavenly Father, because of the Spirit of adoption" (Rom. 8: 15). "And if children, then heirs; heirs of God, and joint-heirs with Christ." A glorified body like the body of our Lord! Eternal life with him.

What matchless love! What an opportunity for the children of men, sinners lost and undone, with no claim on God for such love on his part. Salvation possible; and at what a cost! God's only begotten and sinless son. The awful agony in the garden. The ignominious death on the cross. And all for us. Is it not enough that we should enjoy the present life? But that is not all. His grace makes eternal life possible, eternal life and eternal joy, in a world without end. How we should thank him for being born unto a "world" for which Christ died, for being included in the "whosoever" of John 3:16, for the opportunity of accepting a Savior, and of thus escaping the eternal death, and through Christ of obtaining the eternal life and endless glory.

Those were true words found written on the wall of a maniac's cell:

"Could I with ink the ocean fill,
  Were all the world of parchment made,
Were every reed on earth a quill
  And every man a scribe by trade,
To write the love of God alone
  Would drain the ocean dry;
Nor could the scroll contain the whole,
  Though streched from sky to sky."

--Lindon J. Carter

Rules for Killing a Church

We do not presume that anyone is trying to do such a thing, but if so, you will find that it will not take ALL of these rules to do it:

1. Don't come (Psa. 43:4; 96:8; 100: 4).
2. If you do come, come late (Psa. 84:10).
3. If too wet or too dry, too hot or too cold, don't think of coming (Psa. 122:1).
4. Don't imagine the front seats are for you. People might think you conceited.
5. Come bound to find fault (Psa. 100:4,5).
6. Don't ever think of praying for your pastor or the church (Eph. 6:18, 19; 2 Thess. 3:1).
7. Don't sing (Psa. 95:1,2; 1 Cor. 14:15).
8. Don't attend week day services (Acts 3:1; 2:1).
9. Don't encourage the pastor, but tell his faults to others (Gal. 6:1). If his sermon helps you, don't let him know, it might make him vain.
10. If you see a stranger in the audience don't offer to shake hands, or ask him to come again; people might think you bold (Heb. 13:2).
11. Never try to bring anyone to church with you (John 1:41,45; 12:20-21).
12. Don't give much to benevolence (1 Cor. 16:2).
13. Let the pastor do all the work (Isa. 41:6,7).
14. Keep his salary always behind (1 Cor. 9:14).
15. If he does not visit as often as you think he should, treat him cooly (1 Thess. 5:12,13).
16. Don't take your church paper.
17. Try to run the church (Mark10: 42,45)
18. If you see any one willing to take hold and help carry on any of the church work, accuse him of being bold and forward (2 Chron. 31:20,21; Eccl. 9:10) —Brethren Evangelist.

Bible Lessons On First Principles

By

ROBERT G. HUGGINS

Lesson VIII

The Holy Spirit and Its Gifts

I. The Spirit of God is Divine Power

THE SPIRIT *of God is not* a distinct person from the Father, but his radiant power and energy in universal diffusion (Gen. 1:2; Psa. 139:2-12; Job 33:4; 26:13; Psa. 104:30; Judges 14:6; Num. 27:18; Nehe. 9:30; 2 Peter 1:21).

II. The Holy Spirit is God's Power Officially Manifested

The Holy Spirit is God's "free spirit" gathered up, concentrated, and *focalized for* the work of creation, *the bestowal* of miraculous gifts, and the accomplishment of divine results (Psa. 51:11,12; Luke 1:35; Acts 10:38; 1:5-8; 2; 11:16,16; 8:17-19; Micah 3:8).

III. The Gifts of the Holy Spirit were Temporary Investments of Divine Power

The gifts of the Holy Spirit which were bestowed upon the official members of the church in the days of the apostles, accomplished the purpose for which they were given and, accordant with reason and revelation, they ceased from the earth, and will not appear again until the kingdom of God comes. That they were only temporary gifts and powers appears from the considerations following:

(a) The gifts of the Holy Spirit are "the powers of the world to come" (Heb. 6:4,5).

(b) When they were bestowed upon men in the past, they were given in a limited and measured form, except in the case of Christ. They were but foretastes, first-fruits, earnests, and prophetic intimations of the feast of heavenly powers which we shall enjoy in full when the kingdom of God shall come (Matt. 10:7; 12:28; Luke 9:1; 11:20; Rom. 8:23; 2 Cor. 5:5; Eph. 1:13,14).

(c) Christ excepted, they have been seldom possessed and rarely exercised in the past (1 Cor. 12:27-30; Eph. 4:8-12; 1 Sam. 3:1; Luke 4:23-28; John 10:41).

IV. The Gifts of the Holy Spirit Are Not Extant Today

The following arguments are conclusive on this point:

(a) When the gifts of the Holy Spirit were possessed they were employed punitively in association with their benevolent uses (Ex. 4:6-8; 6:13,17,29; Num. 12:10,13; 2 Kings 5:14,27; Isa. 38:1,2; Acts 5; 8:20,24; 13:9-11).

(b) The design and purpose of God in giving them was fulfilled in a confirmed word and completed revelation. Spirit gifts now are superfluous, and if they existed they would discredit the word of God (John 14:26; 16:12; Eph. 4:7,8,11-16; 2 Cor. 13:9; 1 Thess. 3:9,10; Col. 2:10; Acts 20:17-23; John 20:30,31; 1 John 5:10-13; 2 Tim. 3:15-17; Jude 3, Greek).

(c) The prophetic word requires the cessation of miraculous powers now; and existing facts corroborate the prophecy (Psa. 74:7-10; Micah 3:6-12; 1 Cor. 13:8-13).

Synthetic Remarks

I. THE SPIRIT OF GOD IS DIVINE POWER

"THOU SHALT have none other gods before me" (Deut. 5:7). To those who believe in the personality and deity of the *spirit*, usually called "God the Holy Ghost," it does not seem to occur that such a belief contravenes this divine prohibition and commits them, in spirit and in word, to idolatry. A moment's reflection upon the meaning of the words used would show that "the spirit of God," which he calls "my spirit" (Gen. 1:2; 6:3), cannot be God, and that "the spirit of the Lord" (Acts 5:9) cannot be the Lord himself. The spirit "proceedeth from the Father" (John 15:26) and is therefore an emanation from God. The spirit is effluent from the Father, fills all space, and gives to God the attribute of omnipresence (Psa. 139). It is the influence and affluence of the Almighty, the instrument by which he works in creation, providence, inspiration, and miracle; his divine, radiant, and universally diffused power. "The spirit of God moved (brooded) upon the face of the waters" in creation (Gen. 1:2), renewed the face of the earth (Psa. 104:30), garnished the heavens (Job 26:13), created man (Job 33:4), and imparted life to him (Gen. 2:7). Instead of being another god or a distinct personality from God, the spirit is the breath of life in universal diffusion and sustains all animal life while it is retained (Psa. 139; Job 34:14,15). It is called God's "free spirit" (Psa. 51:12) because it is in spontaneous and universal diffusion. "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). If "the spirit of God" were a personality and a god, "the nostrils" would be a singular place for his habitation! "The spirit of God" in this Scripture is so obviously interchangeably with "the breath" in the first part of the text that we deem further comments upon the passage unnecessary.

II. THE HOLY SPIRIT IS THE POWER OF GOD OFFICIALLY MANIFESTED

Now when, under the fiat of God, this radiant, outflowing, spontaneous, and "free spirit" which is universally diffused in nature, becomes concentrated and focalized to inspire men (2 Peter 1:21), to beget Christ (Matt. 1:20), to perform miracles, to bestow supernatural gifts, or to execute any divine behest that may "come forth" from God (Dan. 9:23), it is then called "Holy Spirit" (Psa. 51:11, 12). The word "hagion" here translated "holy," means "separated, set apart." In essence "free spirit" and "Holy Spirit" are the same; the difference in them lies in relationship. The Holy Spirit is the same power in another aspect, "free spirit" being the operation of God's power in the domain oof fixed law, while the Holy Spirit is the same power exercised independent of natural law. The following text by Paul throws much light upon the subject and should be studied carefully by the reader; he should also impartially consider the four obvious deductions subjoined:

"God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:10-13).

(a) "The spirit of God" is the same as the "Holy Spirit";

(b) It bears the same relation to God that "the spirit of man" does to man;

(c) "The spirit of God" is opposed to "the spirit of the world"; and

(d) As neither "the spirit of man" nor "the spirit of the world" are distinct from the individual or individuals who manifest them, so "the spirit of God" is not a distinct personality from God himself.

Divinely guided by the authority of inspiration we are brought to see that the spirit of God is his invisible energy, and that it forms the medium of his omniscient perceptions and is the vehicle of his omnipotent behests—in a word, the Holy Spirit is the power of God in variant manifestation. Power is not a person, but the manifestation of a person. That God's power is meant by his spirit, and not "the third person of the adorable Trinity," is forever settled by the following sample testimonies of God:

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35).

"Behold, I send the promise of my Father upon you but tarry ye, the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"But ye shall receive power, after that the Holy Spirit is come upon you" (Acts 1:8).

"Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit" (Acts 8:19).

"I am full of power by the spirit of the Lord" (Micah 3:8).

III. GIFTS OF THE HOLY SPIRIT WERE TEMPORARY INVESTMENTS OF POWER

Since the spirit of God is the power of God, and the Holy Spirit this power in official manifestation, we can see that for cause God may display his power, and in the absence of cause, hold it in abeyance. Scripturally speaking, these two attitudes of God are expressed as "stretching forth thine hand to heal" (Acts 4:30) and as withdrawing it to his bosom (Psa. 74:11). Therefore we find God consistently active at one time, and silent at another; doing miracles in one dispensation, and not in another. For centuries past God's attitude has thus been described by himself: "I have long time holden my peace; I have been still, and refrained myself" (Isa. 42:14). To speak accurately, partaking of the Holy Spirit is an enswathement in "the powers of the world to come" (Heb. 6:5). These "powers" belong to "that world" (Luke 20: 35), not this: there, not here. Paul's "world to come," to which Holy Spirit "powers" primarily belong, is widely different from modern theological imaginations on the subject. With those who know not the gospel of the kingdom it is a "world to go to" rather than a world to come. The conventional conception of "the next world" is associated either with regions astronomical or subterranean--the heaven or hell of pulpit discourse, in neither of which is there use or place for the gifts of the Holy Spirit in prophecy or healing. But readers of these lessons know that "the world to come" begins at the resurrection of the dead. Then "this world" ends and "that world" begins (Luke 20:34,35). Our bodies are then made like Christ's own glorious body "according to the working whereby he is able to subdue all things unto himself" (Phil. 3:21). The saints are thus made permanent embodiments of God's "mighty power" (Eph. 1:19) and, surcharged with "the powers of the world to come," they proceed to assist Christ in subduing all things under his feet.

To be continued next month

"I Thank Thee, O Creator"

BY S. ROXANA WINCE

THESE WORDS were uttered by a young girl more than sixty years ago. For a long time she could not say them, she was too utterly wretched, too rebellious, both property and friends having, as in Job's case, been swept away, the former in a maelstrom of hard times, the latter in an epidemic of fever.

How could she love a God who could take everything in life worth living for? She could not; she could not.

But at last there came a day when her eyes fell upon the words, "Come unto me all ye that labor and are heavy laden and I will give you rest." O so tired, so worn out with struggling how much she wanted rest; she was alone with nobody to care.

And she found that rest, and grew strong and happy in working for others, and then it was that she said, "I thank thee, O my Creator, that thou hast given me life."

A very deep impression was made upon my heart by her words an impression that has lasted all the years from my girlhood until now, and they have helped me climb happily over many a hard place in my journey to the delectable land.

"Life is more than meat and the body than raiment." The worldling wears himself out that he may have a beautiful home, costly furniture, a full larder, and many changes of raiment, but the true follower in the Savior's steps takes no more anxious thought about even the necessities of life, but gives some part of every day as a tithe to God and trusts to God and trusts the morrows and their needs to him. He is never too busy to stop and worship God, never too busy to be found missing from his place when the time for assembling together comes.

I have said that the words of the young girl made a deep impression on my heart, but it was the words of Mr. H. K. Lemen in the Sept. 26th number of the Christian Home paper that recalled them. In the early part of summer, Mr. Lemen had to undergo a sever operation to save his life. He says, "Never before did we realize how suddenly one may be called from the activities of life......nor how sweet it is to live when one lives rightfully. How thankful we should be for life and health and for TODAY in which we can work and serve.

Those of us who have been near death's door, when life hung by the slenderest thread, can know what a gift life is, and how beautiful it can and should be made."

It is because I want the young readers of "The Restitution" to realize what a wonderful gift life is, that I am telling them this.

God gave us life and breath and all things, and how careful we ought to be to keep ourselves in health, that we may be able in everything we do to glorify his great name and showing thus to others, what a priceless gift we think the gift of life to be, and how thankful we are to our Creator for having bestowed it on us. Not a thing should we do that will shorten our days, impair our memories or weaken our reasoning faculties.

God does not want us to die, he wants us to live. It is the devil who has the power of death and he would be glad if every Christian on earth were swept out of being. But God holds us in life, and I want him to so hold me until Jesus comes.

I can be truly happy only when I have something to do for Jesus. No one can. Life that is really life must be filled with deeds that are pleasing to God. Faith without works is dead.

You may say you believe but how can I know it if you put not forth a finger to show it. God works in and through you to show forth his good pleasure. He has made you co-workers with himself But he is not going to do it all, and have you sit idly by looking on. The gospel has been committed to you and you are to go into all the world and tell it. Not else will the Kingdom come, and God's will be done on earth as it is done in heaven. We must live out our faith, must work as well as pray. Life is not really life that is not made a living sacrifice, holy and acceptable to God, which is your reasonable service.

Live to bless and save others, then can you say, "I thank thee, O my Creator, that thou hast given me life."

"Blessed is the man that endureth temptation, for when he is tried, he shall recieve the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Evangelist Report

INASMUCH AS my reports once more got behind, I will make two in one. It is not necessary to make the financial report or the number of sermons preached, as that was in the secretary's report. I arrived home on July 3rd after an absence of three months, and as the time for conference was approaching and every one busy, it devolved upon me mostly to complete the arrangements for the coming meetings. This of course prevented my getting out much during July, the only out of town meeting being one at Blair on July 23rd, when the brethren all around met in an all day meeting. This was a very enjoyable day. Many of the brethren we had not met for some time. Brother Drinkard, Iowa evangelist, spoke in the forenoon on the Kingdom of God, and it was a very instructive and interesting talk.

The writer spoke in the afternoon on the fulfilment of prophecy, after Brother Hammond gave a talk, followed by Brother John Melnes. In former reports I have had occasion to mention that I had a lawyer in my class at the Y. M. C. A., who had never ceased to be interested, and I often go to his office, and spend an hour or two, talking Bible, and upon one occasion I invited him to this meeting. He accepted the invitation, and drove by and took Sister Adams and myself to the place of meeting. After the others had spoken, he was invited to talk, which he did, briefly but enough to show that he had some idea of the truth. After we had gotten in the car and started for home, he remarked that he had enjoyed the day, and the sermons very much, and expressed his surprise at there being no collections taken, as he was used to having this first on the program. It is evident to every thinking person that no institution can be run without money but to make it the most prominent feature is all wrong. Our aim should be to attract people in some legitimate way, and make it plain that the money part is a secondary matter. As we look around it becomes evident that the nominal churches have discovered they were losing their power and influence with the people, so little by little they have catered to the world until it is evident the world has converted the church instead of the church converting the world. These worldly and foolish things introduced into the church, are always under the pretext that they had better be indulged in there than elsewhere. The latest of these I have noticed was where a pastor in Kansas City was going to reserve some back seats for young people to spoon, his idea being that they had better spoon there than in the parks. When pastors indorse such stuff as that, it seems to me they ought to give up their profession. His idea, no doubt, was to get a few more to attend church, but it seems to me it would work the opposite for all self-respecting young people would surely refuse to go to church, for such a purpose, and if they did how much of the sermon would they hear. The churches have introduced worldly things in order to attract the world to their places of worship.

I can well remember when some years ago, it was announced that the orthodox church members had fallen away from their staid principles and were playing progressive euchre. The church of God people threw up their hands in holy horror at such doings, and recognized the fact that progressive is only used to ease their conscience. In those days it seemed that we would never be troubled by these worldly things; so, but little was said regarding the matter, and before we were aware of it, these same things began to creep in, and now the great problem is, how can we keep them out, or eliminate what is already in the church. The church, according to the Bible, must be pure and clean. The question is what do these last days mean to us? A great deal is being said and written about them, and the observation of all proves that the last days are upon us, but what is the effect; are we as concerned about ourselves and others as we ought to be? Are we passing our sojourning in fear or indifference? I am fearful that the latter predominates. I will take up this subject more fully at another time. In the meantime I appeal to the brethren to become more faithful, day by day, that our hope of the kingdom may be the more sure. Almus Adams

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Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

Lena Allen	$3.00
Emma Robinson	1.00
G. F. Randolph	1.50
A Sister	4.00
Wm. Hill	1.00
Mrs. H. Strackbine	1.00
Mrs. P. N. Judd	2.00

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:26,27).

"I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love his appearing" (2 Tim. 4:7, 8). Who loves his appearing? All those who keep the faith.

Would'st with thyself be acquainted, then see what others are doing. But would'st thou understand others, look into thy own heart.- -Schiller.

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DEAR BRETHREN AND SISTERS:

AS I was elected Treasurer of the Nebraska State Conference, I feel it is my duty to see that the salary we voted for Brother Adams is raised.

Other years we have failed in raising the amount, so let us raise it this year by all means. When he goes out over this state and others spreading the truth, facing hardships and leaving his loved ones to do his duty, I feel that we who stay at home should do our duty as faithfully as he does. We can do it by providing for him and paying what we pledged. Dear brothers and sisters, remember this is our duty towards helping spread the truth, so let there be no slackness.

Let us try to send in so much of our pledge each month so that Brother Adams can receive his hundred dollars every month like he should. Many of us would complain if we did not get our salaries when we should. But Brother Adams goes on with his duties never complaining.

Do not complain, brethren, when it comes to your part of helping Brother Adams. Let us work and be faithful because the time is not far away when I hope we will all be in the Kingdom of God where our duties will be ended, and we will have rest and peace forever. Your sister in the Faith,

Maynhild Sorensen, Treas.,
Irvington, Nebr.

TO THE BRETHREN OF THE CHURCH OF GOD, GREETING:

A PRIVATE letter from Brother and Sister Knapp of Lewiston Idaho, informs me that they are destitute, and compelled to accept aid from charitable institutions of the town. Brother and Sister Knapp need *no* introduction to the church of God. For many years wherever our dear old Restitution has gone, their names are known and respected as firm and uncompromising advocates of Bible truth. Brother Knapp is now between 80 and 90 years of age and Sister Knapp a few years younger. They are completely *isolated from both relatives* and church brethren and must be cared for. I am making this appeal without *their knowledge or consent*, and I trust that the response will be sufficient to bring comfort and gratitude to the hearts of this dear brother and sister. "He that giveth to the poor (brethren) lendeth to the Lord." Such a loan is a gilt edged investment and "bread cast upon the waters will return after many days." My own experience proves this statement true. Address E. W. Knapp, Box 250, Lewiston, Idaho.

S. H. Thomas

Prophecy Fulfilled

THE PROPHECY of Rev. 7: 1-3 has been fulfilled in the last few days by the world conference at Washington. The four angels were the four political powers that stand on the four corners of the earth. To represent the four corners they had to go outside the territory covered by the image. In taking Japan and U. S. it fills the prophecy completely.

Why do the four angels hold the four winds? So the wind should not blow on the earth, sea, or trees. Why is this done? That the earth, sea, or trees will not be hurt. Or in other words, stop all war for a season, and stop building war armament. For how long? Till we have sealed the servants of God in their foreheads. What called this halt in the war spirit of the nations? The angel that ascended from the east having the seal of the living God. What did he do? He cried with a loud voice to the four angels. What was given to the four angels? Power to hurt the earth and sea.

Did they do as the angel commanded? Yes. Then as they have postponed the hurting process, until the sealing of the servnts of God, do we think they will hurt the earth, and sea after the sealing is finished? Yes. They were preparing for it on a grand scale until told to halt. After the angel has fulfilled his mission, then sudden destruction cometh upon all nations of the earth (1 Thess. 5:3).

Who is the angel from the east? We believe it is Michael. Why? Because Michael is the great prince that standeth for the people of God, when every one written in the book shall be delivered (Dan. 12:1) No one holdeth with me but Michael your prince (Dan. 10:13,21; Ex. 23:20,21). It appears to the people of the earth as though their cry for peace had brought this "Peace Conference." So it appears. But the work of Michael, "God's Messenger," was doing it through the people. So today they are sealing the servants of God.

In the church is another cry that is alluring many to destruction. The cry of love and unity is causing many to forsake the gospel of Christ. And in its place have no standard of faith; just believe what you like if sincere in it, and we will build up a large organization on broader ground than the gospel, and not be so narrow. This cry of love and unity seems to be uppermost in the minds of many that are very emotional. "No marvel, for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:14,15).

In regard to Anti-Chrsit, most all prophecy has a double fulfilment. We read in 1 John 2:18,19 about Anti-Christ;and an anti-Christ which is to be in the last time. The first fulfilment was when the Roman Catholic Church apostatized from the church of Rome; the last fulfilment was when the Waterloo Conference apostasized from the gospel of Christ, and formed an organization with no creed. Both movements fulfill the prophecy of Rev, 7:1,3.

DEAR BROTHER THOMAS:

THIS IS the 14th of October, and the Lord has not come yet: or else he has come. and we are left. It is appalling to think of the predicament the people of this world are in today. Over in Asotin Co., Wash., they are wheat ranchers, and I see in yesterday's paper this statement: "It will take all of the wheat and $ 37,000 besides to pay their taxes." It does not cause a happy feeling among the wheat raisers. And the question arises, what shall we do? Is there anything we can raise that will do better? I read an article from one who had spent six months in Germany. He said he found no one with a happy feeling; every one seemed to be afraid, and were as recorded in Luke 21:26, men's hearts failing them, etc. In Russia it is even worse: the peasants refuse to plant. This will surely bring famine and pestilence.

In my exposition of Rev. 7:13 I thought when the Turks made their move that the four angels had loosed the powers, but it seems they still hold them in check. So I think the servants of God are not all sealed yet. But Christ is knocking at the door, and in a few days will come in and sup with his saints (Rev. 3:20).

In the church things are no better. This Ministerial Association is surely the last Anti-Christ, They are copying after the Roman Catholics and Seventh Day Adventists in regard to raising money to establish a "Printing House," calling for $ 10,000 as a starter, and they pay their leader $ 175.00 per month. But the Roman Catholic and Seventh Day Advent people have the advantage; they have a creed, whereas the Ministerial Association has none.

Just stop for one moment and see the difference in proclaiming the gospel today and in Christ's time. Then they went on foot with no gold nor silver, nor script, neither two coats, neither shoes (Matt. 10:9,10). Even fifty years ago the gospel was a pure gospel and taught by many without any salary. Today it is different. The more one can befuddle the truth the more converts they have, and that seems to be the great desideratum.

E. W. Knapp

Editorial Comments

THE ABOVE letters have just come to us from Brother S. H. Thomas, to whom they were originally addressed. From time to time we have received letters of this kind, but we have consistently refrained from publishing them because whatever scriptural instruction they may contain is spoiled by their destructive criticism of those with whom the writer disagrees. As

Editor of "The Restitution" we cannot permit it to become a vehicle for vituperation and calling of names. As a brother of Christ and one amenable to his judgment, we remember his warning words forecasting what he will say to his followers, faithful or unfaithful in the day of his coming: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me" (Matt. 25:40). And again: 'Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete,. it shall be measured to you again" (Matt. 7:1).

There is a great field for judgment that is legitimate and right and in which as Godfearing men and women we must engage, We have a perfect right to judge of the right or wrong of any act or words, or belief of any one. We have a right, and in fact it is a duty, to point out what we believe to be the unscriptural character of the statement, belief, attitude or actions of our brethren whom we think are going astray; but we have no right by any law, either human or divine. to call them "the ministers of satan" or to apply that awful epithet to them that consigns them to the wrath of almighty God: "The Antichrist." If we must make the error and deficiencies of others the subject of our consideration, let us do it as the apostle Paul commands: "Ye that are spiritual restore such an one in the spirit of meekness, remembering thyself lest thou also be tempted" (Gal. 6:1).

It is not for us, concious as we ought to be of our own fallibility and human fraility, to stand up and condemn and call names at our brethren, good and bad, wise and foolish like ourselves; but rather to shed the light that we may have upon the pathway of those around us in meekness and sincere Christian love. Then again, some of Brother Knapp's criticisms are without scriptural support. First, he seems to take great exception to the fact that the Ministerial Association is trying to raise a large amount of money, and that they pay their leader $ 175.00 per month. In this he declares they are following the lead of Roman Catholics and Seventh Day Adventists, and points to the disciples of Christ whom he tells us preached the gospel without any salary. Nothing could be more erroneous than this. The fact that Christ sent his preachers out without purse or scrip or extra clothing is an evidence that he expected them to receive these necessary things from those to whom they gave spiritual food. Nothing could be more self-evident than this. They had to have food and clothing and shoes and other things that would be necessary for them to efficiently perform the task assigned to them; and as the Master did not desire them to furnish these themselves, and there is no hint of these things being furnished miraculously, they must necessarily have been furnished by the brethren and sisters. This is quite in keeping with God's ways.

Away back in Moses' time, at the beginning of Israel's history, God laid down this plan. He gave to each of the tribes of Israel an inheritance in the land, a portion of the Holy Land being allotted to each tribe except the tribe of Levi; they were to have no inheritance among the Children of Israel. Why was this? Because they were the priests who devoted their entire time to the service of the Tabernacle. How did they live then? By the money and gifts and a share in the sacrifices brought by the people. Thus God established the principle of having men set apart to do the work of the sanctuary, and having them paid by the people whom they served. Can you imagine the tabernacle and the temple services conducted by men who came in weary and worn from the work of the field; men who would of necessity have to give the dregs of their strength to that great and all important work? How could men under these circumstances do justice to the work? God wants the first of our strength, not the dregs; and so in his appointment of the Tabernacle service he set aside men for the work, and commanded the people to support them with the necessities of life. That principle has never been changed.

Christ and the apostles followed the same general plan of separating men for the work of the church (Eph. 4: 10-13). We are fully aware of the use made sometimes of Paul's statement that "these hands have ministered to my wants.' But while Paul refused to take from some in the churches because of special conditions which he wanted to rebuke, yet he enunciated the same principle that was laid down by God in the beginning when he said, "The laborer is worthy of his hire;" and "thou shalt not muzzle the ox that treadeth out the corn."

Brother Knapp speaks of those 50 years ago who preached without money and without price. It is not necessary to go back that far: there are many today doing the same thing, and they are to be commended for their devotion. The writer has done this for a quarter of a century, and is still doing it; but he cannot help but see how much his services in this respect are curtailed and handicapped by the fact that the greater portion of his time and strength is given to earning the bread that perisheth, and how much better it would be if it were possible to labor with his whole time and strength for the Master. We know what it is to work hard and long in the factory and then come home at night worn out with the toil and nervous strain of the day, fit only to retire and rest for the next day's struggle. But the consciousness of the fact that we had to speak the word of exhortation Sunday morning, and the responsibility of giving the brethren and sisters some spiritual food, forced us to deny our bodies that rest and recuperation which nature demanded, and gather together the leavings of our bodily and mental forces and concentrate as long as possible upon the work of preparing spiritual food for God's little ones. This sometimes carried us far into the night, and as a result, we went to work the next day unfit to grapple with the problems that force themselves upon every one in the industrial world. The net result of such a procedure is to cause the work of the Lord and our daily temporal work to be done poorly, and in a manner that does not reflect credit upon us as the followers of Christ. Let us not do the work of the Lord in this way unless it cannot be avoided, but wherever possible let us do it God's way, by separating men for the work and supporting them in it; and do not let us think that in doing so we are following the Seventh-day Adventists or the Catholics: we are following God, Moses, Christ and the apostles.

Another one of Brother Knapp's criticisms, which calls for comment, is his linking those who cry for love and unity with the ministers of satan. He says: "This cry is uppermost in the minds of many who are very emotional." Well; if that is the case we thank God for emotional people. If their emotion leads them to cry out for love and unity then it has led them to the highest pinnacle of spiritual aspiration. The apostle Paul tells us that no matter how much knowledge we may have, or how eloquently we can preach, or how much faith we may possess, if we have not love, we are nothing. He tells us plainly that it is greater than faith and hope. In fact, to generate in us the love of God and of our fellow men seems to be the great object of all God's dealings with us. John tells us in 1 John 3:19 that it is by this means we can assure ourselves that we are of the truth; and in 1 John 4:8 he tells us that "he that loveth not, knoweth not God; for God is love."

And as to unity it was the great purpose of the work of God in the first century (Eph. 4:10-13). Brother Knapp does not support the sentiment of those who support "The Restitution" when he deplores the desire for love and unity. It should be the desire of every true brother and sister in Christ, and we doubt not but that deep down in Brother Knapp's heart this same desire holds a place much larger than his words would imply. It is love for Brother Knapp and others who may adopt a similar attitude that has actuated us in publishing his letters and making these comments thereon. While we may disagree greatly with the means taken to accomplish and bring about a condition of love and unity, yet the cry for it and the desire for it is not mere sentimental feeling, but the yearning of the hearts of those who are spiritually enlightened. The truth never has much power until it reaches from the cold domain of the intellect down into the affections and stirs the emotions. May God help us to come into closer unity in all these matters so that we may enter at his coming into that glorious order of things in which there will be perfect love and unity. William H. Brown

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I would rather dash my individual soul to pieces against life's adversities and go down in the mad whirl, knowing that I had expressed my soul, that I had used my divine spark, than to live out a self-satisfied, meaningless life, like a potted plant.

-Bernard Meador.

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis Missouri

REPORT OF NATIONAL BEREAN RELIEF WORK

IN ADDITION to the yearly report of the National Berean relief work given previously, I wish to thank all who have helped in the past year by sending their donations for this work. You have helped to make many a heart glad, and the universal prayer from these worthy brothers and sisters is that they may meet you in the Kingdom of God.

One brother that we gave assistance to has fallen asleep in death and his sufferings are over, and I am sure you will be gratified to know that you helped him over the latter part of his life while in sickness and distress.

In a letter received from a sister, a faithful daughter, are the words, "Mother died the day your letter came with money order enclosed. We thank the dear brothers and sisters for this help." That letter with your financial help in it took the place of a personal, sympathetic call at the right time, that you were able to make.

From an aged brother and sister who have no support, I get the word, "We can have a little nourishing food now." A portion of your money sent me goes into this home every month, and although I am not privileged to visit there, from information received I am sure of their careful way of living.

A brother writes me, "Do not send us anymore assistance. You have helped us through the greater part of our trouble and we will try and get along now," and words of this kind from many others.

This work is not confined to Bereans. Every one who is interested in helping our unfortunate brothers and sisters, and often little children, that this committee is looking after, can have a part in it. It is God's work.

Mrs. Orpha Sanford,
Chairman of the National Berean Relief Work.

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AN APPEAL

I AM asking for help for a dear old sister of the Faith, who is trying to support herself. One year ago she fell and broke both wrist bones. Since then one arm has become partially paralyzed; yet she washes and does odd jobs to help provide the necessities of life.

With your help this Committee would like to purchase a knitting machine for her, if satisfactory arrangements can be made to dispose of the work she is able to do on this machine—she could operate a machine of this kind with one hand. If not, we hope to provide some other way to help her.

The sister did not let her wants be known until she was forced to do so. So let us do what we can for her and do it now.

Mrs. Orpha Sanford,
193 Spruce St., Aurora, Ill.,
Chairman, Relief Work.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

SEEDS OF KINDNESS

There never was a golden sunbeam
That fell on a desolate place,
But left some trace of it's presence
That time could never efface:
Not a song of ineffable sweetness,
That ravished the listening ear
That slumbered in silence, forgotten
For many and many a year.

But a word or two might awaken
It's magical power anew,
Long after the sweet voiced singer
Had faded from earthly view:

Nor a heart that was ever so weary,
Or tainted with sin and despair,
But a word of tender compassion
Might find an abiding place there.

Then scatter the sunbeams of kindness,
Though your deeds may never be known:
The harvest will ripen in glory,
If the seeds be carefuly sown;
And life will close with a blessing
And fade into endless day,
Like the golden hues of the sunbeam,
That fade in the twilight gray.

MYSELF FOR CHRIST

PAUL, IN his letter to Philemon, which is a model of courtesy and delicacy, says to him, "Thou owest unto me thine own self besides." His true self, his new spiritual life, he owed to the instrumentality of the great apostle who had led him to Christ. But if Paul could use this expression to his Colossian convert, how much more may our Lord and Savior apply it to all of us. His own self bare our sins in his own body on the tree. With a perfect right, therefore, may the crucified Redeemer point to every one of us, and say, "Thou owest unto me thine own self." The only equivalent for a heart is a heart. Christ's self for you and for me, means yourself and my self for Christ. It should bring us down to the very threshhold of humility and fill our hearts with a greater desire to serve Jesus and the Father when we remember God said that he loved us first, and that we did not chose him, but he chose us, and that Jesus died for us.

At the very gates of discipleship, Jesus plants this challenge, "If any man will be my disciple, let him deny himself." Pardon and eternal life are gifts of God, but self-conquest is not a gift but an accomplishment. We are our greatest enemy and only when we overcome ourselves can we become a disciple of Christ and give to him that which we owe—ourselves.

KEEP THE LIFE PURE

AN ARABIAN princess was once presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled around. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste unlocked the treasure, and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever.

Tearfully disappointed, she did not at first notice a slip of parchment containing these words: "Dear pupil: May you learn from this a lesson for your life. This trinket, when inclosed, had upon it a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society and a source of true pleasure to yourself and your friends."

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LITTLE TALKS

A MAN was once taken prisoner in a Mohammedan land. During his captivity he amused himself by sketching. His enemies saw his handiwork. As they gazed at his skillful and curious productions, it struck them that they might turn his talent to account. He was promised liberty on condition that he would design a new mosque. He agreed to the proposal. A beautiful and substantial building was planned. At first it pleased them, and the hour of his emancipation seemed near. Some keen eye, however, made a discovery. It was found that the mosque was drawn in the shape of a cross. Disappointed and angry, they put the architect to death. Thus do some reject the gospel. They are well pleased with the plan of salvation, until they discern in it the cross of self denial.

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There was an old law among the ancient Spartans that forbade any but one who had been crowned at the athletic games to stand beside their king in front rank in the day of battle. A youth entered at the games one day, and although he was offered large sums to withdraw, he scorned them all. The day of trial came and brought him triumph. His perseverance in training was rewarded and the crown of victory was his. When he received it, it was only a wreath of bay leaves. A friend asked him what he thought of it. "I look not on it," was the reply, "but because of it I can stand by my king in the van." That is the greatest honor which is ours if we are victorious. Not the crown, but the privilege of standing with Jesus, the King, in the van.

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Many seem to think that with their introduction into the Ecclesia, their salvation is assured. On the contrary it is here that their responsibility begins. They have now entered the race; it has yet to be won. And as Christ and Paul teach, while many enter the

race, there be but few who gain the prize. When a man of Paul's character and works felt the possibility that he might, and was filled with anxious care lest he should, fall short of his reward, what ought our positions and our feelings to be?

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Leathern vessels made of goat-skins, after having once been used, were too weak to resist the power of fermentation in new wine; hence the folly of risking the loss of valuable wine by storing it in such worthless vessels. In parabolic language they represent that ancient order of things, known as the old covenant, or Mosaic institutions, which chiefly consisted in animal sacrifices (skins), feasts, and fasts, which were drawing to a close in Christ's day, hence were fitly represented by old goat skins, no vitality or value henceforth attaching to them on account of being superceded by the great antitype—the spotless lamb of God (Heb. 10:4; 1 Peter 1:18-19).

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Non-Resistance Defended

RESIST NOT evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Of him that taketh thy goods, ask them not again. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:39-41).

Here we have one of the plainest of Christ's commandments. It was consistently carried out in the practice of the apostles and the early Christians. This cannot be denied. Yet everywhere upon the earth, it is ignored as much as though it had never been written, This command of Christ to unresistingly submit to legal and petsonal wrong is one that doubtless above all others most severely puts to the test the loyalty of his followers: and therefore is for that very reason most decisively disobeyed by all Christendom. It is deliberately and willfully refused and set aside by the mass of professing Christians as an impracticable rule of life. This deliberate disobedience of all ranks and classes of men professing subjection to Christ is due doubtless to a wrong conception of the object of these commandments.

It is commonly imagined that the commandents of Christ are intended to supply the best modes of life among men; those most likely to secure the most beneficial relationship between men in their present state and nature upon earth. If all men acted on them they doubtless would prove such. But where the great majority ignore them and practice their own selfish instincts without thought of their fellow-man, it is otherwise. This course exposes the obedient to personal disadvantage. And it seems to us that this was just the intention. These commandments were intended to develope "a peculiar people" whose predominating peculiarity should consist in the restraint of natural impulse in submission to the will of God. They were designed to chasten, discipline and purify such a people by the exercise of patient submission to wrong and evil and adversity; in preparation for a future time when they will no longer live under such commandments, but when it will be given to the developed, obedient saints to "execute judgment" upon the ungodly and "break in pieces the oppressor," as a preliminary to the blessing of all the people of the earth.

We are told that society could not be carried on if these principles were lived up to. But this is not the speech of a disciple. It was not Christ's intention to carry on society on its present footing, but to "take out a people" to carry it on rightly—that is, under divine rulership—in the age to come. Look at his own life which illustrates the point. The people wanted to take him by force and make him a king then and there, but he withdrew (John 6:15). A man wanted him to decide a dispute regarding a will. He declined, saying, "Who made me a judge and a divider?" His work was to testify to the truth, to do his Father's will, to do all the good he could to God's honor and glory, but as for the world, to "testify of it that the works thereof were evil" (John 7:7). By pursuing this course, he brought upon himself and upon his followers, which finally took the form of personal violence. This violence they did not resist. Christ, the record states, was led as a lamb to the slaughter; his life was taken and he opened not his mouth in his own defense. And he says with regard to his whole experience. "The disciple is not greater than his Lord. If the world hate you, ye know that it hated me before it hated you" (John 15:18).

But what about those who consider themselves Christians? They resist evil; sue at law; resent injury, and fight in the army, even if those whom they are ordered to kill are fellow Christians. If their attention is called to the law of Christ, they shake their heads and regard you as a fanatic or at least as narrow-minded and bigoted. They speak of your duty to society: the protection of life and property, and the certain catastrophe and destruction that would result should the law of Christ be put in force. Yes! I know whereof I speak, for have I not experienced these things? I have seen a great war come and go and a number of times was I approached upon this subject, only to have my hearer turn away, with sarcastic or pitying smiles, and in not a few cases, in anger. But is this surprising? No, I think not. Because a man is of the world is held to be no drawback to his Christian standing in the eyes of Christendom. No wonder! The "church" is the world and the world is the "church." They are one and the same. What is there in and of the world that the "church" does not mix with? Can you mention one thing? So, professing Christians speak as the world, and not as the church because they are not the church but the world. The brethren of Christ compose the true church, and he tells us that his brethren are those who obey his commandments, and do the will of his Father, as he has instructed us (Matt. 12:50; John 12:49,50).

The question then is: Does the law of Christ allow his brethren to employ violence under any circumstances? If not, then the loss of life itself would not be a consequence to be considered by them. It is out of place to urge expediency or philanthropy in defense of doing that which the law of Christ forbids. If riots must rage unless we disobey Christ, let riots rage. If life and property must be destroyed unless we do that which Christ tells us not to do, then let property and lives be unprotected. If we must receive and pay heavy penalies, unless we choose to break the law of God, let the penalties be paid. If we must be killed, and all our families also, unless we forfeit the favor and approval of our Lord and Master, and lose eternal life at his coming, let us give up our lives. This, my brethren, is a question of duty; of obedience to a law we are unconditionaly commanded to keep. We are not left to a choice in the matter.

The command of the Lord is absolute, that we are to act the part of sheep in the midst of wolves; "wise as serpents, but harmless as doves." The faithful of the first century understood that this involved non-resistance. James mentions certain wicked rich men in these words, "Ye have condemned and killed the just, and he doth not resist you" (James 5:6). It is also evident that the Corinthian church recognized this, for Paul writes in his 2nd letter, 11:20, "For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you in the face." As much as to say, "It is a usual thing with you to submit, without resistance to personal injury; how much more may you endure my words.

Paul expressly enjoined the saints at Rome to "Avenge not yourselves, but rather give place unto wrath, for it is written: Vengeance is mine: I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12: 19-21). Again he says, "See that no man render evil for evil" (1 Thess. 5: 15) Again, "Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. 6:7).

The time has not come for the saints to keep the world right. It has to be made right before the question of keeping it right can even be considered. The position of the saints is that of sojourners on trial for eternal life. God will take care that their probation is not interfered with by murder or violence before the time. The matter is in his hands. We are in his hands, so is all the world. Therefore, what need is there for distress, for fear, for worry as to what will be the result of any course required by obedience to the commands of Christ. None whatever. He will see that everything will "work together for good to them that love God, to them who are the called according to his purpose" (Rom. 18:28).

"What must I do to be saved?" that is the vital question; or as Paul expressed it on his way to Damascus, "Lord, what wouldst thou have me to do ?" What are the conditions which we are required to fulfil, in order to participate in the great salvation to be revealed at the coming of the Lord? We may not do what involves disobedience to him. Of course it is supposed that there is a disposition on the part of the inquirer, to gladly receive any conditions which the great Law-giver may think fit to impose. Such questions indicate a conviction that the boon to be bestowed is at the absolute disposal of the Giver.

A nation is engaged in warfare; it is found necessary to compel men to become active participants. The question in such a case is, Does Christ allow his servants to kill his fellow man? On the correct answer to this question hangs vital issues. The question may be answered by saying, that being commanded to obey magiatrates (Titus 3:1), we are bound to act as the magistrates (those in authority) order us. But this is not a proper answer to this question; because no one will deny that this exhortation is governed by the more inclusive command, that we are to "obey God rather than man" (Acts 4:19). Paul surely did not mean we were to obey magistrates when their order might be to disobey God.

Now the apostles ought surely to be reliable interpreters of their own exhortations. Then let us see if they practiced what they preached. The record says that they were constantly *disobeying magistrates in the particular* matter of preaching the gospel, and brought themselves to prison and death by this disobedience. But was this inconsistent with their exhortation to "obey magistrates ?" No; for they were themselves obedient to magistrates in the matters referred to in this exhortation. They recognized the authority of the law, paid tributes and honored the ruling powers in all matters not affecting their allegiance to the law of God. This is a duty required of all saints, and is cheerfully rendered by them understanding that this is but a temporary order of things, and expecting such orders and institu*tions to be abolished in due time*. That time is the Lord's time; and for this they patiently wait.

Weary and sorely tried one, wait upon the Lord when that shadow passes over your spirit; wait upon God when that darkness comes into your home life; when that empty chair speaks with its own pathetic eloquence of the life that was; wait upon the Lord when you look out into the darkness of the world; when you see evil coming in as a flood; when it seems that all the powers of hell are prevailing. Oh ? wait upon the Lord, and take courage, put thy trust in the living God, then, though empires may totter and states may crumble, even though kings may shake upon their thrones, be thou serene, for thou art God's man: even though the earth may quake, and all the elements may be arrayed against thee, "In quietness and confidence shall be thy strength."

Are the saints then, to be induced *or coerced by human law to do what* Christ has expressly forbidden ? The only question is, has he forbidden what is in question in this case ? Has

he forbiden violence under any circumstances ? The answer could not be clearer, "He hath left us an example that we should tread in his steps" (1 Peter 2:21). Read what Christ himself said to his disciples, "I have given you an example that ye should do as I have done to you" (John 13:15). Now what was Christ's example in this regard. The testimony is that "he did no violence, neither was deceit found in his mouth" (Isa. 53:9). As Peter tells us. "When he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously" (1 Peter 2:23).

These commands to be passive in relation to evil, are an ordinance for the present probation only. In due time the saints will trample the wicked as ashes under the soles of their feet, if they prove themselves worthy of the honor by obedience and a humble submission to what God requires of them now. His word declares that he that overcometh and keepeth the words and works of Christ, is to have power over the nations, and will break them in pieces like a potter's vessel (Rev. 2:26,27).

It is of great importance that the saints remain true to the commandments of Christ; and not suffer themselves to be led into the path of disobedience by making void these commands in making the way smoother to the flesh. Many doubtless do not *realize* that such a course will have the effect of depriving them of the crown in the day of glory to be revealed. Such, however, is the case. "Ye are my friends," says Jesus, "if ye do whatsoever I command you" (John 15:14). To be on friendly terms with the world is to be at enmity with God (James 4:4). The world knows and loves and honors its own (John 15:19). "Come out from among them and be ye separate," says God, "and I will receive you" (2 Cor. 6:17). Could words be plainer ?

The military profession is looked upon as a most fitting occupation for the Christian sons of Christian men. The "church" shows its approval by the appointment of chaplains for the army and navy. When two so-called Christian nations go to war, Christians on one side kill Christians on the other side, as a perfectly legitimate business. Christian chaplains of the one army pray to the God of all Christians, to assist and prosper the *plans of one set of Christians against* the prayers of Christian chaplains and the deadly efforts of another set of Christians, so that the corpses of their enemies may cover the battlefield, while the others march victoriously over their dead bodies, singing songs of thanksgiving to God for enabling them to butcher their Christian brethren. Surely, as we are plainly told, "the world lieth in wickedness" (1 John 5:19); "dead in trespasses and sins; by nature children of wrath" (Eph. 2:1-3); "without Christ, having no hope, and without God" (Eph. 2:12).

Peace loving and peace making are looked upon as signs of effeminacy. Retaliation is both preached and practiced throughout Christendom as the right and noble and manly thing to do;

and arrogant and resentful speech is excused on the score of necessity. It is but the animal energies and activities that go to make up what is popularly considered "manliness," It is not true that the commandments of Christ enfeeble and deteriorate the character. Just the reverse is the truth. What is considered enfeeblement and deterioration, is only the discipline and restraint of the lower propensities, which re-act in the invigoration of all that is noble and pure.

The unpopularity of the commandments of Christ is due to their opposition to natural impulse; and their opposition to natural impulse constitutes their very power to educate men in obedience to God, that they may be disciplined and prepared for the great glory he has in store for those who please him. Let us not make the great mistake of following popular doctrines. For continuing in the disobedience which the world practices, while trying to hold on to the commandments of Christ, will only expose us to all the inconveniences of the faith of Christ, while securing for us none of its glorious benefits.

Sterling P. Groves

The Sin of Detraction

THE INSPIRED prohibition of the sin of detraction is plain and positive: "Speak not evil of one another, brethren" (James 4:11). This prohibition is enjoined and enforced by a consideration stated as follows: "He that speaketh evil of his brother, and judgeth (condemneth) his brother, speaketh evil of the law, and judgeth (condemneth) the law." Now, brethren and sisters are faulty; God's law is perfect (Psa. 19:7). How then can a defamation of sinful brethren be considered a defamation of God's word? How does speaking evil of our brethren involve speaking evil of God's law? It may do so in at least two ways.

1. To speak evil of brethren is to speak evil of God's law, because the sin of detraction says God's word is unnecessarily strict, that the Law Giver has arbitrarily curtailed our freedom. The law of God forbids the sin of detraction in the following plain words: "Thou shalt not go up and down as a tale-bearer among thy people" (Lev. 19:16). Now if we speak evil of our brethren we violate this divine command; we commit a nefarious error and a God-condemned sin. Now this is in fact a judgment of God's law, a setting it aside; saying it is too rigorous in its prohibitions. These are the facts in the case, whatever the pretentions may be. He who is guilty of detraction, therefore, says in actions, which always speak louder than words, that God's will is null and void. He not only makes war on his brother whom he defames, but he attacks God's law as well, and judges it to be as defective and faulty as his brother.

2. There is also a second way in which speaking evil of brethren may be called a condemnation of God's law. There are things in the affairs of life upon which God does not pronounce any positive verdict. It is not

necessary that he should, as God has endowed us with reason, common sense and conscience. Therefore he has acted logically in leaving us in many circumstances of conduct to be guided by our reason, common sense, and conscience. In the exercise and enjoyment of these God-given faculties there are some things which one brother may do with the approval of his conscience to which another may take exception. What a fine opportunity here for the detractor to pose as so good and to decry his brother as so bad! He appoints himself pope over his brother's conscience. His conscience is better and therefore must boss his brother's. In God's word he can find no sentence of condemnation against his brother's conduct; he searches God's word in vain to find even an implied rebuke against what his brother does. But his failure to find any divine law in the case does not cause the detractor to hesitate; he proceeds to pronounce his brother's conduct as morally wrong. Whether God has spoken or not is of no moment to the detractor. If God has not spoken, he speaks; if God has not condemned, he condemns! In acting this way has he not made himself a judge of God's law? Has he not decided that in respect to these things God's law is too lax? He thus goes beyond the requiremnts of God's moral law; he pronounces it defective; he adds amendments to it; and, instead of being "a doer of the law," he speaks as evil of God's law as he does of his brother, consequently he becomes a judge of both. Brethren, beware of the sin of detraction. It condemns as imperfect, however slyly it may be done, the moral government of God.

Robert G. Huggins

Subjects of the Kingdom

ARE THE resurrected saints subjects? No. Who are? The nations. All nations shall serve him (Psa. 72:11). All nations shall call him blessed (17th verse). O God judge the earth, for thou shalt inherit all nations (Psa. 82:8). All nations whom thou hast made, shall come and worship before thee, O Lord (Psa. 86:9). In the last days the Lord's house shall be established, and all nations shall flow into it (Isa. 2:24). And he shall judge among the nations. I will gather all nations and tongues, and they shall come and see my glory (Isa. 66:18,20). And it shall come to pass that everyone that is left of all the nations, which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts (Zech. y4:16). All nations shall call you blessed (Mal. 3:12). In thee shall all nations of the earth be blessed (Gal. 3:8; Gen. 12:3). All nations shall come and worship before thee (Rev. 15:4). If we suffer we shall also reign with him (2 Tim. 2:12).

Whom will we reign over? And they lived and reigned with Christ 1000 years over the nations (Rev. 20:4). Are we sure it was the nations? Yes. Why? Because satan was bound during the 1000 years. Why? That he should "deceive the nations no more, till the 1000 years should be fulfilled" (Rev. 20:3). Afterward he was loosed (Rev 20:7).

What is he to do? He is to go out to deceive the nations to gather them together to battle. Who is he to battle with? The saints. What happens to satan and the nations that follow him? Fire comes down from God out of heaven and devours them (Rev. 20:9). Are all nations destroyed? No; only those who were deceived by satan. Can any of the nations be destroyed after this? No. Why? Because there shall be no more death (Rev. 21:4). After this who will the saints judge? The world and angels (1 Cor. 6:2,3). E. W. Knapp

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RELIGION IS the Bread of Life. I wish we better appreciated the force of this expression. I remember what bread was to me when I was a boy. I could not wait till I was dressed in the morning, but ran and cut a slice from the loaf all the way round, too, to keep me until breakfast; and at breakfast if diligence in eating earned wages, I should have been well paid. And then I could not wait for dinner, but ate again, and then at dinner; and I had to eat again before tea and at tea, and lucky if I didn't eat again after that. It was bread, bread, all the time with me, bread that I lived on and got strength from. Just so religion is the bread of life, but you make it cake; you put it away in your cupboard and never use it but when you have company. You cut it into small pieces and put it on china plates, and pass it daintily round instead of treating it as bread; common hearty bread, to be used every hour.

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NEVER THINK that God is going to make a Christian out of you without effort of your own. When the lion crouches down before you, and his eyes glare upon you, and he is about to spring, you need not expect Providence to fire your gun for you; you must do it yourself or die. 'Tis kill or be killed with you then. God has already done his part in the work of your salvation. If you don't choose to do your part you will perish.

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A MAN who is very much afraid of sins that bring immediate shame and punishment, while he cares nothing at all for those which are of a nature to recur, increase and to form character, is like a child who should come into a room with his apron full of asps; but be very much terrified at being chased by a butterfly.

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A MAN who has never had the care nor felt the love of little children, who has not been taught self-denial by his desire for their good, is, so far forth, not a perfect man.

I do not say that the discipline must of necessity come through children of his own blood; but he must be taught of childhood, or he is forever unfinished.

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A talent is perfected in solitude, says Goethe; a character in the stream of the world.

718

THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST"—ACTS 8:12

VOLUME 75 CLEVELAND, OHIO, DECEMBER, 1922 NUMBER 2

A Christmas Greeting

FROM AUNTIE WANCE

Because we belong to the same shepherd's fold,
And hope to clasp hands in the city of gold,
I much want to tell you you're each of you dear;
For Christmas is coming and soon will be here,
And not being able to write to each one,
Though much I am wishing that it could be done—
I'll address all together in old fashioned rhyme,
Though I feel that to do so is almost a crime.

For my brain it is teeming with beautiful thoughts
Of all that I want in your lives to be wrought,
So wondrous this Christmas, so close to the days
When we'll be with our Savior and him ever praise,
Not butterfly joys am I wishing for you,
But crowns that are lasting and joys ever new
So I want everyone to stake off for the prize,
That we know at the end of the journey there lies.

I want meekness and courage and zeal to be shown,
When the Master's dear truths you are called to make known,
Though to Chili or Thibet he ask you to go,
To seek for his sheep through the terrible snow.
Rich growth in God's grace and dress without stain,
With perfection in knowledge, I'd have you attain;
And warnings I'd have you the sinful to give,
That forsaking the wrong, they seek Jesus and live.

O happy this Christmas, if in love to your Lord,
You loyally hold to your faith in his word,
The while for his coming you eagerly pray,
The while for his coming you eagerly pray,
Sure you'll be with him, caught away in the clouds,
When the heavens to receive us, in rapture are bowed;
Sure you'll be with him when the soles of his feet
Stand on Olivet's brow, so fair and so sweet.

O happy this Christmas if freely you've given
Of the freely received, rich treasures of heaven,
Denying yourselves that "the sweetest story of old"
Might to all nations and kindreds be told,
For priceless the gift that was given that morn
When Jesus, God's son was at Bethlehem born,
For without h , but frail little insects are we,
Helplessly lost on a limitless sea.

Prophecy Fulfilled

Continued

BY STERLING P. GROVES

IN THE latter days of this age the commercial world is to be rent and torn by a fierce conflict between capital and labor as organized forces. This conflict, which is now being fought, was foretold as early as A. D. 60. See James 5:1-8: "Listen to me, you rich men, weep and wail for the miseries that are coming upon you! Your riches are wasted away, and your clothes have become moth-eaten. Your gold and silver are rusted; and the rust on them shall be evidence against you and shall eat into your flesh. You have heaped up wealth in these last days (to a greater extent than in any other period in the world's history); you will find that you have heaped up a fire! (of vengeance from the oppressed)! I tell you, the wages of the laborers who mowed your fields, which you have been fraudulently keeping back, are crying to heaven, and the protests of your reapers have reached the ears of the Lord of Hosts! You have lived on earth a life of extravagance and luxury; you have indulged your fancies in a time of bloodshed" (From 20th Century Translation).

The above Scripture is an exact record of events now occurring. The national life as a whole is slowly bleeding to death, due to the selfish and callous action of employers and employed alike.

WHERE ARE WE ON THE STREAM OF TIME?

We believe a great crisis in human affairs is approaching. The Allied Peace Treaty with the Central Powers can be significantly described as a pause in the crisis. How long it will be before we reach the point when the divine hand will crush the forces of unrighteousness and humble the pride of man, we do not profess to know. But there is a prelude in which we believe we are now living.

In The Restitution of June 7th the question was asked, "Are we upon the stream of time now in Rev. 16:13-16?" More than one hundred expositors agree that we are living under the outpouring of the sixth vial, mentioned in Rev. 16:12-16. It is being poured out upon "the great river Euphrates," which we understand is symbolical of the Turkish-Mohammedan Empire. It is a most appropriate symbol; for the Euphrates runs through almost two thousand miles of that Empire. The purpose in the outpouring of this vial is that "the water thereof may be dried up." The power of Turkey has been "drying up" for a long period of years. Before me is a map showing how this great Ottoman power, which became so formidable a menace to Europe, not long after the fall of Napoleon, has lost one after another of its European provinces. In the Allies' treaty with Turkey she was forced to renounce in favor of Greece practically all of her rights and titles over Turkish territory in Europe. Students of prophecy watch with interest all events occuring in the Turkish Empire.

The river is dried up "that the way might be made ready for the kings that come from the sunrising." Who are these kings? Various have been the conjectures as to what kings are meant here. Some believe they are the associates of God's Anointed in ruling over the nation of Israel when restored to the land of their fathers, a nation who are to be "a willing people in the day of his power." Others believe the kings are the nation itself—the kingly nation.

THE KINGDOM OF THE RISING SUN

But it is at least worthy of consideration that Japan for more than 1,000 years has been known as the "kingdom of the rising sun." Is it not significant that Japan within little more than a half century has become the greatest Oriental power, and today occupies a position of world importance? All must agree that the people of Japan are energetic and ambitious. Japan's Monroe doctrine—Asia for Asiatics—is based on racial sympathies, geographical location, the international situation and the political future. From time to time come certain indications which are disturbing to America, and likewise disturbing to all Europeans. For various reasons the "yellow peril" cannot be forgotten by the white races. A letter from a distinguished young Chinese stationed in Peking is quoted in part:

Undoubtedly the mass of Chinese population opposes Japanese leadership. But there are financial necessities to which China is a prey, and we can seriously state that Japan is carefully considering the means of finding money to guarantee China the payment of all those foreign loans which China has now placed with Europe a America. This would give Japan s preme financial power in China. would guarantee Japan's Monroe do trine. And then, one must recko with that great healer of all intern tional hatreds—time. We are tol that democracy is flooding everywher and that universal disarmament is cer tain. They told us of the league o Nations and what it would accomplish Blind indulgence in such hopes is fa too risky. In these conditions is i nonsense to guess at an alliance o China with Japan, Japan arming Chin in order to insure the revenge of the yellow on white people who have acted with oppression and selfishness."

In Europe it is believed that there is much sentiment of that sort in China. Note what one French paper says: "Educated Chinese frequently show gratification when they see yellow people, even though they be Japanese, equaling white people in achievement. They deny this to save their dignity and they have to let a foreigner believe that they do hate the Japanese."

A resume of articles appearing in European newspapers shows that Europe see two matters of primary importance which must be decided without further delay: the relationships of Germany to Russia and through Russia to Japan, and the relations of Japan to the United States and China. Japan, it will be noted, forms a part of both great problems, which is an astonishing thing when one remembers how short has been the time since the Americans, going into Japan (Per-ry in 1854), roused her to the first commerce and association with the outside world. Did she arouse a sleeping giant which some day may give her and many others trouble? China has an enormous population. How she will act when fully "awake" remains to be seen. Will the Pacific problem result in the great union of the yellow races against the whites which was so frequently predicted by the German Emperor when he was in power?

It would appear most reasonable that, at the time of the end, *there should be another great confederacy of Eastern Asiatic nations, banding themselves together to resist European and American aggression.* If this conjecture be correct, when the Euphrates, the symbol of the Turkish Empire, is dried up, and the last barrier removed that would hinder the western powers taking possession of Asia Minor, the Mongolian and allied hordes will be hurling themselves upon Jehovah's land, only to meet his wrath in that day, when all nations, civilized as well as barbarian, shall be gathered against Jerusalem for battle.

RETURN OF THE JEWISH PEOPLE

However, it is significant that Palestine is the only province of the Ottoman Empire that shows signs of recovering life and prosperity; elsewhere is stagnation and decay. And in the drying up of the river, the way is being prepared for the return of the Jewish people. The Zionist movement is uniting the "dry bones"; the Jewish people are being stirred up by the spreading of this movement throughout all the world. Its objective is Palestine, and the strongest hopes of the people are centered in a restoration to nationhood in the land of their fathers. We can clearly see in the decay of the Turkish Empire, the declaration made on November 2, 1917, by the British Government and adopted by the other Allied Goverments in favor of a national home for the Jewish people in Palestine; the surrender of Jerusalem to the British in December, 1917, which was the first time the city was in the hands of Christian troops since the days of the Crusaders; the increased emigration of the Jews to Palestine; the enlargement of Jerusalem by new buildings, and the Zionist movement; and the consequently approaching close of the times of the Gentiles, signs of returning favor to Zion. "When the Lord shall build up Zion he shall appear in his glory" (Psalms 102:16). "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles shall be fulfilled" (Luke 2:24).

Few will doubt that the command to the north, "Give up" (*Isa.* 43:6), is now being executed; *a proclamation has been issued to "Return, ye ransomed exiles home," and Judah is being gathered from the four quarters of the earth.* Marvelous developments in the affairs of Israel *may now* be expected, which will *bring about* the deliverance *of* Daniel's people.

Whatever has been said against the genuineness of "*The Protocols of the Wise Men of Zion*" (*see* "The International Jew," Dearborn Pub. Co. and a reply in "The Pathfinder" Nos. 1413 and 1414, Washington, D. C.), the fact remains that the leadership of "Red Russia" is in the hands of Jews. But it is equally true that they are not the God-fearing, law-abiding, peace-loving kind, but are those who have cast off faith in the God of their fathers and are the very opposite of the great majority of law and order-loving Jews. The editor of the "London Morning Post" has taken great pains in ascertaining the names and history of the fifty leaders of the Soviet government. He gives in his book, "The Cause of the World's Unrest" their pseudonyms, their real names and their nationalities. Of the fifty leaders, six are pure Russians. The mother of the Russian leader Lenin is a Jewess, and the wife of another of these six Russians is a Jewess. One of the leaders is a German and another one is of Lettish nationality and the rest, forty two leaders, are all Jews. That surely tells the story. These apostate Jews hate the Zionistic movement, and are doing all in their power to hinder the great national movement. Every student of prophecy knows that there are predictions concerning Jewish apostasy as there are predictions of Gentile apostasy.

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The 109th Psalm

HOW MANY have shuddered on reading this imprecatory psalm, so comprehensive and awful in its series of curses and denunciations!

Who is uttering it? Is it the sentiment of David? Is it reasonable to suppose that sinner though he was, he could have deliberately penned such a wish as, "Let there be none to extend kindness unto him, neither let there be any to have pity on his fatherless children"?

I will briefly analyze this psalm, and if I can turn the attitude of hostility and abhorance of all, to one of satisfaction and relief, I shall be well repaid.

I quote from the R. V. the opening words of David: "Hold not thy peace, O God, of MY praises. For the mouth of the wicked and the mouth of deceit have THEY opened against ME, with a lying tongue......" Fourth verse: "For MY love THEY are my adversaries...." Fifth verse: "THEY have rewarded ME evil for good and hatred for MY love." All this is written in the first person singular (of himself), referring to his enemies in the third person plural. This is important to bear in mind.

Now note the 6th verse, of the sudden change to the third person singular: "Set thou a wicked man over HIM and let an adversary stand at HIS right hand." and WHO is speaking here? Who is the "HIM" referred to? Surely it is "THEY" the wicked speaking, and the "HIM" refers to David. So with all the verses which follow up to the 19th verse; all being the wishes and curses of the wicked which David quotes and summarizes.

If our translators had inserted the word "saying" (as they have done in numerous instances. Psa. 2:2; Num.22:10; 1 Sam. 20:21) before the 6th verse, then the 5th and 6th verses would have cleared David of vindinctiveness and read, "They have rewarded Me and read, "They have rewarded ME evil for good and hatred for MY love," saying, "Set thou a wicked man over HIM....Let his children be fatherless, vagabonds and beg."

I say, if the word "saying" had been inserted, and which is so manifestly necessary here, this deplorable attitude against the author of this psalm would never have been taken. The 28th verse abundantly fortifies the position I take. "Let THEM curse, but bless thou."

The 20th verse suddenly changes to the third person plural. "Adversaries ..and of THEM that speak evil against ME." The translation of this verse varies unfortunately. I have four versions before me. They all struggle to get at the true meaning. The A. V. inserts the word "Let" to express what the translators supposed. The R. V. comes very near the truth. The Douay says, "This is the work of them who detract me before the Lord, and who speak evils against my soul." Rotherham: "This be (is) the reward of mine accusers from Yahweh, even of them who are speaking wrongfully against my soul."

Now David resumes his prayer from the 21st verse to end: "But deal thou with me, O Lord... for I am poor and needy....Let them curse but bless thou," etc. In comparatively mild language, he denounces his enemies and closes. This is the psalm so dreaded and abhorred, now vindicated in the face of scoffers and mockers.

G. W. Winckler

Evangelist Report

Sermons (September)	8
Expense	$ 6.64
Amount of order	106.64

Sermons (October)	35
Expense	7.26
Money received	47 00
Number baptized	2
Amount of order	147.26

REMARKS

ONCE MORE I find it necessary in order to catch up with my reports, to put two in one. Circumstances seemed to hold me in Omaha during September. However, we were preparing for the future, and by October were again in active work.

We decided during conference to buy a tent. Brother Courtney circulated a paper, and soon had enough money to purchase it. We need, however, a sum to fully equip it, so any one that wishes to help us can send their contribution to Mrs. Harvey Krogh, Blair, Neb. We shipped the tent to Gifford, Iowa, for our first meeting, arriving there Sept. 27th. Brother Anderson and I got it up in the afternoon and at night preached my first sermon in the new tent. A store keeper in the town has a hall seated with regular church benches, and he loaned us these seats for the meeting, which gave us nice comfortable seats, and the best part of it was they were well filled; part of the time nearly to capacity. As I have said in other reports, this is the place of my boyhood days, and for several years I have made it a practice to visit here and give them a meeting once a year. I still notice in the congregation some of my former companions, but a good many are absent, some have moved to other places, and some are sleeping; there is a sense of sadness when we [illegible] of the missing ones, and wonder if their preparations for the future were rightly made. How strange that people will neglect anything that is of such great importance and means so much to them; yet it seems to be the prevailing attitude. What a different world this would be, and how much easier the work as messengers of the gospel, if everyone was vitally interested in their future welfare. But as it is we have to create the interest and then point out the way. During our meeting at Gifford we met with some conditions that were encouraging. One family of brethren came a distance of twenty miles, and scarcely missed a night. I think they figured they drove something like six hundred miles during the meetings. This shows very marked interest. Such things are very encouraging to a speaker, but they don't prevail everywhere; indifference seems to be prevalent not only in the world, but in the church. We remember that Jesus said: "Because iniquity shall abound, the love of many shall wax cold." Does it not seem strange that Believers in the truth should allow themselves to become one of the signs of the times, and especially when such sign would mean a failure to enter the Kingdom.

There were two other families that had never heard the truth before, who came every night but one, coming a distance of twelve miles. They were greatly interested, and just at the last a rain prevented their coming. We hope however that their interest may continue and in the future they may become members of the body.

We kept praying night after night that some one would take a stand and the Lord answered our prayers and two ladies came out for baptism: one the bride of Brother Clyde Anderson. This starts them right in their new life, and Brother Anderson was very grateful that his bride who had joined her life with his, had also joined her faith with his. The other was a teacher, and we believe these are two valuable acquisitions to the body.

After baptism and communion we drove to Beaman, twenty miles away, and spoke at Brother Anderson's, and drove back to Gifford and took the two o'clock train for Minneapolis. Years ago when my home was at Gifford, I belonged to the band, and Brother Anderson belongs to the band there now, so they came to the tent, one evening and played for me. These are incidents of the home town that perhaps interest us more than others.

The time came to say goodby to brethren and friends with many requests to come again, and we were seen on the train hurrying to the next point. In passing I might remark when I started out I had calls from six states, and to reach all of these requires diligent work. Sometimes mistakes are made, when calls are urgent, by leaving places too soon. I make it a practice to never leave a place because another is calling, if the interest demands it.

I arrived in Minneapolis Tuesday morning, the 24th, but the train for Hector had gone. So my neice came to the depot with her car, and after we had a lunch, took a long drive over the city. It was a beautiful fall day, very warm for the time of year, and we took advantage of it and viewed some of the scenes as God has given them to us, besides the many things that man has made

In the evening we again took the west bound train for Hector where we arrived at nine o'clock. Brother Johnson was there to meet me, and took me to his father's home, where we are making our home during the meeting. Two years age I visited here, coming for the purpose of officiating at the marriage of Brother Johnson's daughter, and held a few meetings, baptizing two; the urgent demand upon my time has prevented me coming again until now. The brethren here are of the earnest type. Nothing can do more injury to the cause of truth than half alive members; the cold indifference attitude towards the truth is a great menace to its advancment. The preacher of the gospel has enough to do to overcome the many difficulties in connection with it, to say nothing of overcoming the coldness and indifference of the members.

On Sunday the 24th, we had an all day meeting; the brethren came with well filled baskets, and after the morning service, we enjoyed a very nice lunch, as well as a good social time with those of like faith. A few outsiders stayed for the lunch and the afternoon meeting, and remained for the evening service. We wonder what it means; will someone heed the call or are we here for some other purpose? just to build up the brethren in their most holy faith? the final result will be told later. Almus Adams

Bible Lessons on First Principles

Lesson VIII. The Holy Spirit and its Gifts

(Continued from last issue)

Now in advance of this "world" and the enjoyment of its "powers," some believers in the first century were "made partakers of the Holy Spirit" in a limited sense. They are said to have "tasted the powers of the world to come" (Heb. 6:4,5). They were given "power and authority over devils (demons), and to cure diseases" (Luke 9:1), and were sent out to proclaim, "The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead," etc. (Matt. 10:7,8). How did the healing of diseases and the raising of the dead show that the kingdom of God was at hand? When devils were cast out by the spirit of God, "then," says Christ in Matt. 12:28, "the kingdom of God is come unto you." Again he asserts: "If I with the finger of God cast out devils, no doubt the kingdom of God is come unto you" (Luke 11:20). Since the gifts of the Holy Spirit are "the powers of the world to come," when the spirit of God was present in Christ and his apostles and was exercised to cast out demons, heal the sick, and raise the dead, the kingdom of God, so far as its "powers" were concerned, had "no doubt come upon" that people. Remember, however, that Christ excepted, who had the spirit "without measure" (John 3:34), "the powers of the world to come" have only been given in a premature, measured, and limited way. "Of his fulness" the apostles only received a part (John 1:16). While the fulness of God's spirit raised Christ from the dead and perfected him in "eternal salvation" (Rom. 8:11; Heb. 5:9), only "the firstfruits of the spirit" were given to his disciples, which left them in pain, to suffer, groan, and travail; "the redemption of the body" being deferred to the future, when "the world to come" arrives, and the sons of God are given "glorious liberty" (Rom. 8:18-24). Until then we are only children and heirs (vs. 17), saved by hope (vs. 24). "Subject to vanity" like sinners and "the whole creation" (vss. 20,22), we have nothing more than they except "the spirit of adoption" (vs. 15), heirship, and hope of "the glory which shall be revealed in us" when the sons of God are manifested in "the world to come." In commercial transactions, when confidence is mutual, a property is purchased, the principal is agreed upon, and then a small amount of the principal is advanced as "earnest money" to ratify the contract, which satisfies both parties until the principal is paid. So it is with "the gospel of our salvation:" after we believe it God "seals us with the Holy Spirit of promise, which is the earnest of our inheritance"—for how long? "Until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1.13,14). "Ye are bought with a price" (1 Cor. 6:

19.20). God has purchased us, has paid down "the earnest of the spirit" (2 Cor. 5:5), which binds the contract "until the redemption of the purchased possession" takes place in "the world to come." To clamor now for more than these firstfruits and earnests of the spirit, as divine healers and others who claim miraculous endowments of the spirit, is a reflection upon the probity of the Almighty, and an unconscious confession by the claimants of their lack of faith in God. "The firstfruits of the spirit" left Paul with "infirmities" (2 Cor. 12:5), in groans, travail, and pain (Rom. 8:23). It left Timothy in weakness and "often infirmities" (1 Tim. 5:23), and Trophimus it "left at Miletum sick" (2 Tim. 4:20). It seems clear from this evidence that Paul and prelatic Christians were only given a "taste" and "firstfruits of the spirit" an "earnest of the spirit," not the principal. The unseemly claims *and pretentions* of modern healers are here justly and scathingly rebuked, for they claim to cure all maladies, heal all diseases, and do all *kinds of supernatural* prodigies. In a word, they claim to have more of the Holy Spirit than Paul and other church dignitaries of the first century. While they had only a "taste," modern healers pretend to have a full meal; while they had only "firstfruits," modern curists claim to have the harvest; and while they were content with "the earnest of the spirit," latter day fanatics boast of having the principal! They have yet to learn that when "the powers" of the spirit were here that only "some" believers possessed its gifts (1 Cor. 12:27-30; Eph. 4:11), and that the greatest prophet ever born of a woman (Matt. 11:11; Luke 7:28) performed no miracles at all (John 10:41). And the few who did possess the gifts of the Holy Spirit rarely exercised them. Those who claim to do so much healing now need to be told that there were "many widows in Israel in the days of Elias, ... but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them were cleansed , saving Naaman the Syrian" (Luke 4:25-27) .

IV. THE GIFTS OF THE HOLY SPIRIT ARE NOT EXTANT TODAY

In the days when the miraculous gifts of the Holy Spirit were actual possessions and not empty pretenses as now , they were seldom possessed and rarely exercised by God's people . But today from the lying wonder-working power of Rome and her emissaries down to the lowest form of fetichism—all claim to speak in tongues , heal the sick , prophesy , or do something of a wondrous nature by the power of the Holy Spirit . Apostolic miracles are tame things compared with the arrogant pretentions of these modern fanatics .* The Bible condemns them totally . It says the gifts of the spirit were given as a "sign" (1 Cor. 14:22) . Of what were they a sign ? In Christ they were a sign of the "greater works" he will do when he comes from heaven to raise the dead (John 5:20,21); in the apostles they were tokens of the "greater works" they shall be able to do in "the world to come" greater than even Christ did when he was here (John 14:12) . These two aspects of the Holy Spirit gifts are beautifully illustrated by "the former rain" (Joel 2:23) , which was followed by the abundant harvests when "the floors shall be full of wheat , and the fats shall overflow with wine and oil" (vs . 24) . The downpour of the Holy Spirit on the day of Pentecost and the miraculous gifts of the spirit manifested in the first century came as "the former rain ," and were "the first-fruits of the spirit ," "the earnest of our inheritance ." It effected the mental and moral nature of those upon whom it was bestowed; but "the latter rain" of the spirit will be the harvest and "overflow" of the preceeding "earnests": it will be such an inrush, upgush, and infusion of divine power into our substance as to change every atom of this "vile body" physically, and make it "glorious" like Christ's body, and we can "die no more" (Phil. 3:21; Luke 20:36). The "greater works" promised are then wrought by the saints. But mark: In the interval lying between the first-fruits and the harvest, the earnest and the principal, there are no gifts of the Holy Spirit at all. Attend, please, to the evidence which is now submitted in behalf of this proposition:

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* Pretenders of divine healing have formed the unfortunate habit of abusing both medicine and doctors. They need to be told that in the Bible medicine is said to "do good" like a merry heart (Prov. 17:22). Luke is affectionately referred to as "the beloved physician" (Col. 4:14).

(a) The Gifts of the Holy Spirit were Used Both Punitively and Benevolently

The use of the power of the Holy Spirit in both these ways and often at the same time accords with God, from whom all power flows. "The Lord killeth" is in the same chapter where it is said, "and maketh alive." "He bringeth down to the grave" is in the same verse in which it is said, "and bringeth up" (1 Sam. 2:6). The same text that says he will heal and bind us up also says, "He hath torn: he hath smitten" (Hos. 6:1). "I form the light," says Jehovah, "and create darkness: I make peace, and create evil: I the Lord do all these things" (Isa. 45:7). He makes the dumb, the deaf, and the blind (Ex. 4:11). He put "diseases" upon the Egyptians (Ex. 15:26), smote the Israelites "with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness and astonishment of heart" (Deut. 28:27,28). "Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee" (vs. 60). He smote Jehoram "with an incurable disease" (2 Chron. 21:18,19). Will divine healers claim—can they cure "an incurable disease"? And let them remember that the same power that cured in the word of God also afflicted; the spirit that healed disease, inflicted the disease. The same God who cured Moses' hand of leprosy, inflicted it with leprosy (Ex. 4:7,8); the same uplifted hand that stayed the plague of frogs, made the plague (Ex. 8:6,13); the same power that cleansed the land of lice, made lice (vss. 17, 29); and the same God-given power that stopped the hail, thunder, and lightning, caused them to be sent forth (Ex. 9:22,29). The God who healed Miriam of leprosy, placed leprosy upon her (Num. 12:10,13). Jehovah who healed Naaman of leprosy said to Gehazi: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow" (2 Kings 5:14,27). The spirit of God in Christ healed one man, but at the same time it killed a whole herd of swine (Mark 5:15,13); the Christ who blessed many, cursed a fig tree and "it withered away" (Mark 11:21); He who raised Lazarus from the dead, deliberately planned that he should die (John 11:25,43,4,6). And while it is true that the shadow of Peter healed the sick (Acts 5:15), it is equally true that his word struck others dead instantly (vss. 5,9). Paul's handkerchiefs did make diseases depart from the afflicted (Acts 19:12); but "filled with the Holy Spirit" he only looked at Elymas and said: "The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness" (Acts 13:9-11). Now in all the fuss and feathers raised today by claimants of the Holy Spirit, none claim judicial and punitive power--not one. Their "testimonies" relate solely to benevolence the care of leprosy, consumption, cancer, and other fatal maladies. It is a very suspicious circumstance that they never give us "testimonies" of their power to afflict people with leprosy, infect them with "incurable diseases," smite with blindness, and kill instantly with only a word! No; this kind of "power" is not in demand, therefore is not sought or claimed.

№ 431

(b) The Purpose of God in Giving Holy Spirit Gifts has been Achieved

Christ left the earth with an unfinished ministry (John 16:12), and he sent the spirit primarily to complete that ministry. "Howbeit when he, the spirit of truth is come, he will guide you into all truth" (vs. 13). "He shall teach you all things" (John 14:26). Notice, "all truth," "all things;" not some truth and some things merely. Now as he sent the spirit to do this work and serve this purpose, we affirm it came and perfected the saints, edified the body of Christ, brought it "into the unity of the faith," and that it grew up unto him "in all things" --attained to a "perfect man, the measure of the stature of the fulness of Christ" (Eph. 4.7,8,11-16). Imperfect faith was perfected by a completed revelation (2 Cor. 13:9; 1 Thess.3: 5,10). The church was "complete" in Christ (Col. 2:10). The apostles were sent into all the world to preach the *gospel*: assisted to speak with other tongues "as the spirit gave them utterance" (Acts 2:4), they completed their ministry and "declared all the counsel of God" (Acts 20:17-32). "Signs confirmed the word" (Mark 16:20). It "WAS confirmed . . . . God also bearing them witness, both with signs, and wonders, and with divers miracles and gifts of the Holy Spirit" (Heb 2:3.4). One of two conclusions must be reached from the evidence now before us: either

(a) The Holy Spirit did not come and do what Christ said it would (which would discredit the word of Christ and blaspheme the Holy Spirit); or

(b) It came and fulfilled the purpose for which it was sent (and if so, it is no longer needed).

Admit that the Holy Spirit came and revealed "all the truth," and then there is no truth for it to reveal now, and its possession would be superfluous. The spirit having completed its work, the word of God is all-sufficient, which obviates clerical and priestly interference and interpretation, both of which are arrogant and presumptuous. To the dishonor of God and the Holy Spirit curists and spiritists ask us to believe, without a scintilla of proof , that the apostles failed to execute the commission of preaching the gospel in all the world, as they were commanded; and that the Holy Spirit failed to reveal "all the truth," as it was sent to do. Therefore to them the word of God is incomplete and inadaquate. This position is a virtual repudiation of the word of God. Every sect which claims present gifts of the Holy Spirit has so discredited and dishonored the word of the Lord that they themselves feel the need of another Bible; and acting consistently enough, they have each invented or manufactured one, to wit: the Catholics, the popes and councils; the Mohammedans, the Koran; the Mormons, the Book of Mormon; the Russellites, Studies in the Scriptures; the Seventh-day Adventists, Mrs. White's Testimonies; the Christian Scientists, Science and Health, etc. "O man of God," beware! "There is death in the pot" (2 Kings 4:40).

(e) Prophecy Requires the Cessation of Miraculous Gifts Now

Read "the sure word of prophecy" (2 Pet. 1:19), and see for yourself how the cessation of prophets, visions, prophecies, and tongues was foreseen and predicted (Dan. 9:24; Psa. 50:21):

"We see not our signs: there is no more any prophet" (Psa. 74:9).

"Night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God" (Micah 3:6,7).

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. 13:8).

Rob't. G. Huggins

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Editorial

The New Year

IT SEEMS as if it were but yesterday we were talking of 1922 as the new year. How swiftly does time pass! Each year seems to pass more quickly than its predecessor. Before we realize it we will be at the end of life's road, and our race will be run, our battle fought, and immortal life with all its attendant glories will have been won or lost.

There is not the least doubt that we are living in the world's Saturday night, and in the very last hours of that night, and that the dawn of a new day, that wondrous day for which God's children have looked for ages, is about to dawn. Palestine in the hands of the Jews and being prepared by them for the coming King; the nations being brought together in leagues and pacts ready for the call to Armageddon; Russia and Germany drawing closer together in unconscious preparation of that great federation that will go up against the land of unwalled villages to take a spoil, an adventure that will land them at Armageddon and bring them into conflict with the King of kings, who will end their career forever: *England* as King of the South standing already in Palestine, the place appointed for her in the great final struggle that will *precede* Armageddon; the world's unrest, the sea and the waves roaring these, and many more that might be mentioned, are signs that tell us unmistakeably that the day is about to dawn.

We look forward to that day so rapidly approaching with great joy. It will mean for us the end of trial, of weariness, of the struggle against sin and all the uncertainties and vicissitudes of life and if we are faithful, an entrance into that glorious life that will place us forever more in the company of the noblest and best of human kind selected from all ages, and into the presence of the Son of God himself. Will *nineteen* twenty-three witness the great consumation? That remains to be seen It is not impossible. The night is *far* spent, the *day* is at hand. Brethren and sisters, let us put our house in order and be as men that watch for their Lord. "For at such an hour as ye think not the Son of Man cometh." "And what I say unto you

I say unto all—WATCH."

W. H. Brown

Communicated

DEAR BROTHERS AND SISTERS:

SISTER Emma C. Miller of Cleveland, Ohio, has had quite an extensive trip with her friends and relations in the east. She spent last winter with her son and daughter in Washington, D. C. and visited her brothers and sisters in the flesh at Waynesboro and Smithburg, Pennsylvania. She spent all summer in the valley of the Blue Ridge mountains and enjoyed it very much. She left on December 17th for Houston, Texas to spend the winter with her oldest son, whom she has not seen for some years. She is in very good health now. She wishes to be remembered to all the brothers and sisters in the spirit and will be glad to receive a card or letter from anyone. Address her as follow:

Emma C. Miller, Ennis and High St.,
General Delivery, Houston, Texas.

Yours in the one faith,
Ernest J. Miller

CLEVELAND MISCELLANIES

SINCE last report the following have obeyed the gospel in baptism:

Dec. 3: George E. Kieffer and his wife, Elizabeth J. Kieffer, the father and mother of Sister Kathryn Kieffer: and Mrs. Virginia Lee Franks, wife of Brother Franks, of Canton, Ohio.

Dec. 10: Miss Mary McEwan, Miss Bessie Kelso, Miss Lilias S. Taylor, Mrs. Bessie Kelso, and Mr. Thomas Duncan.

Dec. 17: Mr. Wm. Kelso and Mr. Alfred Shillitto.

During the new year those who desire to address Brother Rob't. G. Huggins should write to him at 428 Church St., New Britain, Connecticut.

Watchman, Tell Me!

Watchman tell me does the morning.
At fair Zion's glory dawn?
Have the signs that mark his coming
Yet upon thy pathway shone?

Pilgrim yes, arise, look round thee.
Light is breaking in the skies:
Gird thy bridal robes around thee.
Morning dawns, Arise, Arise!

Watchman, is the light ascending
At the grand sabbatic year?
Are the voices now portending
That the Kingdom is very near.

Pilgrim, yes, I see just yonder.
Canaan's glorious heights arise.
Salem, too, appears in grandeur.
Towering 'neath its cloudless skies.

Pilgrim, see the land is nearing.
With its vernal fruit and flowers.
On just yonder, O how cheering.
Bloom forever Eden's bowers.

Hark! the choral strains are ringing.
Glory to the lamb of God.
Blessing to mankind he's bringing.
Even though with chastening rod.

Pilgrim, yes, arise, look round thee.
Light is breaking in the skies.
Gird thy bridal robes around thee.
Morning dawn. Arise, Arise.

Edna E. Osteen

* * *

FOR A man to think that he is going to do the work of his life without obstacles is to dream in the lap of folly.

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

According to Heb. 1:8, is not Jesus God? Are not the two the same person?

THE WHOLE evidence here in favor of this is that the Son is called "God." But this conflicts with him being called also "the Son," and with the further fact that this Son is "blessed" (Psa. 45:2) by his Father, and is therefore "less' than his Father (Heb. 7:7; John 14:28), which separateness of identity is further seen by the Son being annointed with the "oil of gladness" by the Father: and to see even more conclusive evidence of their separateness of identity, consider that in the quoted language in this verse (Heb. 1:9), the Son as God has a God, ("thy God"), himself.

Jesus is similarily called "God" in Isa. 9:6-7. The propriety of his thus being named consists in the meaning of the word "God," and in the familiar custom of all members of a family bearing the family name.

By Ex 7:1 we find that the idea of a God consists in being one who can speak with authority because he can work with power. So the judges of Israel were called "gods" (Ex. 22:28; Psa. 82:6), and the rulers of Egypt likewise in Ex. 12:12. Jesus can thus be so called, because of his authority to speak, based upon his power to perform divine works.

And as to bearing the family name, we read that the whole family in heaven and in earth is named with the Father's name. "Jesus" is a form of "Jehovah." Each angel also bears the divine name. We are given in Scripture the names of only two angels, Michael and Gabriel, and the last syllable of these words is the Hebrew word for a name of deity. (Incidentally this is evidence that Lucifer was not satan, a fallen angel, but as Isaiah's language shows, he was the king of Babylon.)

Thus Jesus and the angels as the whole family in heaven, bear the Father name, and the family on earth, the church of God, also bears the name of deity, being a people taken out for his name. Incidentally, also, this shows the sinfulness of human denominational names.

So the angel at Sinai that gave the law to Israel through Moses, and wrote the ten on stone, was called God, which solves the infidel's criticism that Moses is said to have seen God, while John and Paul say no man ever saw God.

So Heb. 1:8 does not teach the trinity but as we have seen, the context contains four evidences that the Father and the Son are separate in personality and identity.

In Heb. 1:10 is language that further seems to favor trinity and preexistence.

The explanation of this and similiar Scripture statements lies in the fact that when prophets spoke or wrote, their words generally had a larger meaning than they intended or knew.

as asserted in 1 Pet. 1:10-12.

In Psa. 72, for instance, David prays for Solomon, while Jehovah, through David, prophesies of his Son. In 2 Sam. 7 the prophet speaks of Solomon but his words are here in Heb. 1 applied to Christ. In Psa. 69 David talks of himself and speaks of his sins, but the spirit of prophecy is using part of his language to speak of the frequent theme, Christ, omitting to apply to Christ the words of David which speak of personal sin.

Isaiah talks to Ahaz of Maher-shalal-hash-baz, at the same time the spirit is predicting concerning Immanuel, Mary and Bethlehem. Examples could be multiplied.

This all exhibits the following primary idea of prophecy. The prophets were God's spokesmen (Ex. 4:16, 7:1-2), and they more often spoke of their present than of the future. They reproved. They warned. They spake of events before them, of imminent ones, and the spirit of prophecy used their words as a channel of prediction concerning greater things than those of which they spake, even of the things of Christ, who is the prophetic Word of God: that is, all Scripture centers in him.

This is why a prophet was formerly called a "seer" (1 Sam. 9:9), the difference between a seer and a prophet being that the people went to the seer for a revelation, while a prophet went to the people. He was sent to the king in particular, as God's official spokesman and representative at court. So that the change in names was made at the time of the transition from judges to kings, as in 1 Sam. 9. A seer was a see-er (Isa. 30:10). He saw the hand of Jehovah in affairs of state and interpreted to the king and the nation the meaning of events present to them and the spirit of prophecy charged their words with deeper meaning than they knew (1 Pet. 1:10-12), on the principle that "history repeats itself"; because when human nature acts similarly and gets into similar states, similar results follow. The repetition of antediluvian conditions introduces a second and similar judgment, for instance.

On this principle David addresses God in Psalms 102 and the spirit of prophecy uses his language to the Father as a prophecy of the Son, as is shown in Heb. 1:10, under consideration.

David was not mistaken in ascribing to God the Father the creative work of Gen. 1. Nor was the spirit mistaken in ascribing to the Son the same language. Nor yet is pre-existence of the Son here affirmed. For when the spirit uses David's words of worship as a prophecy of Christ, they must refer to the new creation; else how could they be prophecy and relate to the Son, since the old creation was already existent when the prediction was made, and David in spirit says the Father was the Author of that? And since the Son himself is part of the Father's creation (Col. 1:15; Rev. 3:14), how could he pre-existently create himself? But both these Scriptures speak of him as the creator of the new order of things. The new creation is that of which he is head (Col. 1:18; 2 Cor. 5:17). This is shown in Col. 1:

16. He is not the author of the creation of Gen. 1, but of the "thrones", etc. of the new creation. Watch him in creative process forming twelve of these thrones in Matt. 19:28. See him further in prophecy do similarily in Luke 19:17,19.

This "throne" idea in Heb. 1:8 shows that the creative acts of the Son spoken of in verse 10 pertain likewise to the new creation, not to the old.

Explain the contradiction between Acts 9:7 and 22:9.

The word "hear" is sometimes used in Scripture to mean "understand," as in Matt. 13:13,51. See also Matt. 15:10. So that "hearing" in Acts 9:7 means perceiving a sound while "heard" in 22:9 means "understood." They perceived not the words of the sound they heard.

A similar case is in John 12:29, demonstrating this interpretation.

Grafton Meetings Report

LAST MAY "Revival Services" were held in Wicklow Baptist Church by the Rev. Alexander Torrie and Mrs. Torrie, Evangelists-undenominational. The meetings were well attended, packed audiences being the reward of earnest hearted workers. There was, however, one regrettable fe [illegible] Rev. Mr. Torrie made the etern [illegible] ment of the wicked, and the eternit [illegible] of evil, a leading feature of his discourses, and declared that "a death that never dies" awaits all those who die out of Christ, irrespective of character, class or creed, old men or women, young men or maidens. Anyone denying this he branded as "a liar."

Mr. R. H. Judd feeling that such teaching should not pass unnoticed, sent a strongly worded written challenge to the preacher when one of the meetings was in progress. The challenge was ignored. Determined that an opportunity should be given for an expresson of the truth regarding a matter of such vital importance, the Grafton meetings were planned. One effort failed owing to bitter opposition, but a second effort was more successful and Pastor Marsh of Niagra Falls and Mr. J. E. Lent of Fonthill were invited. Through the generosity of interested friends all expenses were met without any necessity for collections. The Lord gave splendid weather throughout the whole time. The subject of Friday, the first night, was "Earth's Star of Hope, the Soon Coming of Christ," delivered by Pastor Marsh. On Saturday night the time was spent in happy fellowship in the study of the Word, Brother Adams of Toronto and Brother Cedric of Bloomfield being present. Sunday afternoon Brother Marsh and the writer had a happy season of prayer together for blessings on the meeting of that evening, at which he and I were to speak. Brother Adams also took part in that meeting, and we all felt that our prayer was answered.

Monday night the attendance was still good, though not quite as good as the previous night. The subject "Our Beloved Dead; Where are They?" was handled in a masterly manner by Pastor Marsh. It was a sermon the writer will never forget. Tuesday night not having been advertised the attendance was very small, but there were at least two or three very interested enquirers whom we hope to follow up. If have omitted to write to any who have so kindly helped this effort in any way, and have prayed for blessings on same, may I ask them to accept my thanks *at this writing. I am very sure* the Lord will bless the work done in his name. Much personal work was done, and a considerable amount of literature distributed, and an account of the Sunday meeting appeared in the local press. R. H. Judd

P. S. The Toronto "Globe" promised to publish reports each day if I sent them. I did so but cannot see any signs of them in the "Globe."

R. H. J.

o

My Dream; The Last Day

"I had a dream that was not all a dream" (Cambell's Last Man).

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21.26).

ONE DAY, in the hours of remission from pain, I fell into a reverie, and was carried forward, mentally, to move and wander among the scenes and events that will transpire during the few last days of the last year of this gospel dispensation of the grace of God which is now so near its close. I found that the times were strange, were peculiar, were awful. The vast mass of mankind had become sinners exceedingly. Only a few were leading prayerful, godly lives; but they were hidden ones whom the thoughtless, careless world knew not, and of whom the world was not worthy. I could not but mark, however, that there was a dread undefinable impression existing in all minds that something was about to happen! No one could account for this leaden gloom that darkened all true joy out of every heart: but try as men might no one could rid himself of the fixed feeling. The times were remarkable for strange and inexplicable phenomena. There was an unaccountable shaking of the heavenly powers; the ocean's waves heaved in wildest tumult, and roared frightfully; earthquakes rocked whole continents; and, finally, there appeared a sign in the heavens: this was a new star that shone out of the deep ethereal with unwonted lustre. *What was the more remarkable about* this star was, that it could be seen all day the sun's light could not hide it for it shone by day as well as by night.

THE MORNING STAR

All eyes were turned toward it by day and by night, and many, very many, were the speculations concerning this new visitor in the heavens. The astronomer tried to assign its right ascension and declination. Some said it was a new star that had come to stay; some said that it was the star Balaam saw in his trance-vision; some said it was the return of that transient star that had been seen several times in the past; but the few hidden ones said that it was "the Morning Star" that heralded the new and eternal ages of restitution glory. To drive away apprehension's deep-seated fears, the scoffer said that it was not a sign God-sent to the ones who were confidently looking for the Lord, but they could not get rid of that heavy impression that seized every heart in these days, that *something* was going to happen! The drunkards went to the saloons by ten thousands to talk with the hardened keeper, and with one another, as well as to drown their fears in drink; but a black angel from the pit was in the saloon keeper's den grinning at their folly, though they could not see him. In the loud laugh there was an echoing of some low-down horrors, and the smiles were ghastly such as demons smile. The better men and women went to pleasure resorts, but in every parlor there seemed to be a hand-writing on the wall which read, Something is going to happen!

PLEASURE SEEKERS SAD

If gay parties took the pleasure boat on the sylvan lake, the wavelets murmured the same dismal sound; and when the banquet was spread under the umbrageous groves, the very breeze whispered through the sprays Something is going to happen! In mental estimation wealth seemed to lose its value. The rich man counted his gold and clung to the shining pieces as tenaciously as ever; but the gloomy apprehension had fastened itself upon him, that all this wealth would soon be worth nothing: and, more gloomy still his thoughts became when his conscience told him that he had no treasure in heaven The fateful feeling went into the palaces and the princely halls. The lights streamed into the proud mansions of nobility, but the dark came in on its wings, and shrouded all like a death-shadow. If royalty looked into a mirror it was only to see a face wearing some hues of an undefinable sadness. If the minstrels were called in with the lute, and the viol, do as they might, and tune their instruments as they might, there would always be an undertone note, that everybody could hear, moaning, Something is going to happen! Into the legislative halls the same unwelcome presentiment crowded itself, and the orator spoke but feebly. The coming years seemed crowded with spectres of ruin, which no rhetoric or logic could make vanish, and persuasive eloquence was out of the question.

THE CHURCH APATHETIC

In these last days of the last year of the gospel age the professors of Christianity, and the better class of worldlings were so nearly at one in daily life and practice, that the dread of the something coming, had no more of reforming influence on the one class than on the other. Religion had become a mere hollow profession a form without life. Some, whose names were on the church books, seemed startled a little, and talked over the strangeness of the times, and of the phenomena together, but contented themselves with saying, finally, that there had been both strange phenomena and strange movements before in the world's history and that it would not be best to get up another Millerite excitement; and then they sunk back into the old apathetic state of feeling, so far as religion was concerned, and went on hand in hand with the world, though—strange to say—by night and by day there was a deep-down fear that something was going to happen? There were a few scattered ones who had long been watching for the coming of Christ, and for restitution glory. These had borne the mockings and scoffings of an ungodly world, and the tauntings of Christless Christians for many years. These knew something was coming, and they knew what was coming; and they lifted up their sorrow-bowed heads and rejoiced, for they said, "Our redemption is surely coming this time we shall never be disappointed again."

"THE FEW" SHUT UP TO THEMSELVES

They had to speak of their soul-inspiring hopes to each other, as neither the nominal professor of Christianity nor the worldling would listen to the subject; for perfect indifference and hardness of heart had become the characteristics of these closing days of Christendom. The few hidden ones had to use the world, for numbers of them were poor, and had to toil for their living. But they used the world as not abusing it; for they well knew that its fashion was just about to vanish away. The devoted mother worked and wept and prayed for the unsaved ones of her household. The sister, whose heart and hope were in Christ and his kingdom, wept and prayed for the wayward brothers and sisters. Friend admonished friend and all went on. The Mohammedan felt the strangeness that seemed to pervade the very air, looked up to the ever-shining star in the deeps of the blue, and heeded the Muezzin's call to prayer from the minaret, and looked for his expected Mahdi. The Hindoo was smitten with the all-pervading dread, and thought of the re-incarnation of Vishnu. The poor stupid African went to the idol temple. A weird mystic terror seized upon all the habitable globe that something was going to happen. The seasons went and came, the sun rose and set, and the world went on in wickedness, stifling all conviction, scoffing at true godliness, deceiving and being deceived.

"ONE TAKEN, THE OTHER LEFT"

The index finger on the dial-plate of heaven moved on to that last ordained day that God had ever kept in his own counsel. The sunshine was beaming over half the world and darkness shrouded the remainder. I looked now, in my reverie, to households and to individuals. Here was a home containing parents and children. Of this household there were only two that numbered among the hidden ones for whom the angels would be sent within twenty-four hours. These two were the mother, and a daughter whose name was Eusebia. It turned out that there was a gay party given, and given designedly to smother all the strange fears of the dread something coming, and the brothers and remaining sister went to join in the frivolities and festivities of the last coming of the gospel age. They did not know it. The mother and Eusebia wept and prayed; but it was the last time that tears ever moistened the loving mother's cheeks, or that ever welled out from the dear child-eyes. A stray tear stole down the cheek of him who was husband and father. Father, mother and daughter went to bed and in the later night hours the brothers and the remaining sister came home, and went to rest. When all were locked in sleep two angels came in, and the mother and Eusebia went away with them. The husband knew it not --the children knew it not.

DISMAY AMONG THE LEFT

Morning came and all the left ones arose as unconcernedly as ever; but what could have become of mother and Eusebia, soon became the anxious painful question. The doors were all fast and the keys were not gone. The strange old dread became intensified, and tears began to flow freely enough now from eyes that had never wept for guilt and sin. Where is mother-- where is Eusebia --was asked, and asked, mid heart-breaking sobs and tears --and was unanswered! O husband, O children, you might ask the angels were they present, but they and mother and Eusebia have gone toward the star---Something has happened. I looked again; two women in the eastern lands were working the hand-mill to prepare for the morning meal. One of them was not a child of God but the other was, and had long been looking for Jesus. This one will not eat of the bread, for which she has been preparing the meal this time- she will not finish grinding it; for an angel, invisible to the other women, has rapt the watchful and prepared one away to ever be with the Lord. Here were two men in a field at work together, one of whom belonged to the heavenly family, and the other to the earthly. The heavenly one was in a very solemn mood, but he worked with, and kindly talked to his working companions of the earth. All of a sudden the one that belonged to God was gone-- an angel had been caused to fly swiftly down and his amazed companion was left forever. In another place a man of God and a worldling slept in one bed but when morning came the man of the world found himself alone ah! "one was taken and the other left." Something had happened. In a certain house there was a man at the point of death--so near that the undertaker was to call the next day-- but an angel from heaven came first, and the poor dying saint was at once glorified to know sickness and pain no more forever, and went to Christ with his heavenly attendant. I looked into the cemeteries, and found that many graves looked as though they had been bursted open in the most unaccountable manner. I could not help but notice that the most of these graves were very humble ones where poor loving hands had only raised a little stone graven with a few letters of affection. I found these cleft graves in the potter's field, where God's very poor ones slept, and I said, "God hath certainly chosen the poor of this world rich in faith to be the heirs of his kingdom." I wondered when I found almost all the costly, marble tombs and graves, at the heads of which granite columns costings hundreds and thousands stood all safe and undisturbed, and I said again, "How hardly shall a rich man enter into the kingdom of God." The angels went through all the burying grounds, and took away every son and daughter of the Lord Almighty. Something had happened.

Abraham, Isaac, Jacob and other kindred worthies were taken away from the cosely guarded cave of Machpelah. The angels found the grave of Abel and the graves and ashes of the millions martyred by Rome Pagan and Christian.

After the saints were all gone to the "many mansions" of the Father's house, the star moved off into the deeper recesses of the bright shining galaxies, that the Lord Jesus might assign every one his royalty according as his work on earth had been; as this was to be done before setting up God's everlasting kingdom on earth. I then saw the time of trouble, such as never was since there was a nation, come on. I saw the "pestilence walking in darkness, and the destruction wasting at noon-day." I saw millions mown down in battle by the sword; I saw Israel in his last afflictions when the armies of Gog swept over his land. But I looked on till I saw Jerusalem once more in its glory, and I continued in my reverie till I saw beyond Millenial blessedness to where God made all things new. I saw the new earth and it was all one great Paradise of God. I saw that God had wiped away the tears from all faces, and that there was no more death, nor sorrow, nor crying, and that there should never be any more pain; and I said, "O may I too, share in the eternal raptures of the ages yet to be." I woke from my reverie, but it has left a most solemn impression on my mind and heart. If pain must be my daily lot— if I must be isolated from the meetings of dear brothers and sisters in Christ, yet some day, some time I hope to meet them where we shall find

"Our meeting place, the eternal throne
Our meeting time, the eternal years."

—S. A. Chaplin

(Selected by Sister May Moore)

What is Man ?

"When I consider thy heavens, the work of thy fingers, the moon and the stars, wich thou hast ordained: what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8:3,4).

LET THE SCRIPTURES SPEAK FOR THEMSEVES

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it thou art and unto dust shalt thou return" (Gen. 3:19).

"All flesh shall perish together and man shall turn again unto dust. If now thou hast understanding, hear this: hearken to the voice of my words" (Job 34:15-16).

"For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more" (Psa. 103:14-17).

"Behold, the nations are as a drop

of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing and vanity" (Isaiah 40:15-17).

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts For that which befalleth the sons of men befalleth them; as the one dieth, so dieth the other; yea they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go to one place; all are of the dust and all turn to dust again" (Ecc. 3:18-20).

"For to him that is joined to all living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion in anything that is done under the sun" (Ecc 9:4-6).

"What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" (Psa. 30:9).

"Be not thou afraid when one is made rich, when the glory of his house is increased: for when he dieth he shall carry nothing away: his glory shall not descend after him Though while he lived he blessed his soul, (and men will praise thee, when thou doest well to thy self) he shall go to the generation of his fathers; they shall never see light. Man that is in honour and understandeth not is like the beasts that perish" (Psa. 49:16-20).

"O Lord, our God, other lords besides thee have had dominion over us: but by thee only will we make mention of thy name They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isaiah 26:13-14).

"For there is hope of a tree, if it be cut down that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away, yea man, giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep" (Job 14:7-12).

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Who is on the Lord's Side?

THE ONE who believes the word of God as recorded. We find many who invent a new doctrine, not recorded in God's word. Many follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of (2 Peter 2:2). One of the most "dannable heresies" is denying Christ was born the Son of God (2 Pet. 2:1). We are commanded to cry aloud, spare not, lift up thy voice like a trumpet, and show thy people their transgressions (Isaiah 58:1). Mark the following contrast between the Bible and Unitarianism:

THE BIBLE

Before they came together she was found with child of the Holy Spirit (Matt. 1:18).

That which is conceived in her is of the Holy Spirit (Matt. 1:20).

This is my beloved Son in whom I am well pleased (Matt. 3:17).

What have we to do with thee, thou Son of God? (Matt. 8:28)

I saw and bare record that this is the Son of God (John 1:34).

He gave his only begotten Son (John 3:16).

The dead shall hear the voice of the Son of God (John 5:25).

We believe and are sure that thou art that Christ, the Son of the living God (John 6:69; Matt. 16:16).

I proceeded forth and came from God (John 8:12)

I believe that thou art the Christ, the Son of God (John 11:27).

We were reconciled to God by the death of his Son (Rom. 5:10).

Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13).

UNITARIANISM

Before they came together she was found with child of Joseph.

That which is conceived in her is of Joseph.

This is the son of Joseph in whom I am well pleased.

What have we to do with thee, thou son of Joseph.

I saw and bare record that this is the son of Joseph.

He gave the only begotten son of Joseph.

The dead shall hear the voice of the son of Joseph.

We believe and are sure that thou art that Christ, the son of Joseph.

I proceeded forth and came from Joseph.

I believe thou art the Christ, the son of Joseph.

We were reconciled to God by the death of Joseph's son.

Born of blood, and the will of flesh, and of the will of man, even by the will of Joseph.

Which will you believe, the word of God or Unitariansm? As for me and my house, we will serve the Lord (Josh. 24:15).

E. W. Knapp

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to these too poor to pay for it themselves do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

George Heffner	1.00
Sarah Darby	3.00
F. H. L. Cotton	2.00
Martha Townsend	2.00
W. L. Crowe	3.00
Chas. Anderson	1.00
A Sister	2.00
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Bro. and Sister Moore	3.00
Mrs. H. C. Hammond	2.00
John Parker	1.00

The Earth - The Man - The Glory

EACH ADAPTED TO THE OTHER, AND TO GLORIFY GOD

"Known unto God are all of his works from the beginning." "Thou hast created all things, and for thy pleasure they are and were created.

GOD'S REVELATION to man commences with the statement: "In the beginning God created the heaven and the earth." The Hebrew word translated "God" is Elohim. It is plural and signifies mighty or powerful ones. These no doubt were commissioned by the Great First Cause, and told to prepare a fit abode for an intelligent and responsible race of beings who should be to the praise of the One self-existing Jehovah, as well as to the glory of the Elohim and to the eternal weal of the earth and its inhabitants.

When the lower or inferior creation was finished, and the earth brought to that state of perfection making it an abode fit for an intelligent and responsible race of beings. Elohim consulted together and agreed, saying: "Let us make man in our own image, and after our likeness: and let him have dominion over the fish of the sea and the fowls of the air, and over the cattle, and over every creeping thing that creepeth on the earth, and over all the earth." Evidently that dominion because of superior intelligence, for if by force or physical strength then a lion or an elephant might have been selected.

That man might be part of and identified with the earth he was formed of dust. "So God created man in his image, in the image of God created he him; male and female created he them. And God blessed them," and commanded them to multiply and fill the earth, and gave them authority to subdue and rule over all things on the earth. From subsequent Scripture we learn that it was God's purpose that the earth should be filled with a righteous and obedient people: a people who should form characters pleasing and acceptable to Deity.

Character can be acquired only under test. That man might have the opportunity of forming character God gave to him a simple law or commandment. A law which viewed from a philosophical standpoint, would be easy to keep. Simply refraining to eat of the fruit of a certain tree. At the same time warning them that the infraction of the law would result in death. A continued fealty would continue life. We are not informed what length of time it would have required to form and maintain a character acceptable to Deity in order that he might bestow the divine nature, and clothe with immortality. We have the account how that the false and seductive reasonings of the serpent begat in Eve a doubt of the wisdom and benevolence of the Creator; and that death would result from disobeying. Also kindled an ambition to make a short-cut to equality with the Elohim. Believing the serpent, disbelieving God, she took of the fruit and did eat; and gave to her husband. Adam was not deceived. He knew and believed that death would ensue; but his love for Eve caused him to deliberately choose to share the fate that his ambitious and unbelieving wife had incurred. They had brought upon themselves the penalty of which they had been forewarned; and the sentence was pronounced, "Dust thou art and unto dust thou shalt return."

All the days that Adam lived were 930 years and he died. The death sentence contained no provision for a future life, and if left in force, would have been the extinction of the race. But Jehovah had evolved a scheme whereby he might be just and yet the justifier of such who by faith in his word accept his plan of salvation, and conform to its requirements. Faith and obedience signs the covenant which gives resurrection out from among the dead ones. Mercy was prefigured in the slain animals, the skin of which were used to cover their nakedness, and the blood was typical of the blood of the Lamb of God that should take away the sin of the world. We are not told what instructions were given to Adam, or what part he took in receiving the covering skins to replace the fig leaf device made use of by Adam and Eve to hide their nakedness. However, we are led to infer that much such information was given, condensed in the promise that the seed of the woman would crush the serpent's head, the vitality of the sin power even though his heel should be bruised in the conflict. Evidently Eve understood that she would be the mother of a son who would save from death, as indicated when she exclaimed when Cain was born, "I have gotten the man the Lord." Thus we are made to know God's purpose to fill the earth with a righteous race, produced from the first pair, demonstrating that the purpose of his creation was not a failure, nor had it been frustrated by the disobedience of Adam and Eve.

But man is so prone to follow the lusts of the flesh, the lusts of the eye, and the pride of life that it has taken long years of selecting and training to produce here and there one of the faith who would walk in God's ways as did Abraham. The required number has not yet been taken out; but the individual seed promised to Eve, to Abraham, to David was brought forth in due time lived the perfect life required by the law; made the one great atoning sacrifice, even the blood offering of the everlasting covenant, through which the Father raised him from the dead, and constituted him the life-giver to all who would accept him as their Savior and render the necessary obedience; to whom it is promised. "They shall be kings and priests to God and shall reign on the earth"; assisting to subdue it (Psa. 149:4-9) to the righteous reign of the Son of God by begettal, the son of Mary, *princess of the royal house of* David, by birth, to whom the angel Gabriel had said: "He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever, and of his Kingdom there shall be no end." Then shall be brought to pass the Scriptures which declare the stability of the earth, and the perfection and glory that will attain when the inhabitants of the earth are all righteous, immortal, and equal to the angels (Luke 20:35,36).

Some of the testimonies are as follows:

"One generation passeth away, and another generation cometh; but the earth abideth forever" (Eccl. 1:4).

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). "And one cried to another, and said, Holy, holy holy the Lord of Hosts; the whole earth is full of his glory" (Isa. 6:3).

"They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:1 to 10).

"Thou hast established the earth and it abideth" (Psa. 119:90). "The heaven, even heavens are the Lord's but the earth hath he given to the children of men" (Psa. 114:16).

"God himself formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18).

"The world is also established that it cannot be moved" (Psa. 93:1).

"The earth which he hath established forever" (Psa. 78.69).

"Who laid the foundations of the earth that it should not be removed forever" (Psa. 104:5).

"And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers 14:20,21).

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among the princes, and to make them inherit the throne of glory" (1 Sam. 2:8).

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44; Psa. 2:8, 9; Isa. 60:12).

"And Jesus said unto them, Verily, I say unto you, that ye who have followed me, *in the regeneration*, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:38).

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"His name shall endure forever: his name shall continue as long as the sun; men shall call him blessed, Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen" (Psalm 72: 17 to 19).

"Behold the *righteous* shall be recompensed in the earth" (Prov. 11:31; 10:30).

"The wealth of the sinner is laid up for the just" (Prov. 13:22).

We do not find anywhere in the Bible the doctrine indicating that the earth is, as it were, an incubator to people heaven; but on the contrary we read:

"The meek shall inherit the earth, and delight themselves in the abundance of peace."

"They that be blessed of him shall inherit the earth."

"The righteous shall inherit the land, and dwell therein forever" (Psa. 37:11,22,29).

Jesus taught: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5).

(This article may be had free while the edition lasts of S. T. Blessing 1091½ Main Street, Fort Worth, Texas.)

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

A NEW YEAR GREETING

What shall I wish thee? Treasures of earth,
Songs in the springtime, pleasure and mirth,
Flowers in thy pathway, skies ever clear,
Would this ensure thee a happy new year?

What shall I wish thee? What can be found
Bringing thee sunshine all the year round?
Where is the treasure lasting and dear,
That shall ensure thee a happy new year?

Faith that increaseth, walking in light,
Hope that aboundeth, happy and bright,
Love that is perfect, casting out fear,
These shall ensure thee a happy new year.

Peace in the Savior, rest at his feet,
Smile of his countenance, radiant and sweet,
Joy in his presence, Christ ever near,
This will ensure thee a happy new year.

Oh Master, gracious Master,
What will thy presence be,
If such a thrill of joy can crown
One upward glance at thee?

THE HAPPINESS NECESSARY TO A HAPPY NEW YEAR

"Happy is the man whom God correcteth" (Job 5:17).

"Happy is that people whose God is the Lord" (Psalm 54:15).

"Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:5).

"Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13).

"He that hath mercy on the poor, happy is he" (Prov. 4:21).

"Whoso trusteth in the Lord, happy is he" (Prov. 26:20).

"Happy is the man that feareth alway" (Prov. 28:14).

"He that keepeth the law, happy is he" (Prov. 29:18).

"Behold we count them happy that endure" (James 5:11).

"If ye suffer for righteousness sake, happy are ye" (1 Peter 3:14).

"If ye be reproached for the name of Christ, happy are ye" (1 Peter 4:14).

"If ye know these things, happy are ye if ye do them" (John 13:17).

CHARITY

THE GREEK word rendered charity is "agapees" and strictly means "love."

It is not a love for error or vice, but the pure principle of affection as exhibited in the character of God in giving his Son to die, and as taught in the teachings and examples of Christ, and that which should characterize every true believer. The apostle in I Cor. 13 has given us a beautiful chain of its virtues:

1. It never fails.
2. It is not puffed up.
3. It will suffer long.
4. It is not envious.
5. It is kind.
6. Doth not behave itself unseemly.
7. Seeketh not her own.
8. Thinketh no evil.
9. Not easily provoked.
10. Rejoices not in iniquity.
11. Rejoices in the truth.
12. It hopeth all things
13. Believeth all things.
14. Beareth all things.
15. Endureth all things.
16. Is greater than faith and hope.

Dear reader can you say this little family of charity dwells in your heart? Do you cherish the whole of them? If so, how happy you must be. Think and see if you have them. And as a climax, "It is the bond of perfection."

THE WORKS OF GOD

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a glorious frame,
Their great original proclaim.
The unwearied sun from day to day,
Doth his Creator's power display:
And publishes to every land
The works of an almighty hand.

THERE is an inside and an outside to everything. The literal world with all its wonderful manifestations is but the outside of God's great book of nature. It is only an occasional peep that we can get into the inside of the book: but from even this we are astounded at the wonders that are found within. Behind the majestic mountains that raise their lofty heads into the very heavens: above the shining sun that bathes us with light, health and joy, and beyond the glittering stars that sparkle like gems in the canopy of the heavenly expanse, there are wonders whose manifestations will sometimes overwhelm us with delight and ecstacy. The earth in its various forms and the great universe at large, are the outward manifestations of that inward power they express. While God is seen, as it were, in the heavens and the earth, which declare his glory and show forth his handiwork, he is yet to be seen when these curtains are drawn aside, in an immensity and intensity that eye hath not yet seen, nor ear heard, neither hath it entered into the heart of man to conceive. "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and his ways past finding out!"—Selected.

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DO NOT be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are not a hero.

THE KINGDOM OF GOD
A LECTURE

By M. Joblin

FRIENDS: Man is a material being, and needs a material home. If the man proper were an entity or essence, uncompounded and in*visible, and immaterial,* it would matter little where he may be. Beyond the bounds of time and space would suit him as well as any other place. In fact he would be so near nothing, it would be right for him to be nowhere. But if a man be something that God formed of dust, he occupies space; it were impossible for him to be beyond the bounds of space. He must be somewhere while he is. As the Word distinctly tells us that in a little while the wicked shall not be, and their place

Shall Not Be,

it is only the place of the righteous that interests us. They will ever live; but where? *Who knows* where? God knows, and he has told us, and we can know by believing him. He sent word to us by Jesus, in Matt. v. 5, that the meek shall inherit the earth. He sent word to us by David in the 37th Psalm, not only that the meek should inherit the earth, but *dwell therein forever.* Thus a tangible home has been provided for tangible people. The Psalmist has also brought us word that "the heaven, even the heavens are the Lord's"—Psalms cxv. 16—He has not given it to anyone. It warns us against the presumption that it is for us: it is the Lord's. It is *no wonder* that Jesus should tell the Jews, and his disciples as well, that where he was going, they could not come—John xiii. 33. But let us turn to the 115th Psalm again: "The heaven, even the heaven's are the Lord's, but the earth hath he given to the children of men." Do these statements of the spirit suit you? or do you object to the earth being the

Everlasting Home

of the saints? If so, why do you object? Do you know of a more suitable place? If so, how do you know of it? Has God told you? If so, where? If not, I ask you again, how do you know? It seems strange that you should work so hard to get what you can of earth now, and hold to what you get with so tight a grip, although not certain that you can hold it for an hour, and although it involves heaps of care, and vexation and disappointment and sickness; and yet, when the curse is rolled back, and the earth blooms like the paradise of God, and the tabernacle of God is with men, and the glory of God covers the earth as the waters cover the sea, when incorruption takes the place of corruption, and you could live on and on throughout the mighty roll of everlasting ages, *that* is not good enough for you. You want to go to heaven. The answer to you from heaven is, "the heaven, even the heaven's are the Lord's, but the earth hath he given to the children of men." As plain as you could be taught, that is the place. No one but Jesus is invited to heaven, and he remains there only till the time for the restoration of all things God's prophets have predicted, as you may prove by reference to Acts iii. 19-20. In harmony with this is the declaration of the spirit in Peter on the day of Pentecost, that David had not ascended to heaven, a thousand years after his death.

Returning to the 115th Psalm, he who sees the end from the beginning, knew that men would claim to be what they are not—claim to have never-dying souls, when they have not; claim to be alive and praising God, when they are dead; claim a home in heaven when they have no right to—I say God, foreseeing all this silences all their presumptions—it ought to silence them—by saying, "The heaven, even the heaven's are the Lord's, but the earth hath he given to the children of men;

The Dead Praise not the Lord,

neither any that go down into silence;" thus these two verses lay the ax to both the Platonic-inherent-immortality tree, and the sky-kingdom tree.

In the morning paper, some time since, I noticed a discourse by some one high in the world religions, headed, "Thy Kingdom Come;" this was the text. The opening words of the discourse were as follows: "These words are as familiar as the stars above, and also as incomprehensive. We know as much of their meaning as we know of the mystery of the stars."

It gives me no pleasure to make strictures on others; indeed I could have wept like Jeremiah when I read those words, because of the darkness that pervades the minds of men concerning God's glorious kingdom to come. But a voice from heaven says to me, through Jeremiah, "He that hath my word, let him speak my word faithfully;

What is the Chaff of the Wheat?

We have the unadulterated truth of God concerning his kingdom, and propose to hold up the words of this great preacher to its light. He says of this petition in our Lord's prayer, "Thy kingdom come," that the words are as incomprehensive as the stars. That means, not comprehensible—incapable of being understood, beyond the reach of human intellect. He told his audience that his text was incomprehensible. Is it not a wonder they did not leave the house? In the name of truth and reason, and common sense, and pure religion, and everything sacred, why did he not select a subject that he did understand? After making this assertion the speaker, to the end of his discourse, showed his idea to be that the church was the kingdom, and that the raising of $1,200,000 this year for missionary work would hasten the coming of the kingdom. I maintain that if his text be as incomprehensible as the stars, this must be

All Guess-Work.

As Paul, in 1. Thess. v. 21, tells us to prove all things and hold fast that which is good, let us prove this. But how shall we prove it? In reply I remark, Jesus in John xvii. 17, says the Father's word is truth; and the spirit in Is. viii. 20, tells us exactly how to prove it. It says, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." This is the way to prove all things. You have heard the assertions and theories of our preacher, but what does the word say about the conversion of the world by missionary effort, or by preaching? I answer, the Lord Jesus distinctly teaches that the world will not be converted before he comes the second time. "As it was in the days of Noah, so shall also the coming of the son of man be." Was the world converted by the 120 years preaching of Noah? If so, why came the flood? "For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the son of man be; then two shall be in tthe field, the one shall be taken, and the other left."

Do You Believe This

description of the world's condition at the coming of Christ? If you do, you cannot believe in its *conversion* before he comes. If all were converted why should one be taken and the other left? I believe that Jesus told the truth To fully realize the force of his reference to the destruction of the world that then was, let us pause a moment. Hundreds of years had rolled away, and the tendency of *human character had been from* bad to worse. The wickedness of man was great, and the imagination of his heart was only evil. "Sin had spread like a loathsome pestilence, and scarcely any had escaped its polluting power. One man was found just and perfect in all his ways, and found favor with God, and was esteemed worthy to escape the things coming on the earth, and hence he was selected as the medium for the conveyance of divine warnings to mankind. Being warned of the approaching deluge, and moved with fear, he not only preached faithfully to the world, but he prepared an ark for the saving of himself and house;

Thus He Condemned the World;

thus he was justified before God and became heir of the righteousness which is by faith." "But the spirit of disobedience closed the ears of the people against the warnings of the Almighty, and sealed their eyes to the warnings of coming destruction. The hours that might have averted the dread calamity were employed in filling their cup of iniquity to the brim, and treasuring up wrath against the day of wrath and revelation of the righteous judgment of God. The day sped swiftly on, men pursued their ceaseless round of sin and pleasure, forgetting that they were wearing out the last brief moments of divine forbearance and of human probation and braving the vengeance of the Almighty. Look into the ark a moment. Noah and his family are there; animal creation is represented there; the door is closed by an invisible hand—they wait the departure of the last hours of probation. What a solemn stillness creeps over them! How dread the suspense! How breathless the anxiety! The world moves on as usual. The farmer in the *field*, the *merchant* at the store, the drunkard at his cups, the reveler at his revelry and the sinner at his sins. Violence and strife, and iniquity roll on in resistless current. What a scene! Tonight a world's feast—tomorrow

A World's Funeral.

Tonight a world's revel, *tomorrow* a world's ruin. Tonight a world's exultation, tomorrow a world's execution. Tonight a world's debauch, tomorrow a world's destruction.

But hark the echoes of distant thunder—swift as the eagle's flight inky clouds roll up the sky; earth rocks, the ground swells; the flood gates of heaven are opened; the *foundations of earth* are broken up; the deep rolls up its flood; the waves roar, the winds howl, the clouds gather the rain descends, the lightnings blaze, the thunders bellow, sinners wail, joy perishes.

Hope Expires;

and above, beneath and all around is one wild scene of confusion, darkness anguish and dismay. Oh what a funeral!" What were

Jesus' words? "As it was in the days of Noah, so shall it be in the days of the coming of the son of man." Which do you believe, the modern theory of the world's conversion, or the truth as expressed by Jesus? You cannot believe both; they are as wide as the poles apart.

But what of the idea that the church is the kingdom? What say the Scriptures? How readest thou? I read that the saints shall possess the kingdom forever, even for ever and ever (Dan. vii. 18). But who are the saints that are to take the kingdom? I answer, the members of the Church of God. Paul, writing to the Corinthians, first chapter and second verse, says, "unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus,

Called to be Saints;"

that is, godly or holy ones. If the members of the church at Corinth were called to be saints, they were called to be possessors of the kingdom; and we are told in 1 Thess. i. 12, that God had called them unto his kingdom and glory. And it was the acceptance of his call or invitation, that constituted them the church of God; the called-out-ones—the called according to his purpose, as it is stated in Rom. viii. 28; the purpose is to give them the kingdom—make them world-rulers. This is the way the Father will bless them, and Jesus will say to them by-and-by, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." All can see that the church is not given to the church, nor the kingdom given to the kingdom—it is religious nonsense to think so. It is the Father's good pleasure to give the kingdom to the church, for Jesus says so. And the word of the spirit in James ii. 5 is this: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith.

And Heirs of the Kingdom

which he has promised to those that love him?" Jesus said he was born to be a king; and the angel promised Mary that her son should be great, and should be called the Son of the Highest, and the Lord God would give unto him the throne of his father David and that he should reign over the house of Jacob forever, and of his kingdom there should be no end. And when, in addition to this, you remember that he, Jesus, promised his twelve apostles that when he should sit upon the throne of his glory, they should sit upon twelve thrones, ruling the twelve tribes of Israel, you begin to see what kingdom Jesus had reference to when he taught us to pray

"Thy Kingdom Come."

Were we to receive a letter from a rich relative in reference to the disposal of his property, would we dash into the middle of the letter, read a little, and miss a little, then read more, and so on, and finally throw it aside because it was incomprehensible? No! We would note every statement carefully, and form our judgment of the document as a whole, not upon a few disconnected sentences. And I venture to say that the man who opens the Bible at the 6th chapter of Matthew, reads the 10th verse, and ignores the fact that God for ages has been making promises, and giving invitations to a kingdom of his that is coming—I say the man who ignores all this has no right to expect to understand the petition, "Thy kingdom come." Of course it would be as incomprehensive as the stars. How could it be otherwise? As it does not there explain where it is to come from, for what purpose it is coming, who its king is to be, where its territory, which shall be its capital city, who its subjects, and who its rulers, all this information must be gleaned elsewhere God neither expects us to believe without evidence, nor act without reason. He says, "Come, let us reason together." In Matt. iv. 23 we learn that Jesus went everywhere preaching

The Gospel of the Kingdom.

It is always definite and singular, never plural; and by this we know that the kingdom he preached and the kingdom he taught us to pray for are the same. Joseph of Armiathea waited for the kingdom of God. Wise men from the East asked, where is he that is born king of the Jews? This disturbed Herod the king, who demanded of the priests and scribes where the anointed should be born. How did he know an anointed one was to be born? What was he getting excited about? The answer of the priests and scribes will explain this: "And they said unto him, in Bethlehem of Judea.' How did they know? Listen again, "In Bethlehem of Judea, for thus it is written." Now we have it: "For thus it is written by the prophet, and thou, Bethlehem, in the land of Judea art not least among the princes of Judah, for out of thee shall come a governor that shall rule my people, Israel." Herod knew this was

The National Hope

of the people he ruled; he knew they hoped for this because God's prophets had predicted it, but he did not know enough of the Scripture to refer to the prediction himself, so he demanded it of the priests and scribes, being determined to nip this thing in the bud. He slew all the children in the neighborhood of Bethlehem from two years old and under, hoping to destroy the anointed.

In the 19th chapter of Luke we learn that because they were nigh to Jerusalem, and because the people thought that the kingdom of God should immediately appear, he said, "Therefore a certain nobleman went into a far country to receive for himself a kingdom and to return; and he called his ten servants and delivered them ten pounds, and said unto them, 'occupy till I come.'" This was said to correct the idea that he would then set up the kingdom of God. The nobleman was first

Going to a Far Country

to be invested with authority, and then return. In his absence his servants must occupy, and on his return they would be rewarded with positions of authority. Just before his ascension from the Mount of Olives, his disciples asked him, "Lord, wilt thou at this time restore the kingdom to Israel?" No! The nobleman was about to start for the far country and his certain return was announced by the men in white apparel, in these words: "This same Jesus shall so come in like manner as ye have seen him go into heaven."

"But," says one, "Jesus did not explain what kingdom he was proclaiming." Very true; he knew the people had the oracles of God which testified of him and his kingdom, and it was their fault if they were not informed on that subject. "Search the Scriptures," said he, "for in them ye think ye have eternal life and they are they that testify of him." But what do they testify of him? First, that as the seed of the woman he should bruise the serpent's head; second, that as the seed of Abraham, and jointly with Abraham, he should have the land of Canaan for an everlasting possession, and that conjointly with Abraham he should bless all the families of the earth. The Scriptures further say, that as the

Seed of David

he shall occupy the throne of David forever, and that all peoples, nations and languages shall serve him: and that, as the prophet Ezekiel said, chapter xxxvii, verses 21, 22, "God will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all * * and David, God's servant, shall be king over them all. And the 25th verse says "and my servant David shall be their prince forever. My tabernacle shall also be with them." If you wish to know who this David is who is to reign over them, I answer, you cannot be mistaken if you turn to Luke i. 30-33 and read, "Fear not, Mary, for thou hast found favor with God." How was His favor to be manifested? She should have a son. "He shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Put these links of truth together and they will make a chain that all the theological doctors in the land cannot break. But there are two other links I would like to add to these. When about to abdicate in favor of Solomon, David said, "Of all my sons (and the Lord hath given me many sons) He hath chosen Solomon, my son to sit upon the throne of the Kingdom of the Lord over Israel." At the coronation David said in prayer to God, "Thine is the Kingdom, Oh, Lord." Read I Chron. xxviii. 5, and I Chron. xxix 11 and then read the 3rd verse. "Then Solomon sat upon the throne as king instead of David, his father, and prospered, and all Israel obeyed him. Absolute proof, this, that the ancient kingdom of Israel was

God's Kingdom on Earth

He has no kigdom now. The kingdom of Israel and the kingdom of God was overturned because it did wickedly, and in the overturning edict the Lord said, "It shall be no more until he come whose right it is, and I will give it him." The promise of Gabriel renews that promise, and more than that, it shows us positively that the right to the overturned kingdom of Davide vests in Jesus, and God will give it to him. This is what we get by searching the Scriptures which Jesus said testified of him. And you see he expects us to believe what they testify of him. The petition "Thy kingdom come" is not as incomprehensive as the stars if we believe all God has promised about his kingdom.

By searching the Scriptures as Jesus bade us, light from Heaven reveals a new order of things to be inaugurated when Christ comes again. All mortality and probation do not end then, but all human government and authority end.

The Kingdom of God

takes their place, Christ being King of kings and Lord of Lords. And oh! thank God, we begin to see that redemption's plans are not a failure- that another chapter of salvation's story is to be unfolded. From Adam down to the second coming of Christ, God has merely been picking out those who shall be the immortal and glorified rulers of this world. And the apostle John has shown us that Jehovah has marked off 1000 years in which to bring about the subjection of all things and says, "They lived and reigned with Christ a thousand years;" after which another change takes place, but the kingdom stands forever. Think of the myriads that will be born and live in peace and plenty under the mild reign of Jesus and his saints in the age that is just ahead of us, and you will see that God's purpose to fill the whole earth with his glory and teeming millions of holy beings will not be frustrated. It seems to me if people could realize that Christ was coming as a restorer they would be glad to welcome him.

Let me now say to you, that when Jesus went everywhere proclaiming the kingdom of God he was selecting those who shall reign with him. The twelve and the seventy preached for the same end, and that is the object of this humble effort. The Gospel invitation is not an invitation to sing hallelujahs in heaven, nor to become mere subjects of the kingdom when it comes, but to live and reign with Christ; to inherit the kingdom, and we have Jesus' word for it that the kingdom is

Prepared

for them—prepared FOR them—prepared for THEM. In the 8th chapter of Acts and the 12th verse we read of the Samaritans, that when they believed Philip "preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The man who said the words, "Thy kingdom come" were as incomprehensive as the stars, needed a sermon from Philip. That evangelist did not consider his hearers fit subjects for baptism until they believed the things concerning the kingdom of God as well as of Jesus Christ; but here we find a very prominent preacher to others who knows no more about the coming kingdom of God than he does of the stars above us. Could he preach the Gospel of the Kingdom that Jesus said should be preached in all the world for a witness (Matt xxiv 14) when he was ignorant of it himself? Nay, verily; and I solemnly say to you fellow mortals, that the modern gospel of going to heaven is another gospel, which in fact, is not another, but a perversion of the Gospel of Christ. I observe that the reference to

Baptism

disturbs some of you. But why should you be displeased with it? I have arranged none of God's plans. I report the word of the Spirit as I find it. I see that the old, old conflict is going on in your minds. One thinks, If I believe the gospel Philip preached, why is that not enough? Another wonders what virtue there is in water? Still another, how much better he would be after baptism? First, faith is not sufficient because it is only one of two conditions that are of equal importance. If we were allowed to use our discretion or choice, or fancy, some would dispense with faith and some dispense with baptism; so that there could be no conditions at all. Then what a motley crew would possess the kingdom. Who would want the kingdom under those circumstances? Not I; because just as sure as I find something given away without conditions, so surely do I find something not worth having. Secondly, there is no virtue in the water. There was no poison in the fruit to kill the Adam, but they died.

The Disobedience Did It

There is no virtue in the water—it is obedience that brings the blessing, even life forevermore. I firmly believe no one from the heart ever believed the gospel of the kingdom of God who refused to obey it by baptism. Thousands who believe the gospel of immortal souls in heaven refuse to be baptised, and I do not blame them. It would not benefit them to be baptized, because they have not believed the gospel. I mean that what they believe as Gospel is not Gospel, for the simple reason that God has never promised it. A man who quibbles about baptism has not believed the gospel, but something else. Is not baptism itself gospel? Do you know any better news than that you can have your sins forgiven, become a child of God, and joint heir with Christ to his kingdom, if we render this obedience to our faith in baptism? Thirdly, as to being

Better After Baptism

Let me divert your attention a moment. That little wife yonder loved her betrothed as well before marriage as afterward, perhaps, but she did not have his name and she had no title to his estate. Had he died worth millions she could not claim a cent. Without a home, and without bread to eat, she pleads her undying affection for the deceased before the probate court; will she acquire any right to his property in that way? You know she will not. I am not saying to you that you do not love Jesus, but through mental or moral obtuseness you are throwing away the grandest privilege ever granted to mortals and withholding the obedience of faith to the gospel that would ensure life forevermore. You have not been baptised into the saving name; and therefore have no title to the inheritance. A blind confidence in God is not what is expected of you. You are expected to believe what God promises and not something else. You are expected to obey from the heart that form of doctrine which God has prescribed, and not a substitute of your own devising. But whether you believe and obey him or not, Jesus is coming back to build the tabernacle of David (see Acts xv 16) Can I persuade you to accept an invitation to share that kingdom with him when he comes? Had he not died on your account and made a resurrection from the dead possible, you never could have been invited. When the grave closed over you, that would have ben an eternal farewell to life but for

Christ's Triumph Over Death

Let me entreat you to dwell on the love of that Savior a moment before we part. Think of him plodding over the hills and valleys of Judea telling the people that God's kingdom was coming—weary and hungry and athirst; see him healing the sick, cleansing the lepers, giving the sight to the blind, and raising the dead, and then lamenting: "Ye will not come unto me that ye might have life." Follow him to Gethsemane; see him bow in agony; hear him say, "Father, if it be possible let this cup pass from me; nevertheless, not as I will but as thou wilt.' Follow him as the mob led him to the judgment hall. He is mocked and spit upon and whipped and crowned with thorns. See him nailed to the accursed tree; see him raised up so that every ounce of his weight is a source of pain. Listen! He says, "I thirst;" he is denied a drop of water to moisten his fevered lips. Listen again. He is praying for his murderers, "Father, forgive them, they know not what they do." After three dreadful hours He says, "It is finished." He is laid in the grave but he does not stay there. He conquers death and comes out of hades with the key to unlock your tomb if you will allow him. He is saying to night, "I am the resurrection and the life." And no life no kingdom. Will you accept life in the kingdom to come through him, by faith and obedience? If not, remember, "the wages of sin is death."- -Rom. vi. 23. God help you to secure life before it be too late. Amen.

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Preparations from the Lord

THE PREPARATIONS of the heart in man and the answer of the tongue, is from the Lord" (Prov. 16:1). In an analysis of these words we find first, "the preparations," in the plural, would indicate preparation multiplied, continued, pursued and completed. Next we notice what is being prepared. It is "the heart in man." Why the heart? This represents the seat of the affection, the fountain of desire, the directing impulse, or we may say, the spirit of man. This heart, we are told in Jeremiah 17:9 "is deceitful above all things and desperately wicked." When Solomon was furnished with gold, silver, brass and iron, also all manner of cunning men for every manner of work for the building of the temple of God, David commanded the people: "Now set your heart and your soul to seek the Lord, your God; arise therefore, and build ye the sanctuary of the Lord God" (1 Chron. 22:14,15, 19). And we find Hezekiah prayed to God to pardon everyone that prepareth his heart to seek God," and, according to verse 20 his prayer was answered. "And the Lord harkened to Hezekiah and healed the people" (2 Chron. 30: 18-20).

In Prov. 10:20 we notice the statement, "The heart of the wicked," (or natural), "man is of little worth." It is truly worth little in the sight of God, but for just such as these God furnishes an ample means of development well pleasing to him, so we may read in the subject verse of Prov. 16:1: "The preparations of the heart in man ......is from the Lord." This implies that there is an object in view, and that that object is one of usefulness. Notice that he says the preparations are from the Lord, not by him; we surely carry out a part in these preparations. We know the commandments; we know the object in view and the important point is, Are we submitting to the design or are we trying to do our own designing. "They shall praise the Lord who seek him, your hearts shall live forever" is the wonderful promise made even to those whose hearts are of "little worth"

Do we need wisdom for their development? "In the Father and in Christ are hid all the treasures of wisdom and knowledge." Do we lack understanding? "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasure; then thou shalt understand the fear of the Lord and find the knowledge of God" (Prov. 2:3-5).

But, even with the Scriptures before us, what indication have we to show that we are preparing our hearts to live forever? "The preparations of the heart in man, and the answer of the tongue is from the Lord." A perception of the will of God that is assimulated so that it forms, moulds and directs our lives to the extent that it brings the reply, or response, to our tongue, proves the influence to be from God for the tongue is the indicator of the heart. We need not guess in this for: "As a man thinketh in his heart, so is he," and, "out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

In this we observe a building process. The material is ample for all, but many of the builders are diverse in carrying out the means. Our standards look well, still it is necessary to use care. "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." The glory of God was given to us in the face of Jesus Christ "and God who commanded the light to shine out of darkness" is he who "hath shined in our hearts" and for the very purpose of giving "the light of the knowledge of" this "glory of God." Yet we find the exhortations: "Keep thy heart with all diligence" (Prov. 4:23). "Give diligence to make your calling and election sure" (2 Pet. 3:14). "Occupy til I come." Do we ask why then is this needful. The following verse in 2 Cor. 4:7 explains it on the same principle as that which governs life and health, namely, that God's free spirit (the wonderful life-giving air surrounding us) always remains here, but the failing ability of the human organism to appropriate it makes us fail and die, so God's free grace is always present in his word, but often, instead of possessing it, we find ourselves filled with many cares, and the spirit of God slips away and our efforts spiritually seem to fail. Let us read this explanation: Paul says of the light of the knowledge of the glory of God: "But we have this treasure in earthen vessels" (2 Cor. 4:7). We see now the finite mind allows it to leak out.

The very fact that this treasure is in an earthen vessel makes it necessary for us to be diligent, occupied in building up the spiritual mind and renewing it and being careful to keep in accord with God's design for when the building is complete, each part must fit in harmony to carry on the great work of the assembled multitude. To know what these characteristics are which shall build up the mind of the spirit is important but not more so than the task of literally transferring them to our own lives and it is the task so easily overlooked. If our hearts are to be prepared when Christ returns, we should not forget that God is the great potter and designer.

Jennie Salisbury

Current Events in the Light of Prophecy

CONSTANTINOPLE, THE KEY

CONSTANTINOPLE IS at the present time, under the control of an inter-allied commission or governing body responsible, not to the League of Nations, but to the Great Powers. At this writing a state of war exists between the Greeks and the Turk Nationalists over the boundaries assigned to Greece by the Allies. A recent news dispatch states that the "British have warned the Turks that any attempt to take Constantinople will mean war with Great Britian." This indicates how very important this city is in the eyes of the nations of Europe. So the powers have decided that Constantinople must be kept an open international port. Furthermore the Dardanelles, the Sea of Marmora and the Bosphorus, (known as the Zone of the Straits), under the terms of the treaty with Turkey, are also governed by an inter-allied commission. Navigation is open in peace and in war without distinction of flag. And for the purpose of guaranteeing the freedom of the Straits all fortifications have been demolished within a zone extending 20 kilos inland. The Turk is still in Europe and the Near East shows signs of its historic ability to be a center of international jealousy.

Nervousness in Russia, as well as in Germany, over the ultimate control of Constantinople did much to precipitate the World War. There is no doubt that the events of 1914 which led to the great war were in no mean degree hastened by the nervous desire of Germany to assert her final influence in Constantinople while the young Turks had still a predominant influence there. Germany could not have stood the chance of a second defeat and overthrow of the young Turks. Germany was not alone in a nervous and restless condition during those two eventful years, 1913 and 1914. Russia was also getting nervous and restless. With great anxiety did she watch the renewal of German influence at Constantinople after the peace of Bucharest and she looked at these developments as a direct threat at herself. Indeed, Germany firmly entrenched on the Bosphorus meant a national danger to her. Germany would thus be able to control the entire southern export trade of Russia, as well as her relations with all southern powers.

The war came and almost at once Turkey took sides with Germany, perfectly convinced of the unconquerable power of Germany. The allies, on their part were very reluctant to make any promises of definite arrangements concerning the fate of Turkey. Toward the end of 1915 in a secret treaty, they agreed however to promise Russia, Constantinople and the control of the Straits. Later the Allies started to curtail their imperialistic aims by denying any Russian claim on the Straits. Russia's participation in the war, consequently, definitely dropped, and when the peace with Turkey was being signed, Russia was conspicuously absent.

For centuries Russia has had covetous eyes upon Turkey, and desires an excuse to warrant her to pounce down upon her like a whirlwind. This has become a national age-old ambition. It is well illustrated in this news clipping: "On to Constantinople is the latest Bolshevik cry. Let us go back a thousand years and find the start of a national idea that has brought a world of trouble to the human family and the end is not yet. The first Russian attempt to take Constantinople was by a naval expedition in 865. Entrance to the port was gained, but a tempest joined to the resistance of the city, caused the Russians to retreat. A second attempt was made by sea in 904 but was unsuccessful. Again in 941 another attempt was made, but this was defeated by the Greeks. The next attempt was made by land in 955-973. The armies of Russia got as far as Adrianople, but were forced to surrender. Seventy years after, 1043, another attempt was made by sea. This also was defeated at the entrance of the Bosphorus by the Greek fleet. Centuries elapsed before another attempt was made to take Constantinople by arms. Yet the Russians were always dreaded by Constantinople. In 1769-1774, the city was once again threatened by the Russian navy from the Baltic. In 1787 the Empress Catherine of Russia, in alliance with King Joseph the second, of Austria, planned the partition of the Turkish Empire, Russia to have dominion over Constantinople as her share of the spoils. Again in 1792 war was in progress between Turkey and Russia. In 1828 the same old story is repeated with Constantinople the object in view. In 1853 we have the Crimean War, fought by France and England to block Russian aggression. In 1877-79 Russia was again fighting Turkey, and again the western nations stepped in to block Russia. This brief sketch is given to show that national thought once focused on an *objective*, will *persist* through the ages, in spite of the awful price paid. Governments may change, but national aspirations cling tenaciously to a people. Today we have a thousand and one organizations striving for peace, but he would be rash indeed to say that a desire that has been fostered by a people for a thousand years would vanish in a night. The desire is indeed still there only awaiting the *opportunity* to gratify it. This is sure to come at the appointed time, even as God by the mouth of the prophets long ago declared.

WHAT WILL HAPPEN WHEN THE "SICK MAN" DIES

The decaying government in Constantinople has been propped up by the Great Powers of Europe, each one lending a hand, not merely for the sake of preserving peace, but lest his neighbors should appropriate too much of the spoil when the power would drop from the hands of the Turk—"The Sick Man" as he has been so fitly called. When the time arrives for the long expected downfall of the Turkish Empire, it can be readily understood that there will be a gathering of the vultures, and there will be a terrific scramble for the spoil. The question then will be, Who will have Constantinople? Who will have Palestine? Who will have the "holy places" in Jerusalem? God says, "In that day will I make Jerusalem a burdensome stone for all the people" (Zech. 12:3).

A GREAT LEADER OF THE LAST DAYS

By reading Psalms 46,47,48 and Ezekial 37,38,39 you will see that in connection with the restoration of Israel and the establishment of the Kingdom of God upon the earth, with Jerusalem, the city of the great king, as the center, God is to have a controversy with the nations. In Ezek. 38 there is foretold a great confederacy of the nations "in the latter days", headed by Gog of the land of Magog, Prince of Rosch, Meshech and Tubal. Although ancient names are given, yet by the aid of history and maps of olden times, some of the leading nations of the present day can be discerned. Most commentators agree that the great leader called Gog will be the final ruler of Russia, who will, in the turmoil of coming events either overthrow or effect a confederation with Germany.

Gog is styled the prince of Ros, Mosc, and Tobl; that is, in modern terms, Autocrat of the Russians, Moscovites and Siberians, or all the Russians. From history we learn that Gog was the common name of the kings of Scythia or Tartary (in Russian territory), as Pharoah was of the kings of Egypt. Rosh is the most ancient form under which history makes mention of Russia. Historians say, "It is related that the Russians (whom the Greeks call Ros, and sometimes Ross), derived their name from Ros, a valiant man, who delivered his nation from the yoke of their tyrants." Ancient Magog was located in the present territory of Russia. It is said that the inhabitants of this district in the time of Ezekiel were known as Scythians, and it was applied to Asiatic Tartary by the Syrians of the middle ages.

Daniel calls Gog the "king of the north" (Dan. 11:40-45), which is a most appropriate title, as the Russian Empire occupies the greater part of the northern hemisphere of two continents; and also lies entirely north of the Holy Land. As both Ezekiel and Daniel predict that he will come against the same enemy, and at the same time and from the same place, they must be one and the same power.

Gog is to vanish many countries, and hold a protectorate over them, as indicated by the words: "Be thou a guard unto them." . Those countries include all the nations of the continent. "Gomer and all his bands, the house of Togarmah of the north quarters" will be found, on reference to ancient geography, to embrace nearly every country in Europe; showing that at this time, Russia will have attained to something like universal dominion.

Gomer is the ancient name for German. Josephus tells us that the Galatians, who lived in the northern part of Lesser Asia, to whom Paul wrote an epistle, were called Gomerites. Then

Herodotus tells of a colony of Gomerites leaving Lesser Asia and settling near the Euxine Sea. This colony, he writes, increased and spread westward, came up the Danube, and settled in the country, which from them has been called Germany. Under Gog's banner will be gathered descendants of all the sons of Noah—Gog, Magog, Meschech, Tubal, Rosh, Gomar, Togarmah , Moscovite, Teuton, Slav, Turk, Frank, Persian (Elam), Ethiopian, Libyan. In fact, with Sheba, Dedan and the Merchants of Tarshish who also seem to be gathered upon the mountains of Israel, there is the whole Babylonian-Roman world; all nations armed with all sorts of armor, a great company.

THE INVASION OF THE LAND

So Russia, in the end of this age, must appear upon the scene as conqueror of Turkey. Gog is to "come from his place in the north parts" down upon the Holy Land, because God has said. "I will bring thee against my land." And because of certain things which come into his mind at that time he shall conceive an evil (treacherous) thought against the people of Israel who are dwelling in fancied security in unwalled cities, without bars or gates (means of defense); very likely because Gog himself has given a guarantee of safety, which, however, he will regard as but a scrap of paper, as did the German Emperor in the late war. It will prove again, notwithstanding the hopes which are being built upon peace treaties, the truth of the old adage that, when it suits the strong and unscrupulous, "might is right." Or, it may be that the Jewish people dwelling there in quiet will feel themselves secure because of the guarantee of protection given them by the power exercising a protectorate over Palestine. But, Israel at this time, is under divine protection, although Gog does not know it.

Gog shall think to take posseession of the land, to take their gold and silver, cattle and goods for a spoil, and to establish himself at Jerusalem. He will succeed in planting "the tabernacle of his palace between the seas (Dead and Mediterranean) in the glorious holy mountain" for a short time, but it says, "he shall come to his end with none to help him" (Dan. 11:45). So, although he comes down "like a cloud to cover the land" this great army will be almost totally destroyed on the mountains of Israel by the intervention of divine power (Ezek. 39:2).

This predicted move of Russia becomes of vast importance to God's people; it is, in fact, the last sign heralding their coming deliverance. Michael arises in defense of God's earthly people Israel, and now his heavenly people, who have been begotten by the Spirit, who have their names enrolled in the Lamb's book of life, are to be delivered (Dan. 12:1-4).

BRITAIN AND HER ALLIES

But the prophet foretells that this great confederacy is to be opposed by a power which has some foothold in the land which God calls "my land" and is the protector of the people "gathered out of the nations," and whom he calls "my people of Israel." That power is called "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof," who apparently are also there, having also been brought to fight against Jerusalem. They challenge Gog in his evil design.

There is no difficulty in identifying this power with the maritime, commercial and colonizing nation of Great Britain (the power of all other powers that befriends the wandering Jew) and her colonies. It is probable that her allies, the United States among them, would also be included. The symbol of Britain is the lion, and "all the young lions thereof" would be representative of all those acknowledging her as the mother country. And the help of her colonies and allies will surely be needed in the great world struggle which is rapidly approaching. In the working out of human destiny may it not be that the peoples of the Anglo-Saxon stock will have to stand together in the great international crisis that is looming in the distance?

FRENCH INFLUENCE WILL GATHER THE NATIONS

Under the sixth vial, besides the drying up of the Euphrates, John saw the going forth of three frog-like spirits coming "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," resulting in the nations mighty preparations for "the battle of that great day of God Almighty" (Rev. 16:13,14). So that following closely upon or in conjunction with, the evaporation of the Euphrates power, there is to issue a French inspired policy (the original arms of France consisted of three frogs) from three political centers—Constantinople, the mouth of the dragon, that is, the capital of the Eastern Roman Empire; Vienna, the mouth of the beast, that is, the capital of the Holy Roman Empire; and Rome, the mouth of the false prophet, that is, the residency of the Pope, causing a gathering of nations to the final war of the great day of God Almighty. It will not only be a terrible day for Europe, but for the whole world, when this appointed time in the divine program arrives.

Here then, as a sign of indicating the approach of the end, is to be the predominance of French influence at the great political council board of Europe. This sign has been conspicuous for many years on the Continent. Louis Napoleon, the French Emperor, was next to all-powerful during the principle part of his reign. He was instrumental in bringing about the wars that have led to the present development of the military system of Europe. The general effect of military operations in Europe since Napoleon's time has been to give politics an eastern direction. The Holy Land is now the center of interest, and will become more and more so as the time for the gathering at Armageddon draws near.

PREPARATION FOR WAR

Current events indicate the proximity of the predicted crisis. The Scriptures inform us that in the time of the end, the world would become highly belligerent. This is intimated in such statements as the following: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong" (Joel 3:9,10). "There shall be wars and rumours of wars" (Mark 13:7,8). "Upon the earth distress of nations, with perplexity" (Luke 21:25). "Evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25:32). "The nations were angry and thy wrath is come" (Rev. 11:18).

Now, it is notorious that the present state of the world is one of preparation for war. Never was there a time of such military preparation. In the year 1920 six and one half billion dollars was appropriated by the six leading nations for military purposes. Universal military service by conscription has become the order of the day. Europe, in the language of a British statesman, has been turned into a vast entrenched camp. The war fever is universal. Peace is on the lips of rulers, but war in their hearts. The war-cloud that darkens will spread over the sky and burst in terrible violence.

WAR AND JUDGMENT THEN PEACE AND RIGHTEOUSNESS

A time of trouble, such as never was, is in store for the world. The worst experiences of antiquity, when blood ran like water, and famine waited in the train of war, to kill its millions, will be repeated on a scale of magnitude that will strike the world with terror, and thin down its overstocked and corrupt population to a purified remnant in sympathy with Christ. The storm of divine vengeance will relieve the atmosphere of the fetid and oppressive elements with which it is charged. The relentless arm of righteous retribution—for "in righteousness doth he judge and make war"—will lay the foundation for peace on earth, and good will to men.

When the kingdoms of this world shall have become the kingdom of Jehovah and of his Christ, his glory shall cover the earth as the waters cover the sea. The smoke and carnage of judgment will pass, and the peaceful morning of righteousness and happiness will open with a smile upon the world. The king will reign, who shall come down like rain upon the mown grass, like showers that water the earth. The sun will break through the quick-dispersing clouds of judgment storm, and fill the world with healing and gladness. After the thunderstorm of judgment, the sun of righteousness will rise with healing in his wings. Earth's troubles will be hushed in the calm of universal peace. There will be "glory to God in the highest heaven, over the earth peace and good-will among men."

Sterling P. Groves

(to be continued)

* * *

Love without fear of God is weak.

The 23rd Psalm

"THE LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

In this Psalm, David portrays his faith in God and those in Christ Jesus can indeed feel certain that they too, can rejoice in the grace of God.

"THE LORD IS MY SHEPHERD"

It is something to be able to say that! Something, indeed, to know that we have one who careth for his "flock."

By referring to the 10th of John, 11th to 16th verses, we find that Christ said, "I am the good Shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

His life he gave as a free-will offering on behalf of the sheep of his fold, not only those living at that time but all those who should come to him through the Word—"And other sheep I have" (John 10:16).

Then too, at the resurrection Christ's own will hear the Shepherd's voice, whether asleep or awake. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord" (1 Thess. 4:16-18).

"I SHALL NOT WANT"

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). Comforting? Yea! and although "The young lions do lack, and suffer hunger" (Psa. 34:10) we know that "they that seek the Lord shall not want any good thing" (Psa. 34:10).

Little wonder that Christ said, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink nor yet what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven shall not he much more clothe you, O ye of little faith? Wherefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:25-34).

Is this an invitation to sit with folded hands, altho one has health and strength to toil? No! Paul says, "Be not slothful in business" (Rom. 12:11)--but without doubt if "the earth is the Lord's" (Psa. 24:1) he surely will see to it that his own will have the necessities of life!

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). I see a double fulfilment in these words. I believe the promise is that Christ's own shall not want spiritual food to keep their faith alive and that his own will always have the necessities to keep the body alive, until their course is run.

'HE MAKETH ME TO LIE DOWN IN GREEN PASTURES"

"I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find wasture" (John 10:9). Is this not assurance indeed, that his sheep will find the Word to feed on? Does not the Word bring contentment? and literally speaking, is not contentment the state of the beast that actually lies down in the pasture?

"HE LEADETH ME BESIDE STILL WATERS"

Peaceful, indeed, are still waters—calm and quietude abound. So too, by the blood of our Savior we have peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access BY FAITH into this GRACE wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1,2).

We know that "to be spiritually minded is life and peace" (Rom. 8:6) and if we follow in the Word do we not become more and more spiritually minded? Does it not lead us "beside the still waters"?

"HE RESTORETH MY SOUL"

Does not the Word indeed restore us? Is not our confidence and faith continually strengthened, our hearts

again fortified after each hearing of the Word? Does not the reading of the Word bring peace to us? And at the resurrection Christ will restore his own to life again. We can indeed say, "He restoreth my soul" not only in this life but in that which is to come!

"HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE"

We are led "in the paths of righteousness" by following the Word of God. Not the righteousness which is of the flesh but rather by the righteousness provided for us, even Jesus the Christ. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them THAT BELIEVE: for there is no difference; for ALL HAVE SINNED and come short of the glory of God; Being justified freely by his GRACE through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through FAITH in his blood, to declare HIS RIGHTEOUSNESS for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which BELIEVETH IN JESUS. Where is boasting then? It is excluded. By what law? Of works? NAY! BY THE LAW OF FAITH. Therefore we conclude that a man is justified BY FAITH without the deeds of the law" (Rom. 3:20-28).

Through Christ we are led out of darkness into light; we are led from the "broad way that leadeth to destruction" (Matt. 7:13) into the "narrow way, which leadeth unto life" (Matt. 7:14).

"YEA THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL; FOR THOU ART WITH ME. THY ROD AND THY STAFF THEY COMFORT ME"

Paul says, "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:31-39).

Even though we "walk through the valley of the shadow of death" we need "fear no evil" for death itself shall not "separate us from the love of God, which is in Christ Jesus our Lord." Neither do we need fear the world for "if God be for us, who can be against us?" We can indeed "be of good cheer" (John 16:33) when we recall that we have one who said, "I have overcome the world" (John 16:33) as our "mediator" (1 Tim. 2:5).

"THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES: THOU ANOINTEST MY HEAD WITH OIL; MY CUP RUNNETH OVER"

When we gather around the Lord's table to "show the Lord's death" (1 Cor. 11 26) we can see that the "cup" of which we partake indeed represents blessings without measure—our cup surely "runneth over."

"SURELY GOODNES AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE"

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Christ's own can indeed say with certainty that "goodness and mercy" shall follow them if "all things work together for good" and they will see that even those things which seem a burden and a trial is for "their good" as they see deeper and deeper into the glorious plan of God.

"AND I WILL DWELL IN THE HOUSE OF THE LORD FOREVER"

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also" (John 14:33).

"EVEN SO, COME, LORD JESUS" (Rev. 22:21). T. C. Eggerking

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

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The Trinity

A LETTER TO A FRIEND

DEAR BROTHER:

Your letter of August 22nd duly received. Really, friend, your letter fairly puzzles me. You say: "Your basis is mine; that (1) The Bible is a reasonable Book, and (2) None of its teachings contradict any known fact." Then you say you agree with me that there is but one God. But (and here is the puzzle) the whole object of your letter is to endeavor to prove that Jesus Christ is God, and that the Holy Spirit is God, and that they are each separate, personal Beings. That being so, your doctrine teaches three Gods, viz; God the Father, God the Son, and God the Holy Spirit; and yet you say you believe that there is but one God. In order to overcome the difficulty, you suggest that "God" is not the name of a Being but a" word that indicates an office" as for instance the word "Caesar" which was the title of the Roman monarchs, and you give as an illustration the occasion when Maximus, Balbinus and Gordian were emperors together at one and the same time. Before examining your illustration let us first consider your suggestion relative to the word "God".

In passages in Isaiah quoted by you, God distinctly asserts, "I am God" (Isa. 43:12). Clearly then it is more than the name of an office, it is the title of a being. But mark this, while it is true the word itself is used to designate others that are "called Gods" (for circumstances of fallen human nature make it necessary), it is an indisputable fact that God himself claims the title as in reality belonging to himself alone. He distinctly says, "Beside me there is no God" (Isa. 45:5). Hence, since there is but one God, the word cannot properly be used of any other being or thing—the title, in its primary sense, becomes exclusive when rightly understood.

Now as to the illustration you mention of the three men reigning as emperors at one and the same time. Not any one of these three men could with truth say, "I am Caesar, and there is none else, there is no emperor beside me." Did the word "God" stand for the office instead of the Being there still would be no gain from your point of view for God claims that he alone has always filled it, and none other ever shall. "Before me there was no God formed, neither shall there be after me" (Isa. 43:10). Again, neither of the three emperors could, in an official capacity, rightly use the first person pronoun for they held the office conjointly, and hence would of necessity be obliged to use the plural "we". Now right here is a remarkable fact. God never once makes use of the term "we", it is invariably "I". "I, even I am he (singular) that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

If one wished to express the first person singular, and to emphasize the contrast between one and others (be they many or few) will you tell me how it could be more forcibly done than it is in this verse? When this is supported by the additional statement—"beside me (singular) there is no God I know not any" (Isaiah 44:8) given in answer to the very question, "Is there a God beside me?" the evidence seems conclusive; and to endeavor to explain away such direct language seems to me, (I cannot speak of others) like making God a liar.

I think I am not mistaken in saying that the Bible evidence you accepted when you became a Conditionalist in your views as to the nature of man, were not any more explicit than these passages which I have quoted regarding the fact that "God is one." Jesus Christ himself called his Father "the only God" (John 5:44, R. V.). Does not such language completely shut out the idea of a trinity? If not, how else could it be done?

You say the Holy Spirit is called "God" in Acts 5:3-4. When you find repeated definite statements such as that in Isa. 44:8 which cannot legitimately, and I might add possibly, carry more than one sense (for the statements are positive, not inferential) you are bound, if you wish to rightly divide the word of truth, to give an interpretation to all other passages which will in no way weaken the force of the former. If this is not done, then the positive statements referred to, lose just that proportion of truth. You must admit your assertion that the Holy Spirit is in these passages "called God" is inferential, not positive. The passage does not necessitate the interpretation you put upon it even from an "orthodox" understanding, and an "orthodox" believer could very properly deny any such inference.

Regarding your remarks as to "he and "him", personal pronouns used in the 14th and 16th chapters of John's gospel, I quote the following notes from my Bible: The Greek for "Comforter" is masculine—the pronoun agrees with the noun. The Greek word for "Spirit" is neuter, therefore in 1 Pet. 1:11 the pronoun used is "it." Had Jesus Christ uniformly used the word "spirit" instead of "Comforter" the pronoun "it" would have governed the translation. Rev. G. P. Burns, B. A. says the idea of personality does not attach to the original, and for that reason alone the revisors have done wisely in substituting the word "spirit" for ghost." It is the Spirit of God, not the Ghost of God.

As to the spirit speaking, How did the spirit of God "speak" in days gone by? Was it not by the mouth of his servants, the prophets? See 2 Pet. 1:21 and Acts 1:16.

Then with reference to "showing things to come", I believe I do not mistake when I assert that you will agree that reliable knowledge of things to come can only be had through the Old and New Testaments which were given through holy men of old who spake as they were moved by the Holy Spirit, both before and after the time of Christ. You state the Holy Spirit is spoken of as being a "witness" and quote Acts 5:32 as proof. I would call your attention to the marginal reading: "And God hath given the Holy Spirit to them that obey him. Does not that harmonize with the promise? One does not need to be a very deep student of the Word to be acquainted with the fact that the Holy Spirit was " given to" and "received" by different individuals in varying "measure." But is a witness necessarily a personality? Certainly not. For example see Gen. 21:30, R. V. and Gen. 31: 44, 45,52. But to examine the passage quoted by you viz, Acts 5:32, will yield yet another interesting fact. What are the apostles witnesses of? These sayings (see margin) How have they witnessed, and how has the Holy Spirit witnessed? See again Acts 1:16 and 2 Pet. 1:21.

Had the Spirit been a personality, and not merely personified, there would not have occurred in Scripture, passages that are, by common consent, admitted to be absolutely incompatible with personality. If the Spirit is a personality, and granting such passages do occur, the instance is, so far as I am aware, without parallel in literature, either secred or secular.

No, dear friend, I do not deserve your flattery that these things are "all child's play" to me, and that I am "familiar with all that can be said," for I am always looking for, and always finding something fresh in God's Word.

There is one thing, however, that I have found to be of considerable help in these topical studies of the Bible, and that is to lay hold of some one indisputable fact in the case. A fact cannot be controverted, and will agree with God's Book of nature as well as with God's written Word. Holding to such a fact I have a firm foundation that cannot be moved, and can then patiently wait for light upon passages that appear for the time being to be difficult or ambiguout. The doctrine of the Trinity is a case in point. I came to realize that God has given to us an infallible science in the science of numbers, and the laws which govern it, in the realm of nature, govern it also in his Word. Having an interleafed Bible I am able to enter bit by bit, here a little and there a little, valuable information from reliable sources, and thus I have ready for instant use, an answer for him that asketh of me. What other book could stand such searching? Sometimes I have spent days in the study of four or five words in a single sentence. The first chapter in the Bible has always had a facination for me, and I have never yet exhausted its first sentence.

R. H. Judd

— SPECIAL NOTICE —

A COMBINATION of adverse circumstances has been the cause of the delay in publishing this issue and the several preceding ones. We are making no excuses but we do ask our subscribers to be patient as every effort is being made to get caught up. Your moral support in this matter will help.

Lawrence E. Gibbs, Manager

* * *

THE MORE a man disregards the consequences of his actions, the more repose he has in action. The fountain does not stop to calculate through what regions of the earth its stream shall flow, what foreign matter it shall take in and where it shall finally lose itself. It flows from its own fulness, with an irrepressible motion.—Herder.

The Restitution

Founded A. D. 1852

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Editorial

A FRENCHMAN named Emile Coue who has recently arrived in this country, is creating quite a sensation by his claim that he is able to effect wonderful cures by means of auto suggestion. Vast crowds assemble to hear him speak and to learn the secret of his healing system.

Mr. Coue's method is as old as humanity. It is the method by which the mother takes the pain from the scratch upon her child's finger by kissing it and saying, "There now, it's all better," and then attracting its attention to something else. The new interest absorbs the child's mind and it forgets the pain and believes the mother's kiss has cured it.

Men and women are just grown up children who let their troubles, their pains and their aches and their sicknesses overcome them; and anything that will change their mental attitude toward their condition and make them adopt the attitude of faith in their recovery and give them some new interest to absorb their mind is bound to help them and to alleviate their pain to some extent. And yet we know full well that disease and pain and sickness are real and cannot be eradicated from poor failing humanity by even the most abnormal imagination or the will power of the strongest mind. It is a pathetic spectacle, this reaching out of poor frail, suffering, dying humanity to have their dying natures patched and repaired to increase the tenure of their uncertain existence for a few more days.

But death, like a grinning spectar, laughts at their efforts, and their delusions, and awaits their coming to his silent domain. The only antidote for mortality is immortality. Yet how few seek it in the only way it can be obtained. How happy are those who sit at wisdom's gate and drink of the fountain which will become in them a well of living water springing up unto eternal life.

"Dust thou art and unto dust shalt thou return" is God's inexorable law. It operates regardless of human protestation and all the physicians and faith healers and all the sceptics in the world cannot arrest its progress. But God's other law of faith, hope, obedience and immortality is just as sure and this takes the sting out of our mortality. Let us look forward to that glorious day when they that wait the Lord shall renew their strength, when they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. W. H. Brown

Communicated

DEAR BRETHREN IN CHRIST:

ANOTHER year has passed and we find ourselves in 1923. How anxious we are to know what this year will bring forth. Wonderful events are transpiring and we may look for more wonderful than these as the time draws nearer for the glorious kingdom of God to be established on the earth.

As we check up our work for the past year, what kind of a record have we? Are we using our talents as the Lord would have us? Each of us has our place in the body and let us press forward this year with greater zeal than ever before to do the work that is ours.

I enjoyed Brother Grove's article on "Commandments of Christ." I am sorry that more of our people do not see these things as Brother Groves does. I enjoy reading his articles very much. He is surely giving us meat in due season. May the Lord bless him and keep him in his service until his appearing.

My prayer is that the Lord may bless all the dear ones who are trying to do his will and that they may be granted an abundant entrance into his everlasting kingdom when he comes. Hanna M. Barber

Obituary

Death in Adam; Life in Christ

BERTHA MABEL HILSABECK was born June 25, 1875 near Gilman Iowa and died Dec. 4, 1922, at Sioux Falls, S. D., aged 47 years, 5 months and 9 days. She was married to Stewart J. McClain on Feb. 21, 1900 at Gilman, Iowa. To this union were born five children, Margaret aged 21, Helen aged 18, Leitha 16, Morrice 13, and Lois 6; all at home. Sister McClain had been a great sufferer for several years but bore her suffering with christian fortitude. She always considered others before herself. She removed with her family from her old home in Marshalltown, Iowa to Bird Island, Minn. a year later going to Minneapolis, Minnesota. About a year ago she removed with her family to Sioux Falls, S. D., where she lived until death claimed her. She united with the church of God and was baptized by Brother Eychaner in 1891. and her faithfulness to the Truth made a lasting impression upon her family and those around her. The many beautiful floral offerings bore testimony to the esteem in which she was held by friends and neighbors.

The writer spoke words of comfort to those who gathered to pay their last respects, using Job 14:14 as the basis of his talk. We showed how Jesus answered Job's question, "If a man die shall he live again?" when he rose from the dead to a life of immortality. We then, in the blasts of a cold wintry day, laid her to rest in the Mount Pleasant Cemetary where she peacefully sleeps waiting the Master's call, "Come forth." Almus Adams

Grafton Meeting Report

THE TOTAL amount of monies received from the various donors amounts to forty-one dollars. Fonthill friends collected about half this, and I collected the other half:

Brother Adams contributed	$ 10.00
Brother Curtis contributed	4.00
Brother Jenter contributed	5.00
Sister McClellen contributed	1.00
Brother Mc Clellen contributed	1.00
Brother Flatts contributed	5.00
Brother Railton contributed	5.00
Brother Reynolds contributed	5.00
Brother Rothe contributed	5.00

This was distributed as follows:

Rent of hall	$ 26.00
Printing	3.00
Returned to Brother M.	5.00
Restitution Herald	2.00
Restitution	2.00
Balance	3.00

The balance of $ 3.00 I felt justified in keeping for incidental expenses. The usual terms for the hall are $ 6.00 per night, piano $ 3.00 and firing 50c more. I obtained it all for $ 6.50 per night, thus saving $ 12.00. The printing account was also worth considerably more than what I have charged, for I had advertisements running in three papers, viz: two Colborne and one Coboure paper, besides handbills and postage. I feel assured that the meetings will be productive of good results. God will not fail to answer our prayers. I hope this report will meet with the approval of all concerned, and I shall be pleased to have any comments hereon. R. H. Judd

"Judge Not, That Ye be not Judged"

IS NOT anyone judged? Surely they are. How are they judged? By their works. But, someone says, It is not right to judge another. Then how are we to know who is for Christ? Surely by their works. If their works are opposed to Christ's commandments they surely cannot be saved. Still some say it is wrong to tell them so, because it is judging them. How can a minister baptize one into Christ without judging him worthy? And how can he know whether he is worthy or not without judging his works? This is a certain fact. No one can be saved without faith in Christ, and his word and his works. We have a right to judge such worthy of joining the body of Christ by baptism. If one believes the gospel as preached by Christ and Paul and works for it we judge him worthy of being baptized into Christ. But if one teaches doctrines opposed to the gospel such a one cannot be baptized into Christ. His baptism is void. God's prophets of old commanded his people to cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins (Isa. 58:1). Again: "O wicked man thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity but his blood will I

require at thine hand. But if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity: but thou hast delivered thy soul" (Ezek. 33:2-9).

Is it a sin to warn one that blasphemes against the Holy Spirit seeing that is a sin not forgiven (Matt. 12:31,32). Who commits this sin? All who deny that Christ was conceived by the Holy Spirit (Luke 1:35).

Paul never taught such a doctrine, neither Fair Chance, Larger Hope, Universalism, Mortal Emergence, etc. He said that who preaches another gospel should be accursed (Gal. 1:9). Paul heeded the command of the prophet and warned the churches in his day and we have no command not to warn them so we think we are safe in doing as Paul did.

In writing to Timothy, Paul said, "From such turn away" (2 Tim. 3:17). To Titus, "Avoid them" (Titus 3:9,11). To the Corinthian brethren, "Be ye not yoked with unbelievers" (2 Cor. 6:14,16;11:4). Now listen to John and heed his warning if you can. "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed." Why? Because he that biddeth him God speed is partaker of his evil deeds (2 John 10:11). Any person who teaches error does an evil deed.

E. W. Knapp

Editorial Comments

IN SUBMITTING the above article to our readers we feel it incumbent upon us to exercise the Editor's prerogative and duty, by pointing out what we believe to be the erronious viewpoint of the writer of the article.

Adopting Brother Knapp's interogative style we will follow him in the questions which he asks and make a brief analysis as we procede. Our brother's first question is: "Is not any one judged?" And he correctly answers, "Surely they are." The next question is: "How are they judged.?" and again the answer is correct: "By their works." But right here Brother Knapp omits a question which should accompany the other two to complete the thought. That question is: By whom are they judged? And the answer is: By God, not by man. "By their works ye shall know them" is a Scriptural phrase but not: By their works ye shall condemn or judge them. Our brother continues: "But some one says it is not right to judge another." We answer, Yes! Some one does say that. That someone is Christ (Matt. 7:1) and Paul (Rom. 14:4,13) and James (James 4:11,12).

The next question is: "How can a minister baptize one into Christ without judging him worthy, and how can he know whether he is worthy or not without judging his works?" We answer that a minister has nothing to do with a candidate's worthiness or unworthiness. If the applicant professes a belief in the "things concerning the kingdom of God and the name of Jesus Christ" and the minister has assured himself that he really understands these things, and the candidate further declares his desire to come into covenant relationship to God by baptism the minister has no alternative but to baptize him. In reality he may only want to come in among the brethren for personal reasons, some mercenary, social or selfish purpose which would make him in the sight of God wholly unworthy but the minister cannot judge him along those lines because he is just a poor finite creature like him and cannot judge beyond the seeing of his eyes and the hearing of his ears. In fact the question might well be asked: If it were a question worthiness how many of us would be baptized? Baptism is the appointed way by which God helps unworthy sinners to escape from their sns and begin a new life in Christ.

Brother Knapp says we have to judge his works and that is quite right. But there is a great difference between judging the works of an individual and judging the individual himself. We may take the false doctrines taught by some and turn the searchlight of Scripture truth upon them; we may condemn them to our heart's content, but the moment that we stop speaking of the doctrine and begin talking about the preacher of the doctrine condemning him, denouncing him, consigning him to a place outside the pale of salvation, placing him along wih the ministers of satan, etc.' we leave our own legitimate sphere of judgment and enter the sphere that belongs to God alone. We can condemn evil, but the evil doer must be left to the judgment of God The apostle Paul states the principle clearly in Rom. 14:4: "Who art thou that judgest another man's servant, to his own master he standeth or falleth."

Our brother next declares that God's prophets commanded his people to cry aloud and show the people their transgression. This is a mistake. God told the Prophet to cry aloud, not the people. The Prophet was given a specific message. He was commissioned by God for his work. Surely Brother Knapp does not wish to place himself in the position of the prophets. They had authority and power delegated to them. It was the same with Christ, Paul and the apostles. They spoke as they were moved by the Holy Spirit. But we have no apostles with delegated authority. The condition today is as it was stated by Christ: "One is your master, even Christ, and ye are all brethren." Now if Brother Knapp is desirous of warning these brethren of danger he should have as his underlying motive a sincere desire to help and save them. In that case he should approach them in conciliatory tone and talk to them with sincere love; not in harsh condemnatory language. You cannot bring brethren to see things as you do by using a club. It is just as true today as it was in Solomon's day that "a soft answer turneth away wrath but grievous words stir up anger." And is it not a fact that grievous words on the part of brethren on both sides of the controversies that have taken place in the past have widened the breach between us. How much better it would be if we would all adopt the principle laid down by Paul in dealing with those whom we think are in error, namely: Restore such an one in the spirit of meekness, remembering thyself lest thou also be tempted.

W. H. Brown

Evangelist Report

FOR NOVEMBER AND DECEMBER

Sermons	33
Money Received	170.00
Expense	24.34
Baptized	4
Amount of Orders	224.00
Due on Orders	54.34

REMARKS

I MADE my last report from Hector, Minn., where I was from Gifford, Iowa. I wish to say, without intending to flatter, that these are real brethren. There is not a slacker among them. The Johnson brothers and their families came night after night from the country, in mud and rain. Several evenings when it was raining hard, and we were in doubt as to whether they would come or not, we phoned and received the respnse that they were just ready to start. How encouraging it would be if all were like that. How easy it is to find an excuse to be absent from meeting. It is running a big risk from at least two standpoints. First, it soon becomes a habit and such people are seldom seen at meeting. Second, when the Lord comes, will he accept such excuses. I think he teaches us that he will not.

Again, these brethren were about the busiest people I have ever seen. Yet they never missed a meeting. It needs only the will and the interest.

Another thing is that I find these brethren standing firm for the truth. They refuse to mix it with error. In some places I find our brethren attending other churches and their excuse nearly always is that it gives them a chance to teach the truth. I have investigated this pretty thoroughly and have yet to see some results from these efforts. How far would anyone get who went into any of the churches and began teaching the truth strong enough to be effective. No, brethren, the time has come when our best efforts will avail but little. People are becoming more and more indifrent to anything religious. This too is one of the signs of the times.

Some 25 years ago I built a good sized congregation at Ainsworth, Neb. Among the number was Sister Herring and two daughters. The oldest daughter, Maggie, was in the Methodist church and while every effort was made to get her to unite with the Church of God, she refused. Her sister pleaded with her and her mother who now sleeps, shed many tears and appealed to me to use my influence but to no avail. I lost track of them for years but lately found the youngest daughter lived at Fremont, Neb., only 35 miles away. I corresponded with her and through her Maggie obtained my address and wrote to me. Readers I wish you could read her letter. When I had last seen her she was a high school girl, and now she has a family and the white is beginning to show in her hair. The truth she had learned in those by-gone days had haunted her all these years. When she heard that I was so near she begged me not to pass her by.

Brother Frank Johnson, who is always ready to do something good, especially if the truth is in any way involved, volunteered to drive me to her place. How strange to once more meet in this far away place. I soon found the truths she had learned, had been smoldering in her heart all these years.

She had secured the Christian church for me in which to speak on Sunday morning. So I found myself in a $50,000 church and an attendance of 25 or 30. But what they heard was sufficient to draw a few to her home which she opened for further services. These few are now staying home from their church and are studying the Bible for the truth. Maggie writes that she is going to be baptized right if she has to come to Omaha.

We might write more of her life, and the incidents connected with it, and wonder why these long years of silence. For what purpose this lapse of time. Well after all, we are sure she is going to become a real child of God, and many more perhaps through her efforts. We may never know the why of some things in this life but in the Kingdom we will see the purpose of it all. With a great deal of reluctance and a tinge of sadness we bade the Hector brethren good-bye.

After an absence of two months we arrived home for a brief visit. In about a week Brother McClain phoned from Sioux Falls, S. D., informing us that his wife, Bertha had died. In a few minutes arrangements were made and at 7:30 the next morning I was there. Just think of such achievements. The question naturally arises, Has man by his own wisdom and power accomplished this? Think of the Seventh Day Adventists who teach and get hundreds to believe that some day, not far distant, this old earth is to be charred and blackened by a terrible conflagration that is to sweep over its surface leaving death and destruction in its wake. All that has taken centuries to accomplish comes to naught in one hour. How much more brilliant and with greater lustre does the truth of God shine out in contrast to this false teaching. We know that in the day of the Lord these things will be utilized not for the classes but for the good of all.

I used to hold meetings in Brother McClain's neighborhood near Marshalltown, Iowa, when the children were little folks and now I found them young women. In my busy life I had hardly noticed the lapse of years. After we had laid Sister McClain to rest they prevailed upon me to tarry certain days which I did. Every day we sat down together and took our Bibles and studied a lesson sometimes twice. I was much pleased to find these children had grown to be so much interested in the truth their mother had loved and their father still loves. Sister Renner was there and persuaded me to go to her place at Madison, fifty miles away, and instruct her son. I stayed there over Sunday. What the result will be is with the Lord.

Seventy miles further west lives Sister Titus, who, when she heard I was so close begged me not to pass her by. Sister Titus started right in trying to get her neighbors to come to her home to hear the truth, but in these days of indifference only a few came. Now, she writes that one of these will surely be baptized when I come again. These are encouraging words. Those of you who remain at home know but little of the hard work and the many discouraging things with which we meet. Sister is an isolated member but has never allowed any influence to cause her to waver or join in worldly things. Jesus said, of the last days, that because iniquity shall abound the love of many shall wax cold. Here we are all looking for the signs of the times and in many instances becoming a sign by waxing cold instead of looking up and rejoicing because our redemption draweth nigh.

Saturday morning they drove me to Mitchell to catch an early train for Sioux Falls where I arrived at eleven o'clock. On Sunday we continued our Bible study with the McClain family, and after the night lesson Margaret, Helen, Lelia, and a young man, Mr. Moore, a neighbor who had attended all the lessons and who said that he had never seen anything in the Bible before but now it was a new book, all decided to put on Christ. We thanked the Lord and Monday afternoon left them in their new life and started for home. We arrived in Omaha two hours late on account of Christmas mail, and too late for the street cars. So we had to wait there three and a half hours until they resumed.

I wish to thank the many brothers and sisters for their expressions of kindness and good cheer by letters and cards. This year we enjoyed Christmas at home, the first for a long time. For several days before Christmas the U. S. mail kept stopping at the door, leaving packages. So when we sat down to our Christmas dinner there was goose and chicken and other things which had come from all parts of the country. So our table was not alone full of good things but our hearts were full of gratitude and we hope you will all see this and accept our hearty thanks.

The New Year is before us. Let every one resolve to accomplish more than last year and in every way possible try to improve on the past year. Let us forgive each other as Christ forgave us and start the new year with pure hearts and clean hands. Besides many calls from our own state we start the new year with calls from six others. It is for this reason we scarcely take time to rest. We trust in the Lord for strength. May God's blessing be with you all the coming year.

Almus Adams

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis Missouri

BRETHREN:

THOSE OF you who have enough, and to spare, should not forget the National Berean relief work. Christmas with its spirit of giving has been all through the land. But this national relief work is to care for the widows and orphans and brethren in want and distress every day in the year..

The only income the brother and sister, who are past the years when they can work and care for themselves, receive, is sent them each month from this committee. If we have no funds to keep this up, do you know what it will mean to them?

We have a brother who is ill, struggling hard to regain his health, has a family, and one of the older boys has been taken out of school to help in the work the father is not able to do. He is under the doctor's care and the National Bereans are helping him to pay for the medical care he is receiving. The doctor advised him to wear woolen underwear this winter; he was unable to buy it. Out of the relief fund the garments were purchased and now he is wearing them, and it is comfort to know when the days are cold this brother is provided with warm clothing.

The Dixon, Illinois Aid Society of the church of God has been helping the Relief Committee; sewing for some of our needy families where there are children; making garments out of new material bought with relief funds, and also making over clothing.

We have a sister who is the mother of a little family, who, like many a mother, has no money to spend on herself when the little ones need food and clothing. The husband and father, because of the high cost of living, has more than he can do to provide the necessities of life. This sister has been suffering for sometime with severe headaches, due, she believes, to her eyes. Arrangements are now being made to have her eyes examined and see if she needs glasses. If so, we will try to get them for her.

So you see our work is varied and reachs out into the many homes in the different states, and it is for this kind of work that I am asking you to help, and some day we hope you will meet these brethren in the kingdom of God, and they will tell you then of the happiness and comfort you helped to give them in their time of need.

I want, at this time, to thank all who have donated toward this work. Without your help we could not have carried on this relief department. We have done our best to serve all cases that have been reported to us, and trust that we have done so in a manner that meets the approval of God. Our work is growing and this coming winter we hope not one of our brethren or little children will go hungry or cold.

Mrs. Orpha Sanford
193 Spruce St., Aurora, Ill.
Chairman of National Berean Relief,

THERE is no day born but comes like a stroke of music into the world, and sings itself all the way through. There is no event that is discordant. All times and passages are full of melody, if we would but hear it. And as, in tumultuous floods and rushing falls of water every drop is as obedient to the laws of nature as if it lay in the bosom of the tranquil lake, so all things in earth, in their wildest excesses as well as in their calmest flows, are obedient to God; and his providence is in them stately and serene, going on to its own ends and manifestations.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

SPEAK NO ILL

Nay, speak no ill! a kindly word
Can never leave a sting behind,
And oh! to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide,—
Would fain another's faults efface:
How can it pleasure human pride
To prove humanity but base?
No, let us reach a higher word,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill, but lenient be,
To other's feelings as your own:
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span:
Then, oh, the little time we stay,
Let's speak of all the best we can.

"IN THE WORLD YE SHALL HAVE TRIBULATION"

OUR SAVIOR addresses these words to his disciples when about to leave them for the mediatorial seat. And may not all who claim to be his disciples receive his teachings as addressed to themselves? Most assuredly. "Neither pray I for these alone," said Jesus, "but for them also who shall believe on me through their word." Each one may make a self application of all Christ's words. Tribulation must and will come to everyone who is adopted into the family of God as an heir to the kingdom. We become heirs to the conflicts and trials here and to the crown of glory hereafter.

And do you desire to choose your own kind of tribulation? Are you ready, when passing through the furnace to say, "Anything but this?" Remember that he who is perfect in wisdom, who sees the end from the beginning, knows precisely what kind of discipline you need in order to fit you for the inheritance. If it were left to your choice it would be none at all. "No chastening seemeth to be joyous but grievous."

We are averse to sorrow—nevertheless it must and will come in one form or another. There is work for us in the matter and that is to bear it patiently. "The cup which my Father has given me, shall I not drink it?" should be the language of the heart, and a perfect resignation to the divine will, even according to that of our perfect pattern.

Suppose a travellar to some eminence where he was compelled to have a guide, should presently ask the question, "Why do you lead me through this difficult path when there is one that seems so smooth and easy?" And when the long ascent was gained, the guide should point out to him the reason for that course. "Had you come through that smooth pass," he would say, "it would have led into that fearful gulf from which there is no escape."

And so it is with the followers of Christ. When they have reached the goal, and have gained the kingdom, they can look back over the path they took, and then they will see that in no other way could they have reached the end of their journey.

Then will each one thank God from the depth of his heart for every trial he has endured through life. Yes, "ye shall have tribulation." Yet stop not there, but read what follows: "But be of good cheer." O how comforting; how thankful we should be for these additional words! Be of good cheer, our Father knows what is best for us. Be of good cheer, it will be but a little while. Jesus is coming, and then comes deliverance. "Songs and everlasting joy shall be upon your head." Yea, "be patient in tribulation," and of good cheer.

LEAD ME ARIGHT!

I do not ask, O Lord, that life may be a
pleasant road;
I do not ask that thou would'st take from
me, aught of its load;
I do not ask that flowers should spring beneath my feet;
I know too well the poison and the sting of
things too sweet.
For one thing Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and heart
should bleed—through peace to light.
I do not ask, O Lord, that thou should'st
shed full radiance here;
Give but a ray of peace, that I may tread
without a fear.
I do not ask my cross to understand, my
way to see;
Better in darkness just to feel thy hand,
and follow thee.
Joy is like restless day; but peace divine
like quiet night.
Lead me, O Lord, till perfect day shall
shine, through peace to light.

THOUGHTS ON JESUS

JESUS WAS a man who never sinned. He is God's only begotten Son. He loves the children and the old people. He died for us.

Now Jesus wants us to obey him. In a book called the Bible he has left us many thoughts for study. Do the people obey him? No. There are very few who obey him.

Mary was the mother of Jesus. Some people believe that Joseph was the father of Jesus. These people are called Josephites. They are wrong because our Bible tells us that Jesus is the begotten Son of God. Jesus was seized and nailed to the cross. He died for our sins. After three days Jesus rose from the dead and then he was seen of the disciples.

After a short time Jesus ascended to heaven where he is now sitting at the right hand of God. But he did not go to stay. He will return to the earth. A loud trumpet will be heard and all who obeyed and were baptized will be caught up to meet the Lord in the air. All who obeyed will be glad and rejoice to see this day but the sinners will be sorry.

Some people believe that we go to heaven when we die. This is not true. There are many verses in the Bible that prove we do not go to heaven when we die. Psalms 115:16 says: "The heavens, even the heavens, are the Lord's, but the earth hath he given to the children of men."

John 3:13 says: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is now in heaven."

In John 13:33 Jesus says, "Whither I go ye cannot come." Jesus went to heaven and if he said that we cannot go there that is proof that we do not go to heaven when we die. The thousands of dead cannot be there.

Jesus did so much for us so let us all try and do something for him by obeying his commandments.

Jennie Thomas (14 yrs. old)

A Biblical Key for a Right Understanding

THE TWO TESTAMENTS

THE PRESENT division of the Bible which designates the books from Genesis to Malachi as the "Old Testament" and the books from Matthew to Revelations as the "New Testament" is exceedingly objectionable and sometimes misleads the honest enquirer after the truth. The phrases "Old Testament" and "New Testament" or "Old Covenant" and New Covenant" as they are more often called in the Bible are never once used there to represent either of the said divisions.

THE OLD TESTAMENT SCRIPTURALLY DEFINED

The Old Testament is the Mosaic Covenant or Code of the Kingdom of God, received by the twelve tribes of Israel under its first Levitical constitution in the hands of Moses, its mediator, prophet and lawgiver, as detailed in the books of Exodus, Leviticus, Numbers and Deuteronomy, and referred to in various parts of the Bible as:

The "Old Testament" (2 Cor. 3:14).

The "First Testament" (Heb. 9:15).

The "Old Covenant" (Heb. 8:13),

The "First Covenant" (Heb. 8:7,13; 9:1).

The "Sinaitic Covenant" or "the one from the Mount Sinai" (Gal. 4:24).

The Mosaic Covenant or briefly, "Moses" (2 Cor. 3:15) or "Moses' Law" (Heb. 10:28; 9:19).

The "Everlasting Covenant" (Isaiah 24:5).

The "Law" (Heb. 8:4; John 12:34; Acts 13:15; 28:23; Rom. 10:4; Gal. 3:19, etc.).

The "Ministration of Death" (2 Cor. 4:7).

The "Ministration" of Condemnation" (2 Cor. 3:9).

The "Rudiments of the World" (Col. 2:20).

The "Shadow of things to come" (Col. 2:17).

The "Shadow of heavenly things" (Heb. 8:5).

The "Form of knowledge and of the truth" (Rom. 2:20).

The "Elements of the world" (Gal. 4:3).

The "Pattern of things in the heavens" (Heb. 9:23).

The "Law of sin and Death" (Rom. 8:2).

The "Law of Commandments" (Eph.

2:15).

As a body politic:

The Jerusalem which now is (Gal. 4:25).

The heavens and earth (Heb. 1:10).

The former heavens and earth (Isa. 65:17).

The heavens and earth which are now (that is, up to A. D. 70) (2 Peter 3:7).

In view of immediate and violent removal:

As being decayed (Heb. 8:13).

As having waxed old (Heb. 8:13).

As ready to vanish away (Heb. 8:13).

As to perish (Heb. 1:11).

As to be changed (Heb. 1:12).

As abolished (Eph. 2:15).

As no more (Lam. 2:9).

As done away in Christ (2 Cor. 3:14).

As reserved unto fire (2 Peter 3:7, 12).

As to pass away (2 Pet. 3:10).

As to melt with fervent heat (2 Pet. 3:10).

As to be burned up (2 Pet. 3:10).

As to be dissolved (2 Pet. 3:12).

As to vanish away like smoke (Isa. 51:6).

As to die (Isa. 51:6).

As the end of the world (Heb. 9:26; Matt. 28:20).

THE NEW TESTAMENT SCRIPTURALLY DEFINED

The New Testament is the Messianic Covenant or code of the Kingdom to be received by the twelve tribes of Israel under its future Melchizedeck constitution in the hands of the anointed Jesus, its Mediator, High Priest, and King as delineated in the books of Genesis, Samuel, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, and Malachi, and as preached and ratified according to the books of Matthew, Mark, Luke, John and the Acts; and as discoursed upon in the epistles of Paul, Peter, James, and John, and further symbolized in the Apocalypse of Jesus Christ, and referred to in various parts of the Bible as:

The "New Testament" (Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 9:15).

The "New Covenant" (Jer. 31:31; Heb. 8:8,13).

The "Covenants of Promise" (Eph. 2:12; that is, the Abrahamic Covenant—Gen. 12:2,3,7; 17:13,14-17; renewed to Isaac—Gen. 26:3-5, and to Jacob—Gen. 28:10,22; and the Davidic Covenant—2 Sam. 8:16; 23:5; Psalm 89:3,4; 20:37; 132:11; Acts 2:30; Jer. 33:21).

The Zionic Covenant, or the "Law from Zion" (Isa. 2:3; Psalms 133:3).

The "Sure mercies of David" (Isa. 55:3; Acts 13:34).

The "Ministration of the Spirit" (2 Cor. 3:8).

The "Everlasting Covenant" (Gen. 17:19; 2 Sam. 23:45; Heb. 13:20; Isa. 55:3; 61:8; Jer. 32:40; Ezek. 37:26; 1 Chron. 16:17; Psalms 105:10).

The "Hope of Israel" (Acts 18:20).

The "Promises made to the Fathers" (Acts 26:6).

The "Mercy to Abraham" (Micah 7:20).

The "Truth to Jacob" (Micah 7:20).

The "Oath to Isaac" (Psa. 105:10; 1 Chron. 16:16).

The "Holy Promise" (Psa. 105:42).

The "Covenant of Peace" (Isa. 54:10; Ezek. 34:25).

The "Better Covenant" (Heb. 8:6).

The "Holy Covenant" (Luke 1:72).

The Messianic Covenant, or "Promises to Christ" as "the Seed" federal and royal and the Heir elect (Gal. 3:16; Gen. 12:7; Luke 22:29; Acts 2:30; Luke 1:32; Isaiah 9:6,7; Psalms 2:8; 89:36; 2 Sam. 7:12,16; Gen. 49:10).

As a divine municipality:

The new heavens and a new earth (Isa. 65:17; 2 Pet. 3:13).

The new Jerusalem (Rev. 21:2).

The free Jerusalem (Gal. 4:26).

The Jerusalem above—that is, in the sense of Deut. 28:13 (Gal. 4:26).

As the Holy Jerusalem (Rev. 21:10).

As the Holy City (Rev. 21:2).

THE NEW TESTAMENT GOSPEL

The gospel of the New Testament as preached by Jesus Christ and his apostles provides:

1. For the restoration of the Kingdom of God to Israel under the new and better covenant.

2. For the removal of sin and death and the substitution of life and incorruptibility in the heirs through Jesus Christ.

The things concerning the Kingdom of God as revealed through Moses and the prophets, embrace

Territory	K
Subjects	I
King	N
Constitution	G
Laws	D
Aristocracy	O
Attributes	M

1. Territory. This is provided for in the Deity's gift of Palestine to Abraham and his seed the Christ for an everlasting possession. Compare Gen. 12:7 with Gal. 3:16.

Its extent as promised is defined in Gen. 15:18; its frontiers are given in Ezek. 47:13-21; Deut. 1:7,8; 11:24. It is called in the Scriptures

The Lord's land (Hos. 9:3).

The land of promise (Heb. 11:9).

The land of Immanuel (Isa. 8:8).

The pleasant land (Dan. 8:9).

The good land (Dan. 11:6).

The delightsome land (Mal. 3:12).

The glorious land (Dan. 11:41).

A land flowing with milk and honey (Ex. 3:8,17).

A large land (Ex. 3:8).

A land for which the Lord careth (Deut. 11:12).

A land upon which rest the eyes of the Lord from the beginning of the year to the end of it (Deut. 11:12).

This is the true and only Promised Land.

2. Subjects. These are provided for the "first dominion" in the company of nations promised to Jacob—Gen. 35:11,12; and afterwards known as the twelve tribes of Israel—Gen. 49:28—styled by God "My Nation"—Isa. 51:14; and for the second dominion in the promised empire over

"All nations" (Psalms 72:11).

"Under the whole heaven" (Dan. 7:13,27).

"Over all the earth" (Zech. 14:9).

"Over the heathen" (Psalms 47:8).

To "the uttermost parts of the earth" (Psalms 2:8).

"From sea to sea and from the river (Euphrates) to the ends of the earth"

(Psa. 72:8).

3. A King. This is provided for in Jesus, who, having been "made of the seed of David according to the flesh" (Rom. 1:3) was "born King of the Jews" (Matt. 2:2) and declared to be

Messiah the Prince (Dan. 9:25).
The King of Israel (John 1:49).
The Judge of Israel (Micah 5:1).
Ruler in Israel (Micah 5:2).
Governor of Israel (Matt. 2:6).
The King of the Jews (John 19:19).
King of the daughter of Zion (John 12:15).
King of Saints (Rev. 15:3).
King of Glory (Psa. 24:10).
The King in his beauty (Isa. 33:17).
King forever (Psa. 29:10).
King over all the earth (Zech. 14:9).
King of Kings and Lord of Lords (Rev. 19:16).

The King's throne will be in Jerusalem which will then be the capital ciy of the Kingdom and the metropolis of the world. At that time it will be known as

The city of the great King (Matt. 5:34,35).
The city of the Lord (Isa. 60:14).
The throne of the Lord (Jer. 3:17).
The habitation of justice (Jer. 31: 23).
The mountain of holiness (Jer. 31; 23).
The holy city (Isa. 52:1).
The city of God (Psa. 48:1).
The city of righteousness (Isa. 1:26).
The city of truth (Zech. 8:3).
The city of Yahweh Shammah, or the Lord is there (Ezek. 48:35).

4. A Constitution. This defines the principles and creats and combines the elements of the state, and is provided for in the New Covenant (Jer. 31:31).

5. Laws. These will issue forth from Mount Zion (Micah 4:2; Isa. 2:3) and, providing for the well being of the people will possess the rare merit of being equitable, impartial, wise, benevolent and all-sufficient; this is guaranteed in Isa. 33:22; 11:2-5; Acts 17:31; Psa. 75:2; 98:9; 147:2-6; 72,etc.

6. Aristocracy. These are provided for in the "called and faithful and chosen" who, having effctually ruled their own spirts (Prov. 16:32) during the present state, will then be promoted to the distinguished honor of ruling other people's. These having received eternal life, will posses, along with the King, the royalty and priesthood of the Kingdom; hence they are said

To have a "kingdom appointed" (Luke 22:29).
To have a "kingdom given" (Luke 12:32,36).
To "take the kingdom" (Dan. 7:18).
To "possess the kingdom" (Dan. 7: 18).
To "sit down in the kingdom" (Luke 8:28,29).
To "sit on thrones" (Luke 22:29,30).
To "sit on Christ's throne" (Rev. 3:21).
To "reign with Christ" (2 Tim. 2: 12).
To "reign on the earth" (Rev. 5:10).
To "inherit the earth" (Matt. 5:5).
To "inherit the land" (Psa. 37:29).
To "judge the world" (1 Cor. 6:2).
To "rule in judgment" (Isa. 32:1).
To "rule with a rod of iron" (Rev. 2:26,27).

To "execute vengeance" (Psa. 149: 7,9).
To "possess power over the nations" (Rev. 2:26,27).
To "be kings and priests" (Rev. 5: 10).

7. Attributes. These define the nature and character of the kingdom and government, which, being a theocracy will be

Indestructible (Dan. 2:44).
Everlasting (Dan. 7:14).
Omnipotent (Psa. 66:3; Matt. 28:18; 26:64).
Omnipresent (Psa. 98:3; 2:8).
Omnicient (Prov. 15:3; Rev. 5:6).
All-wise (Isa. 11:2,3; 33:6; Prov. 20: 26).
Immovable (Psa. 96:10; Heb. 12:28).
Absolute and divine (Psa. 2:9; 1 Cor. 15:27).

The things concerning the name of Jesus Christ as made known through the apostles embrace:

Repentance	N
Forgiveness	A
Immortality	M
Inheritance	E

1. Repentance from dead works. This is a God-through-Christ given change of the mind or mode of thinking, and is a result of a testimony delivered on the part of God, and believed on the part of the repentant, by which he is brought to think with God, whose revealed will thenceforward becomes the law of his being and the light and life-giving substitute for the previously ignorant dictates of his own conscience (Eph. 4:18; 1:18).

"God hath also to the Gentiles granted repentance to life" (Acts 11: 18).

"God now (from the times of the apostles) commandeth all man everywhere to repent" (Acts 17:30,31).

"Repent ye and believe the gospel" (Mark 1:15).

"Repent ye and be converted" (Acts 3:19).

"Repent and be baptized" (Acts 2: 38).

2. Forgiveness or remission of sins. This is the earnest of the inheritance the justifying faith of the reformed sinner counted for righteousness through the blood of the everlasting covenant (Matt. 26:28; Rom. 4:5).

The divine clemency has inseparably associated the bestowal of this favor with the believing sinner's immersion in water, or "burial with Christ by baptism into his death" (Rom. 6:4).

Hence it is written, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins" (Acts 2:38).

"Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

3. Immortality, or eternal life. This is "the gift of God through Jesus Christ" (Rom. 6:23) and provides for the "redemption of the body" and its change from flesh of sin to spirit of holiness as a necessary precedent to the possession of an inheritance "incorruptible, undefiled, and that fadeth not away" (1 Pet. 1:4).

"Flesh and blood cannot inherit the kingdam of God; neither doth corruption inherit incorruption" (1 Cor. 15:

50).

"Jesus Christ hath abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1: 10).

"This mortal must put on immortality" (1 Cor. 15:53).

"That the life also of Jesus might be made manifest in our own mortal flesh" (2 Cor. 4:11).

4. The inheritance, or the right of possession. This resides exclusively in Christ "whose right it is," (as the seed of the covenant) both by birth and purchase (Eph. 1:14; Gal. 3:16).

Joint heirship (Rom: 8:17) however is offered to the believer of Abrahamic faith and disposition) upon the principle of adoption, whereby, taking on the name of Christ by immersion in water, Christ is put on, and the subjects thereof become Christ's, and being Christ's, then Abraham's seed and heirs according to the promise and so it is written

"As many of you as have been baptised into Christ, have put on Christ. ......And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:27,29.

"When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

* * *

YOU NEED not break the glasses of a telescope, or coat them over with paint in order to prevent you from seeing through them. Just breathe upon them and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it and it will leave in it one great dent. Prick it all over with a million little needle shafts and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences as the numberless petty faults which we are all the while committing.

Praise

Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above ye heavenly host,
Praise God in whom we all should trust.

Praise God for giving his dear Son,
Eternal life in him begun;
This life he'll give to all mankind,
Who will the true salvation find.

Come unto Christ, accept his word,
Believe, obey, with one accord;
The gospel plan will surely win,
And cleanse us all from every sin.

O God in heaven accept our praise,
We'll try to serve thee all our days:
Will praise thee for the gospel plan,
It gives eternal life to man.

Praise God we know that thou art just,
We praise thee and in thee we trust;
For future life that thou dost give
To all who by thy word shall live.

E. W. Knapp

* * *

Leaves are light, and useless, and idle, and wavering, and changeable; they even dance; yet God in his wisdom has made them part of the oak. In so doing he has given us a lesson not to deny the stout-heartedness within, because we see the lightsomeness without.

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DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

VOLUMNE 75 FEBRUARY, 1923 NUMBER 4

Admonition

Arise, the day is drawing near,
When Christ our Savior will appear;
Come sinner choose the narrow road,
And Christ will ever share your load.

Be not pressed down with weight of sin,
But ever strive the crown to win;
Let not earth's babble charm your eyes,
Or hide the splendor of the prize.

No loitering now, no sluggards sleep,
But trim your lamps, the vigil keep;
No drawing back, but ever fight,
To win the cause of truth and right.

Let not the love of gain or ease,
Draw us aside, the world to please,
With noble heart, and steadfast eye,
We'll onward press to victory.

Night soon will pass, the morn appear,
The glorious trump we then shall hear;
Ceased is our toil, the victory won,
Our everlasting rest begun.

J. E .Hogarth (deceased)

Current Events in the Light of Prophecy

ARTICLE 7: SIGNS OF THE TIMES IN THE TIME OF THE END

THE REMOVAL OF THE SAINTS

WHAT WILL be the position of Christ's own people during the time of trouble coming upon the world, whose who now and in all ages "look for his appearing," being "like unto men waiting for their Lord"? It is clear that they are not left among the nations; they are with the Lamb, as is evident from Rev. 17:14. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords and King of Kings and they that are with him are called and chosen and faithful"; also Zech. 14:5: "The Lord God shall come, and all the saints with him." The saints co-operate with Christ in executing the judgments written. This honor is in reserve for them all. It will be their privilege "to execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains; and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all his saints" (Psa. 149:5-9). "Judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22).

Thus it is obvious that in the closing judgment scene of this age, the saints will be associated with the Lord Jesus in destroying the political, ecclesiastical and social systems which together constitute "this present evil world." This work will probably involve much destruction of life, after the wholesale example of the flood, and develope a time of trouble such as never has been witnessed since there was a nation on earth—"a day of darkness and gloominess—a day of clouds and thick darkness—the great and dreadful day of the Lord." This great change cannot be accomplished in a moment. A period of time of some duration will doubtless elapse before complete subjugation is effected. The governments of the earth will struggle with desperation to preserve the human regime from threatened annihilation. They will fight to the last and hope against hope until the complete triumph of the Lamb "who shall overcome them." During the interval which will thus be occupied, a righteous and submissive people will be developed by means of the judgment manifested, who will be glad to hail the inauguration of the new government, which will be universally established upon the ruins of "the kingdoms of this world."

Before this judgment period commences, the saints will be removed from the spheres which they occupy at that time in the world; otherwise they would not be with Christ, but would be involved in the general troubles, which is contrary to Isa. 26:20,21; "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast; for behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth, also, shall disclose her blood, and no more cover her slain." What does it mean to "enter into the chamber, and shut the door to hide thyself"? Matt. 25:10 makes this plain: "They that were ready went in with him to the marriage and the door was shut." In Rev. 19:7,8 we find that this marriage is the union of Christ and his people at his coming.

Scriptures too numerous to quote teach that on his return, there will be a resurrection of the dead saints of all ages, and a gathering of living saints with them from every part of the earth. These "called and chosen and faithful" ones will be admitted to the marriage ceremony in which they will be confessed "before the Father and all the holy angels" (Matt. 10:32) and will thenceforth "follow the Lamb whithersoever he goeth" (Rev. 14:4) and co-operate with him in the infliction of that "judgment written."

All this takes place before divine judgments commence but not before that "distress of nations with perplexity," which is the preliminary symptom of the approaching "time of trouble such as never was." This troubled political state will prevail for a considerable time before the saints are caled away, and men will only consider it a repetition of commotions that have many times recurred in the course of history. They will never look beyond its proximate cause. They will never suspect that a divine hand is guiding the development of events, or that "the judge is nigh, even at the door." They will never dream that the world is on the verge of the greatest, the most universal and decisive crisis that has ever occurred in its history,—that divine indignation, long restrained, is about to visit the world in destroying judgments that will break up the entire system of human society, political, ecclesiastical and social.

But like the little hand-cloud forecasting the coming storm, the saints of all ages will be removed at a particular juncture of affairs without previous intimation. In all probability, the event will be so inconspicuous and occur at such a time as to attract little attention; and doubtless, will be overshadowed by events which, during those troublous times, are transpiring in the world. All that the world in general will know of it will be that a few obscure individuals, holding heretical doctrines, have mysteriously disappeared; few will ever seriously suppose that there is anything supernatural in the occurrence. Theories of the phenomenon will doubtless be ready to hand, and the incident will soon be forgotten—at least by the majority. Some who happened to know that this expected removal was part of the doctrine of these people, may be unable to quell a certain feeling of uneasiness which will trouble them; but the world at large wil be uneffected, and will move on to the destruction that awaits it at the revelation of Jesus with all his saints.

THE PREPARATION OF ISRAEL

We look upon the Jews in their present condition, and find them destitute of much that is admirable. They seem the embodiment of sordidness and callousness. This is a difficulty in the case at which many honest minds stumble. They say, how is such a character to be reconciled with the coming blessing of him who is no respector of persons, and who gives to every man according to his work? There would be force in this inquiry if the restoration of the Jews were conditional upon the moral condition of the nation. That it is not is evidnt from Ezek. 36:22,23: "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel."

At the same time, though national restoration as a purpose of God is not contingent upon national reformation, there will be a national pergation before that restoration is fully effected. Though gathered from the countries irrespective of moral condition, they will not necessarily obtain admission into the land. That admission is conditional with every individual of the nation. For we read in Ezek. 20:34-38: "I will bring you out from the people, and will gather you out from the countries wherein ye are scattered with a mighty hand, and with a stretched-out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

In this we recognize a parallel to what occurred to them after leaving Egypt under Moses. They were then a rabble of untutored, unbelieving slaves; and a whole generation, with the exception of two persons—Caleb and Joshua—perished in the wilderness. They "entered not in, because of unbelief," says Paul in Heb. 4:6. So the Jews contemporary with the return of Christ, will be unfit to enter the land; the event will find them in their present degraded and perverse condition; and the purging described in the testimony above will be necessary. That purging will take place in the wilderness as in the days of Moses and may occupy the same period for its accomplishment, from what is stated in Micah 7:15: "According to the days of thy coming out of the land of Egypt, will I show unto him marvelous things." However, this expression, according to the days of thy coming out of the land of Egypt" may not refer to length of the time but to the character of the days. We are inclined to believe that this is what is meant. Be that as it may, the following testimonies will then be fulfilled: "Then shall ye remember your own evil ways, and your doings that were not good; and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31). "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21).

It is absolutely true that all of Israel are not Israel—that thousands of the seed of Abraham are not children—and that the divine principle is to count "the children of the promise" for the seed; and this principle applies nationally as well as individually. Under the Mosaic law the penalty for transgression of almost every statute was, "That soul shall be cut off from his people." Transgressors, therefore, though of Israel, were not Israel, even under the law. A whole generation of such non-Israelites perished in the wilderness; but this did not nullify the national election of the seed of Abraham (through Isaac). It only showed that fleshly descent from Abraham did not of itself constitute accepted Israeliteship—that it required Abraham's faith as well as Abraham's blood. "The flesh profiteth nothing"; and even in respect of mortal citizenship, it profiteth nothing, for no privilege or blessing is to be granted on mere fleshly title. The prophetic declaration is, I will bring you under the bond of the covenant and purge out from among you the rebels."

Thousands of Jews will be gathered from the countries who will never enter the land. Yet this will not destroy their national relationship. Being Jews, whom God has especially chosen as a nation, with a view to the development of his ultimate purpose, they will be gathered in the preliminary restoration. Thus there will be an indiscriminate national restoration, without any reference to moral condition, just as in the case of the tribes when delivered from Egypt by the hand of Moses; because the nation, as a whole, is God's by his own election, and they are powerless to alienate themselves from that relation, though they may be rebellious, and render themselves liable to his destroying judgments. Yet, having been thus indiscriminately gathered, they are not at once settled in the land, but, like their forefathers, in the day that they came out of the land of Egypt, are subject to an expurgating process in the wilderness, from which none who are morally unfit for the privilege of citizenship under the Messiah, shall escape." They shall come from the land where they sojourn, but shall not enter into the land of Israel." So in the national restoration of the Jews, the mere children of the flesh are not counted for the seed, but those of faith who shall be developed by the probation in the wilderness.

We must remember that the Jewish people are God's people only in a national sense. They are his nation, whom he has chosen out of all the other people on the face of the earth. He has not selected them with a view to special benefit individually. In respect of the salvation to be conferred through Christ, they are on an equal footing with the Gentiles; yet nationally, their relationship to God is very special, as will be made manifest in the future age. So we find that in the purpose of God, the salvation of the world is actually bound up in the destiny of the Jews; that apart from their national glorification, such salvation is a dream, to be realized neither by nations nor individuals, spiritually nor temporally,—and that the man who is either ignorant or skeptical of this coming future development is darkened in his understanding on one of the essential features of Christian teaching. No one can Scripturally understand the kingdom of God, which is the gospel hope, who is ignorant of the prophetic teaching concerning the restoration of Judah and Israel, for that restoration is a most essential element in its establishment; in fact, it is one of the main features of the divine purpose on which the world's salvation depends. Were it omitted, no kingdom of God such as is revealed, could be set up in the age to come.

The Jews are now in a scattered and afflicted condition; but they are to be gathered from their dispersion and reinstated in their land as a great nation there to constitute the subject-people of the Messiah when he returns. It is necessary to add, in order to prevent misconception that the subject-inhabitants of the earth in the future age are not restricted to the Jews. They also comprise "all peoples, nations and languages." Yet there is a distinction to be marked. "The kingdom of Israel" is distinct from the "all peoples, nations and languages," which it rules; just as the kingdom of Great Britain is distinct from Canada, Australia, and her other colonies. The Jews will be to the kingdom of God what Englishmen are to England, and other nations will form so many dependencies, so that while all are subjects of the kingdom yet the Jews are so in a proper and exclusive sense. Hence we read Michah 4:8: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem."

Jesus declared to the woman of Samaria, at Jacob's well, "Salvation is of the Jews" (John 4:22). This means not individually only, but national as well. This passage alone shows the national restrictedness of the salvation proclaimed by Jesus and his apostles, all Jews. It is important then to understand this element of the truth of God that by our enlightenment we may be enabled to put off Gentilism, and become related to a higher polity—even the commonwealth of Israel—in which, being Christ's, we are "Abraham's seed and heirs according to the promise." Sterling P. Groves

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Obebience by Nature

ROMANS 2:12-16

12. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

13. (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

IN EXPLAINING this passage we will by a paraphrase give our understanding of this Scripture, and then subjoin some brief comments upon the 14th verse, as the expression "by nature" in that verse is the pivotal point in the issue.

PARAPHRASE OF ROM. 2:12-16

Verse 12. As many, therefore, as have sinned without revelation, shall also perish without being judged by revelation; for where there is no reveation there can be no sin (Rom. 4:15). And as many as have sinned under revelation, shall be judged by revelation; guilt under light being in proportion to the advantage and enlightenment enjoyed (John 3:18; Jas. 4:17).

13. For not those who enjoy revelation are adjudged just by God, but only those who do the things enjoined by revelation (referring to verse 10), shall be justified by judgment.

14. When therefore the Gentiles, who have not, as a nation, been blessed with revelation, do by nature the things commanded by revelation, such persons among them show that

they are familiar with revelation ly with the Jews.

15. They show plainly, that the distinctions between right and wrong, virtue and vice, inculcated by revelation, are written, not on tables of stone, like the Old Covenant, but upon the heart, like the new covenant requires (Jer. 31:31-33). Their conscience being thus enlightened by the gospel (2 Cor. 3:3,6), it bears witness, accusing them of blame when they disobey it, and excusing them from sin when they obey it from the heart (Rom. 6:17).

16. All of what I say shall transpire in the day when God shall judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.

OBEYING REVELATION "BY NATURE"

Phusis, the Greek word translated "nature" in the 14th verse, is not to be confounded with psuekikos in 1 Cor. 2:14; 15:44,46 meaning "animal, sensuous" (Young). Phusis has various significations. Sometimes it signifies one's birth (Gal. 2:15), sometimes the sense and practice of mankind (1 Cor. 11:14); sometimes the original constitution of anything (Gal. 4:8); and sometimes a disposition formed by custom and habit. Thus Demetrius Phalereus says of the Lacedemonians, "The Lacedemonians by nature speak shortly." When Paul speaks of some as being "by nature children of wrath" (Eph. 2:3), he is intimating that they had indulged vicious inclinations until they had become fixed forms and settled habits. They sinned "by nature," naturally. But righteousness too, can become habitual, and by custom can become so deeply engrained in the heart as to become natural, and then we are said to "do by nature the things contained in the law." Of such Gentiles, Paul is speaking in Rom. 2:14. "They knew God" (Rom. 1:21) and by custom and habit or "by nature" they became fixed in obedience, while others by sin became disobedience "by nature." The proof of this transformation in righteousness is alleged in Rom. 2:15: "Who show plainly the work of the law written on their heart, their conscience bearing witness, and also their reasonings between one another, when they accuse or else excuse each other" (MacKnight's Translation).

Rob't. G. Huggins

Our Daily Sacrificse

PAUL IN Romans 12:1 says: "I beseech you brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service."

Many things could be said in connection with the above verse. Before I have finished you will see my reason for writing upon this important subject. In the first place Paul beseeches us. This is more than a mere request. It is so important that he beseeches us. This would mean to beg or implore. Do we think then that Paul would beg or implore us to do something that was not necessary or that could be set aside? I, for one, am convinced, because of the way in which Paul beseeches us that it is very essential and cannot be avoided. Now, brethren and sisters, this one thing confronts us. Are we making that living sacrifice, If not, is it not time to begin? I am only two years old in the faith; two years ago in October Brother Adams baptized me into the body of Christ and I was taught by him that we must make this living sacrifice (which teaching I find to be the teaching of the Bible). This I have tried to observe. I would distain writing on this or any other subject if I did not practice it myself. Have we ever really fully realized just what a wonderful life Jesus lived? It was truly ideal. Paul said of Christ that "he thought it not robbery to be equal with God." In view of this fact could we think it robbery to be equal with Christ. We might not, and perhaps never would become like Christ in the full sense, but such a character is worth imitating.

Dear ones, would you really like to possess just such a character? Think of the praise and the honor that has been given him. Think of the wonderful sacrifice which he made for us and that while we were yet sinners. Now we think it a great task to sacrifice a few things which we call pleasure. Should we not be ashamed when we think of the difference he made and what we have to make, that we should shrink and even think that it is too much? Paul says that in presenting our bodies it should be holy and that is acceptable to God. Besides that he informs us that it is a reasonable service. Then there is nothing unreasonable about it. God never requires us to do unreasonable things. Truly we are living in the last days. We are beset with dangers on every hand. Every effort should be made, collectively and individually, to keep worldliness out of the church.

It is very easy for us to say we do not think there is any harm in this or that but this is what leads us step by step away from the true principles as taught and lived by Christ. One thinks it is no harm to dance, another to play cards, and another to go to movies and shows. So when we sum it all up we have a great deal of worldliness in the church. And I wonder where the sacrifice comes in.

Now, brethren, I am going to ask you how much you are willing to sacrifice in order to glorify Christ and make the church purer and better. Paul says that it is to be "without spot or wrinkle." Can it be such and the members indulging in all these worldly things? I think not. I am so desirous of seeing the church just as the Master would want it to be that I am willing to make a living sacrifice of all worldly pleasures in order to help the church to rise to this high standard. Paul says, "Jesus loved the church and gave himself for it." Ought we not to love it then and refrain from doing anything that would bring it into derision?

With this object in view I want to start a Sacrifice League. I hope and pray that I may not be disappointed in you but receive a hearty response

from everyone. Now I wish to tell you of my plan. There is always a beginning to everything and I have thought it best to make a small beginning and then enlarge upon it as we go along. This is my plan. I want to get a book in which to record your names and this league will consist of all those, both youg and old, who will join me in making the church better fitted for the coming King. And in doing this I believe we must make some sacrifices. Now I neither dance, play cards, go to movies or any of those things practiced by the world. In making this sacrifice I feel it a pleasure because I am doing it for Christ's sake. I know he will love me for it and will finally give me a reward that will mean much more to me than all these other things.

I want all who will agree to leave off these things completely for the next six months to write to me at once and I will record your names. I will wait, however, until I hear from a sufficient number and then I will write again and set the date when we begin. Those who do not indulge in these things can write to me also and I will put your names on a separate page. Then, at the end of the six months, I want each one to report if they have completely kept their vow and if so I will transfer your name to the page with those who do not indulge. In this way we will see how fast we increase. Now I believe you all want your names recorded on that better page just as you would want it recorded in the Lamb's book of life. This day sound a little odd to some of you but what can be wrong in banding ourselves together for the purpose of making ourselves and the church better and to head off the indifference that seems to be creeping upon the world and the church as well. Jesus said, "Because iniquity shall abound the love of many shall wax cold." I do not suppose, of course, that we can head off the many because Jesus said they should wax cold, but we can save the few.

Where there are several in the family let one write and give all the names of those who wish to join the league, and please, do not lay this aside. As soon as you read it sit right down and send me your name. Let us see how large a league we can form in a short time. I would suggest that those who do not fully live up to this demand also report, for the Bible says: "Confess your faults one to another" and I believe you will feel better if you write and tell if you broke over. After we make this a success, if we do, I have another item to present to you. It is just as needful as these. I suppose, in some ways at least, I am not unlike others and love my fleshly desires but these I am willing to sacrifice. Whether you join or not I will have a league of one. I am so anxious to see the church in perfect readiness that I am hoping that you will join my league. It seems to me that it will be so nice to belong to a band that is serving Christ instead of self.

I wonder who I will hear from first.

This I will tell when I write when we begin. I now await your response.

Esther Peterson
Hector, Minn.

Editorial Comments

WE PUBLISH this effusion from our zealous and earnest minded sister, not because we agree with its contents but because it furnishes an opportunity to point out a common fallacy which we have inherited from orthodoxy. Our good sister informs us that she is but a two year old babe in the faith, and in view of that fact we feel sure she will not object to a word of correction from one who is at least a quarter of a century old in that same faith. Briefly *stated* that fallacy to which we refer is the one that makes righteousness consist of a series of restrictions; a sort of negative or passive holiness. It is the idea that if we can only refrain from partaking of certain pleasures upon which a ban has been placed by religious people in general, and orthodox believers in perticuler, that we will then have fulfilled the desire expressed by Paul in Romans 12:1.

There is, however, no such thought in Paul's words. He is not talking of negatives but of positives. He is not speaking of things to be refrained from but of something for us to do. He is talking, not of restriction, but of action. He beseeches us to present our bodies as a living sacrifice. That means we are to give something (our bodies) to God. That means that we are to give our lives to him by doing all that we do as unto him. To present our bodies a living sacrifice means *daily active service* in the keeping of his commandments. The central idea of sacrifice in the Scriptures is always something to give. The Israelite brought the lamb and presented it to God. When it was laid upon the alter and consumed and the smoke from the alter *ascended up heavenward*, the righteous Israelite had a consciousness of having given something to his God that was acceptable to him; and if he was a thoughtful worshipper and understood the spiritual significance of his act he would realize that in making the offering of the lamb or the bullock he was in reality giving his life to God. Each time he did it, it was a *renewal of his consecration*, an evidence of repentance for sins committed, inadvertently though they might be, but nevertheless requiring forgiveness. Every Israelite was given to God at the age of eight days and when he came to years of responsibility and broke the commandments it became necessary for him to renew his allegiance by returning to God in *reptance and again offering* his life to him. The killing of the animal and the offering of it on the alter was the ceremony designed by God to express, in a symbolic manner and in the presence of the congregation, this confession, repentance and obligation taken by a repentant son of Jacob. But how sadly has this simple ceremony been misunderstood by both Jew and Gentile, both in its literal and antitypical significance.

We cannot go deeply into this matter on this occasion but in order to make clear to our readers what we have in mind we will present briefly two views of sacrifice based upon the above ceremony.

First, there is the view which was adopted by the Israelites and later by a corrupted Christianity. This view *may be briefly expressed as follows*: When an Israelite sinned he automatically came under the sentence of death for (as Paul says) "the wages of sin is death." Now the only way to escape that sentence was to go through the ceremony of killing an animal, thereby confessing his worthiness of death and in fact dying symbolically in the death of the animal. This it *is averred, satisfied God's law and* he freed the Israelite from the death sentence and forgave his sin. Thus you will see that they saw in the ceremony the paying of a penalty for sin to appease the wrath of an offended God. God is pictured on one side of the alter holding a threat of death over the sinner and exacting a penalty from him for his sin, while the sinner on *the other side* of the alter *cringes in* fear before him asking him to accept the animal instead of himself. The doctrine of substitution is based solely upon this idea.

The Jews were led by this idea to consider the matter of sin and forgiveness as a sort of commercial transaction and so when they sinned they said to themselves, "That will cost us a *bullock or a ram*". The whole thing degenerated into a matter of paying penalties in punishment for sin. From this grew the idea that God delighted in the humiliation and punishment of his children. When Christ appeared he rebuked the Pharisees because they thought they could please God by fasting and marking their *faces to make* themselves look haggard. In the penance of Rome, and in the self-imposed affictions and restrictions of many of the sects we see the continuance of this Christ condemned doctrine.

But now let us look at the other view of sacrifice. It is simple and beautiful and in keeping with God's declared attributes of love, mercy and justice. In this view, an awakened consciousness of sin on the part of the sinner impelled him to voluntarily bring the offering to the door of the tabernacle. And let us not forget, in considering the sacrifices under Mose's law, that there was no compulsion a- the congregation before the Lord" bout it, no threats, no angry God standing ready to exact the sentence of death but instead, God's invitation is given to Israel in this way: "If any man of you shall bring an offering.... he shall offer it of his own voluntary will at the *door* of the tabernacle of (Lev. 1:2-3). And so the desire to make an offering to God, in order to be acceptable to him, had to have its origin, not in fear of penalty, but in a voluntary desire to please God and to ask his forgiveness for sin. It was the attitude of the prodigal who said, "I will arise and go to my father and will say unto him, etc." And from *God's viewpoint it is expressed* through the prophet Isaiah as follows: "Come let us reason together, saith the Lord, though your sins be *as* scarlet they shall be as white as snow; though they be red like crimson they shall be as wool" (Isa. 1:18). The alter, then, was a place where God and the sinner met to reason together in love, for that was the purpose of the tabernacle as it is recorded: "And there will I meet with the children of Israel and the tabernacle shall be sanctified by my glory" (Ex. 29:42-43). The offering, therefore, to the Israelite who understood its true meaning, was a means of drawing near to God, having his sins remitted and renewing his vows to live obedient to him. In offering the animal he truly offered his life but not as a penalty or punishment for sin but in the sense of renewed consecration to his service. It was the same as if he said:

"As I offer to thee the life of this animal, Lord, so I ask thee to
Take my life and let it be
Consecrated, Lord, to thee.

When offered in this way the Lord accepted the offering and took away the sin which was transformed to the animal and destroyed with it; and there was joy in the presence of the angels over a truly repentant sinner.

Now all this may seem irrelevant to the point I am trying to make (and I have used more space than I had intended) but the fact is that the first idea of sacrifice, mentioned above, has so moulded religious thought that we unconsciously find ourselves giving assent to it with the idea that we can please God by self-punishment; but as we have before said, God never intended our service to him to take the form of a penance or the infliction of restriction upon ourselves dictated by the doctrines of man.

As to the question of pleasures, legitimate or illigitimate for the believer, that is a question that must be left to each one's individual judgment. If we have any doubts regarding the right or wrong of any indulgence, let us give the truth the benefit of the doubt and refrain from it. No one can set up a standard for the whole body in such matters and it is dangerous to try to regulate each other's private life. No one knows us in truth but God and Christ, the great shepherd of the sheep. He knows our weeknesses and our failings (and who among us can say he is without them) and we do not mind him knowing for we know that he is kind and loving and that he is leading us gently and will bring us at last into the Kingdom. But we do not want our weaknesses to be exposed to our fellowmen even though they are brethren for they cannot always understand us and in the present imperfect state they are not always kind and merciful.

The league that our sister propones would expose the weaknesnes of some and emphasize the differences of opinion on the subject referred to, and could do no possible good and in all probability would cause the spiritual destruction of some for whom Christ died. We speak from experience for we have seen weak believers shipwrecked spiritually by this kind of misdirected efforts. Let us leave the great task of guiding the sheep from weakness to strength, through many failures to ultimate triumph, to the great Shepherd who knows each of them by name and who alone is able to bring them safely into the eternal fold.

W. H. Brown

O Death, Where is thy Victory?

IN THE VALLEY of today all was beauty and sunshine, not a doubt or a fear there for me in all the world; the flowers bloomed and the birds sang for me alone: I too, merrily lived, and sang, and played in the little valley of today and life was a sweet and carefree dream.

Now the valley of today is separated from the great and glorious country of tomorrow by the high wall of time beyond which no mortal may go except Jesus open the beautiful gate of immortality which may be seen in the wall on the farther side of the valley of today.

One day as I played among the flowers I became conscious of a dim and indistinct vision of terror following slyly and stealthily on my backward track, very faint and without form at first, like a shadow or cloud, but possessing for me a nameless terror; swiftly and trembling with fear and frantic horror I fled from it towards the beautiful gate of immortality which seemed my only refuge, and a terrified backward glance as I fled, showed the horror still on my trail, and notwithstanding my frantic efforts constantly drawing closer. And now my eyes perceive the outlines of a hideous, grinning skeleton, whose meatless bones and gumless jaws click and rattle as he runs, and as I see, the horrible truth bursts upon me; it is death and he is now at my very heels and his long, bony fingers, like the talons of some foul and merciless vampire, are reaching to grasp me; God save me, I cry, for Jesus sake; and at that precious name he shrinks and cowers, as from a mighty blow, and with renewed courage I leap ahead and soon leave him far behind, and myself procede more leisurely; but ever behind I can see his dread shape, tireless and relentless, following my trail. Soon again he renews his speed and once more rapidly closes in on his terrified prey; again is witnessed the desperate flight and relentless pursuit; aagin when all my efforts fail and hope seems vain, at the precious name of Jesus, breathed in prayer, the enemy falters and halts, while again my strength and courage is renewed and as I again leave him behind I hear him savagely hiss, Go on your way, but behold I follow and I will get you at last for it is merely a question of time; you cannot leave the valley of today, so why should I hurry? And ever behind as I journey onward, I can see the horror follow, and time after time, at his approach, I flee in terror and take refuge under the precious name of Jesus.

But at last there came a time when at that name my enemy did not weaken, and my own strength was not renewed, and in despair I sped towards the gate of immortality, the enemy at my heals, with a grin of triumph on his meatless face; and as I approached, behold the gate swung open before me and I leaped across the threshold beyond which my enemy was not permitted to follow, and as he cowers in impotent rage on the other side I shout triumphantly back, "Oh death where is thy sting? Oh grave where is thy victory?" S. H. Thomas

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The Turkish Empire

IN THE Restitution of December 1922, in the article by Sterling P. Groves, we read: "In the Restitution of June 7th the question was asked, Are we upon the stream of time in Rev. 16:13-16? More than one hundred expositors agree that we are living under the outpouring of the sixth vial, mentioned in Rev. 16:12-18."

Now if we are under the pouring of the sixth vial it behooves Brother Groves, or any of the hundred expositors that claim we are now under the sixth vial to give us an exposition of the first five vials.

There are serious objections to the position that we are under the sixth vial. They are these:

First. It is God's order to first give fair warning before the pouring out of his judgments, and these plagues are the "seven last plagues for in them is filled up the wrath of God" (Rev. 15:1c. In chapter fourteen the Lamb stands on Mount Zion with the 144,000 and after some statements concerning the 144,000 the three angels, in harmony with God's order, give their messages of warning to the inhabitants of the earth. "And the third angel followed them, saying with a loud voice, if any man worship the beast and his image and recieve his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb."

Therefore the first plague of the seven will not be poured out before the Lamb stands on Mount Zion, and fair warning is given to the inhabitants of the earth before his judgments fall on them.

Second. The saints will not sing the song of victory until they gain the victory over the beast and his image (Rev. 15:3). Christ must come first and organize them into the spiritual temple (verse 5) for from that temple comes the great voice to the seven angels to pour out the vials (Chap. 16:1).

"And the first went and poured out his vial upon the earth and there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them that worshipped his image" (Rev. 16:2). The account of this image we find in Rev. 13:15 but, unfortunately for the hundred expositors, this image is not yet finished being built and it must be before it is worshipped by the ones on which the first vial falls. The present or last generations of saints should not think that they are going into the Kingdom without being put to the test of their loyalty to the Master.

The builder of the image says, Worship the beast and receive his mark or I will kill you (Rev. 13:15), while the angel says, "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, etc.

The dead Turk is a lively corpse, so think the European statesman, as evidenced at the Lousanne Conference.

George Francis

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Emma Condon	$ 5.00
Chas. Anderson	2.00
Ella Knowles	1.00
Mrs. T. Pascoe	7.50
A. J. Reynolds	7.50
Mary Hogarth	2.50
Mr. and Mrs. R. Pascoe	10.00
Chas. Pate	3.00
Wm. Rothe	4.00
Almira Balch	.50

Obituary

Death in Adam; Life in Christ

Nathan B. Buckman of the Salem, Ohio church of God, died on Februery 11th, after an illness of ten days, from pneumonia at the age of 65.

He leaves a wife, one daughter, Sister O. A. Pottorf, and one son, Carey D. to mourn his loss. They sorrow not as others who have not the same faith and hope.

The writer spoke words of comfort because of the promised resurrection of the believer. The following beautiful lines were written by a sister in fellowship with him.

W. S. Tomlinson

He has reached the end of his journey,
  And closed his weary eyes
To slumber till the Master comes,
  When the dead in Christ shall rise.

The thorny path of life,
  He trod with patience rare,
But hoping in the future
  A crown of joy to wear.

His service for the Master
  Was not in halls of fame,
But doing deeds of kindness,
  All in the Savior's name.

He followed the example
  Of him who did befriend
The lowly and the needy,
  And was stedfast to the end.

Like Paul his fight is finished,
  His race in life is run,
And when the Master calls him,
  May he hear the words "Well done."

The little flock will miss him,
  When they meet in Jesus' name
To break the bread, and drink the wine,
  Till the Master comes again.

But we sorrow not as others,
  Who this blessed hope deny,
But watch with eager longing,
  For the daybreak draweth nigh.

When we this brother hope to greet
  Where death can never come,
And meet our Savior face to face,
  In that eternal home.

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Evangelist Report

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I STARTED the new year with the grippe, and was confined to the house several days, which caused me to postpone one trip. I wonder if you have ever noticed when anything comes up to discourage matters that before you can get it straightened out some other matters come in to prolong the delay. So it was in this case. My visit to Palmer was delayed about three weeks

How much different it will be in the Kingdom Age when nothing will hinder the work and when the age-lasting gospel will be carried to the nations and steady progress will be the order. God is directing the work now through imperfect instrumentalities, then it will be through perfect and tried servants and best of all they will all teach the same thing and be in perfect unison. But in order to get there we must, as far as possible, imitate here what we expect there. In other words, if we are living by faith in belief we are or should be living as though we are already there. That is, by faith we are living in the Kingdom.

Paul teaches us in the sixth chapter of Romans that baptism is a figure of resurrection and teaches that in the figure not only are we to reckon ourselves as being dead but as actually risen from the dead and walking a new life just as we believe we will have a new and perfect life then. Do we expect to have hatred, envy and strife in the Kingdom? If so, we have it here to correspond. Do we expect there to teach and believe different things? If so then we must have it here. Do we believe that in the Kingdom there will be dancing parties and card playing? If so then we must have it here. When we fully understand this matter we will know the church is the place where we are disciplined or trained to do the work of the Kingdom. This being true we can see how we should make our lives here, in every way, just as we expect it to be there.

We may question as to whether God is going to work us over here or over there. Do not be mistaken. God has laid down rules for us to go by here that will fit us for the Kingdom. If these rules are broken and not observed will you please tell me how you are going to get in and by what right you expect to be there? I am afraid we are not taking this seriously enough. If we expect the right spirit and perfect unity to be the order then it must begin here. If we believe there will be no hatred or jealousy then, it must be put out of our lives now. If we believe there will be no dancing parties in the Kingdom where we can make merry and no spending of time around card tables or at the movies then we must eliminate them here. Some will say this in an imperfect age and we must not expect perfection. It is true that this is an imperfect age. But remember that God has called us out of the world into the church and he does not expect nor will he allow us to bring all these imperfections of the world with us. If we are called out of the world and yet do the same things as before, out of what are we called? Does the simple fact that we belong to the church save us? By no means. The lives of those in the church and in the world must be opposite.. Is it so in these days? We must make a good fight. Why play a losing game? We must run with all our might, and then we have hopes of winning. How foolish for any one to stop running in the race and then expect a share of the prize. There are no such prizes given. It is win or lose.

The children of Israel left Egypt, which is a type of the world, but after they had crossed the Red Sea they murmured and remembered the onions the garlic, the melons and leeks in Egypt, all typical of the worldly things we leave behind at baptism. The more we allow our minds to dwell on these things the stronger becomes the desire to indulge, and finally we begin to taste and soon the old appetite has come back. A taste is not enough perhaps some must have a full meal and the result is that we are just as worldly as ever.

Paul said, "Touch not, taste not, handle not." Did he mean what he said? Which is of the most importance to us, the little we can get out of this present evil world or the glories of the Kingdom? I think we can all agree that it is not hard for us to decide. Then all we can sacrifice is small compared to what we receive. Had we not rather enjoy the glories of the Kingdom forever than the pleasures of sin for a season. How pleasant it would be if every member of the household would strictly observe every rule of the church. I do not mean the rules that have been made by the church but the rules that we find in the Bible.

One Sunday, during the month several of us went to Blain and heard Brother L. E. Conner preach a couple of very interesting sermons. The next Sunday Brother Williams was at Avery and we were all invited there for the day. Brother Williams gave several interesting talks. We are now at Palmer where we had planned to go as we mentioned before.

Sister Adams has been in rather poor health for some time. She is now under the doctor's care and can only eat certain foods. She has looked after the home all these years that I have been in the field carrying the gospel to a dying world, and has made a sacrifice equaled by a very few. She has done her part in the work well. I think it is due her to say that she has never had a word with a neighbor or carried a word of gossip from one to the other. Can we not do something to lighten her burden? Can she expect your prayers and cheering words? May the Lord soon come and end all the trials that sooner or later must come to us all. At such a time we need the sympathy of the brotherhood.

We have had a good and profitable meeting here from the start. Brother Merton King and son are just recovering from a severe attack of pneumonia and Grandma Forbes was threatened but we are thankful she is well on the road to recovery. Today finds me with so much to do that I must cut these remarks short. Are we doing all we can to advance the cause of truth? Each one must answer for himself. Almus Adams

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Preparatory Wars

ACCORDING TO the consensus of Bible expositors, the prophecies concerning latter day wars all converge in one predatory invasion of Palestine by the host of Gog, usually referred to as Armageddon. I do not so understand the prophets; but that they show at least one predatory invasion of Palestine prior to that detailed in the 38th and 39th chapters of Ezekiel.

In studying prophetic Scripture we must not regard statements of future events as continuous and consecutive. Sometimes a verse or two of a paragraph refers to events that are centuries apart. Also some prophecies have more than one fulfilment; and historic events are often types of the future. We must therefore strive to rightly divide the word of truth by comparisions; comparing Scripture with Scripture, whether by the same writer or in other portions. The war spoken of in Zechariah is evidently a different invasion of Palestine than that of Ezekiel 38 and 39; a critical comparison will show this. The "all" in Scripture is limited to the things spoken of. Here in Zechariah "all nations" embraces only such as are concerned in this invasion.

Judging from their mode of warfare and actions, they are a ruthless and barbarous people. Very likely they were Turks, joined by Mohammedans gathered from other countries such as northwest Africa, Egypt, Arabia, India and elsewhere, wherever, in fact the creed of Mohammed prevails. These wage a holy war to expel the hated infidel" and recover possession of Palestine now under English authority since 1917 when General Allenby drove out the Turkish army and rescued Palestine from the downtreading dominion.

In Zechariah 14:2 we read that Jerusalem is taken, the city sacked, and half of its inhabitants go forth into captivity. It is therefore evidently a prior invasion of the land to that spoken of in Ezekiel. A careful reading of Ezekiel's prophecy will not disclose the capture of the city of Jerusalem. In fact it is practically excluded because the host of Gog is miraculously destroyed to the extent of five sixth which lay dead on the open field; the remaining sixth flees northward, apparently harrassed by Judah (Jer. 51:20,21-22; Zech. 14:14) until out of the land. Under these circumstances it would scarcely be possible to take captives with them.

In the Zechariah invasion the whole land is occupied including the city of Jerusalem. It is also recorded (Dan. 11:43-45) that the land of Egypt shall not escape. Possibly the Mohammedan rebellion will deprive England of her power and authority in Egypt. The defenders of the land of Palestine are compelled to retreat southeast. These shall escape out of his hand, Edom and Moab, and the chief of the children of Ammon (Dan. 11:41). Here the pursuit is checked or ended.

I have found no testimony as to how Sheba and Dedan and the merchants of Tarshish and the young lions thereof regain possession of Palestine which they evidently do, as they are in the land when Gog invades it (Ezek. 38: 13). However it looks reasonable to suppose that the nations will combine and reinstate England lest the Mahammedans overrun Europe as they did of yore. Be the means what it will, the display of power will give the Jews renewed confidence of ability to hold possession and afford protection. Therefore the Jews will flock to Palestine; the rich as well as the poor. It is of record in Isaiah 60:9: "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from afar, their silver and their gold with them." When the Jews have become rich in the land Gog will think an evil thought, and organize his allies to invade the land to replenish his depleted finances (Ezekiel 38:6-12). The land is invaded and the defenders driven back but not entirely out. The city of Jerusalem is not taken, nevertheless they are in dire distress and ready to dispair; but succor it at hand. The Lord Jesus Christ and his resurrected and gathered saints appear on the scene to rescue. "I looked and none to help; I wondered that none to uphold, therefore mine own arm brought salvation unto me; and my fury it upheld me. I will tread down the people in mine anger and make them drunk in my fury and will bring their strength to the earth" (Isa. 53: 5,6). So previous to this time "the Lord himself had descended from heaven" and sent forth his angels and gathered together to himself those who had made a covenant by sacrifice (Psa. 50:5). They had heard the words "Come ye blessed of my Father"— or "Depart into outer darkness". (this outer darkness being possibly the ranks of the warring nations).

Christ, with ten thousand saints, the one body, had made the victorious march, conquering and blessing as they progressed from Sinai and rose up from Seir through Edom to Bozrah (Deut. 33:2; Isa. 63:1) and now hasten to the rescue of those in distress (Zech. 14:3,4). The result is graphicly told in Ezekiel. When the invaders are this time expelled the land is not again invaded. However the enemy is not yet wholly subdued. They recuperate and reorganize. They set themselves and take council together against the Lord, and against his anointed (Psa. 2, entire). He thus defies "the Lion of the tribe of Judah" who will roar out of Zion and utter his voice (commands) from Jerusalem (Joel 3:26). The execution of the "roar" will bring the nations under subjection. When they yield obedience and fealty they will be blessed (Psa. 72:12). Henceforth during the millenial reign war will not be known. The gospel of that age will take out and make perfect an added number to comfortably fill the earth which will be the place of their everlasting abode. A redeemed and immortal people (Luke 20:35,36; Psa. 37:9,11,18,22,29,34) who will fill the earth with the glory of God to the praise of the Creator, all through the merits of Jesus Christ the Son of his love. Then the purpose of the creation of Adam will have been accomplished, namely, another planet inhabited by an intelligent and supremely happy people ascribing all praise to Jehovah who saw the end from the beginning and in the Scriptures reveals the details of its accomplishment.

Submitted with the hope of being helpful to searchers concerning prophetic events yet future.

S. T. Blessing

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

How can Matthew's statement that there are three fourteens of generations from Abraham to Christ be reconciled with his genealogical table which seems to give less than forty-two generations?

THE DIVINE method of counting generations is found by comparing Jude's epistle with Genesis. He says Enoch was the seventh from Adam. By following the geneological record of Enoch in Genesis 5 we find it runs as follows: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, which is six generations besides Adam. But Jude says that Enoch was the seventh generation "from Adam" which would require the counting of Adam in order to make the seventh from him. And this seems to contradict the use of "from" it nevertheless demonstrates the divine method of counting generationswhich may be stated thus: The count is begun on the first progenitor in the list and continues through the whole list, counting one for each name in the list including the last name.

Applying this law to Matthew 1 we find that from Abraham to Jechonias makes a count of twenty-eight generations or two fourteens, until the Babylonian captivity, dividing the two fourteens at David as he does at verse 17. This count of twenty-eight generations runs continuously from Abraham to Jechonias who is the last of the second count of fourteen and then the geneological table is divided, the words at the end of verse 11 and the beginning of verse 12 separating the continuity of the record so that verse 12 begins a new genalogical count at Babylon. And so, again applying the divine law of the genealogical count, Jechonias is also number one of the new count, and continuing the count begun at Babylon we find the third section, from Jechonias to Jesus, is also fourteen and the three fourteens are intact.

It would be absurd to charge Matthew with such a blunder as not to be able to count accurately to fourteen, three times in succession, or that any alleged "interpolator" would do so either, or to blaspheme God by saying inspiration would so blunder. It is better to take his word on faith till we see there is really no "contradiction" or "interpolation."

The reason Matthew divides it into three fourteens may be so as to remember the tables, for the Jews were particular to keep the inspired records intact.

As a matter of fact, when we consult the genealogies in the Hebrew Scriptures, we find that the geneological table in 2 Chron. 2 and 3 makes Jechonias of Matt. 1:11 (Jeconiah of 2 Chron. 3:16) the eighteenth from David according to Matthew, thus showing that Matthew is tabulating the matter so as to aid the memory, and that he is more particular about preserving the line of descent so as to prove Christ the Messiah than he is to honor Christ's progenitors by showing every one who was one of his ancestors by outlining every name in the list.

Likewise Luke inserts Cainan between Arphaxad and Sala but in both Genesis 11:12 and 2 Chron. 1:18 Cainan is omitted. Jechonias is the eighteenth from David because in 2 Chron. 1,2 and 3, between Ahaziah and Jotham, we find Joash, Amaziah and Azariah, which Matthew omits to make the count fourteen and in 2 Chon. we also find Jehoiakim between Josiah and Jeconiah and we find these omissions by Matthew inserted also in the histories of the Kings. All this goes to show that in Matthew's account these are not mistakes but intentional omissions so as to make the count fourteen. It is no mistake to call a distant descendant a "son" or say a remote ancestor begat him for Jesus is repeatedly called "Son of David" and other like examples abound in Scripture.

Matthew and Luke seem to have the infant Christ in two places, Nazareth and Egypt, at the same time. How can the two accounts be reconciled?

The difficulty all arises in careless reading, and assuming what Scripture does not assert. This disconcerting assumption is that the wise men visited the infant Savior at the time of his birth. The ordinary paintings made to represent their visit show them in the stable of the inn, offering their gifts to the babe in the manger, whereas there is no manger narrative in connection with their visit. It comes in the record of the nativity in Luke 2. Furthermore we are distinctly informed in Matt. 2:11 that they visited the infant in a "house" and the further fact that in Matt. 2:21-22 it is indicated that they planned to reside in Judea on returning from Egypt instead of planning residence at Nazareth, shows that Bethlehem was from the child's early life partly the family home as well as Nazareth because Joseph was of the lineage of David (Luke 2:4), and Bethlehem was one of the cities of of that lineage, as verse 3 shows, while Nazareth was not, as shown by the next verse.

So then, the wise men visited the child when he was about two years of age as is shown by Matt. 2:7,16, keeping in mind the key words in both verses, "diligently inquired." This shows that the star appeared to the wise men when the child was about two years old because that was the age limit that Herod set for the slaughter, and by verse 16 he set that age to correspond with what the same diligent inquiry in verse 7 revealed as to the time or age of the child when the star appeared.

The word "when" in verse 1 does not detract from the truth that their visit did not occur at his birth but at two years of age because "when" is a very general and flexible word indicating, in cases like this, a general or approximate time.

By Luke 2:39 we find Nazareth still their home city but the fact that the family went yearly to Jerusalem to the feast of the passover (Luke 2:41) coupled with the idea from Matt. 2:11 that they lived at that time at Bethlehem and the further idea from Matt. 2:21-22 that they planned Judea instead of Galilee at Nazareth for their resumed residence in Palestine, on returning from Egypt; shows that probably Bethlehem was the regular periodical and temporary residence during the passover season, and at that time the wise men visited the child in Bethlehem when he was two years old.

Then the perfect harmony between Matthew and Luke is evident when we see that Luke 2:1-39 precedes Matt. 2:1-23. The coming to Nazareth, in Luke 2:39, took place immediately after the infant was eight days old, while the coming to Nazareth, in Matt. 2:23, took place when his age was two years plus the time of their residence in Egypt.

So that Luke 2 gives the biography of the child from birth onward, omitting the residence in Egypt, while Matthew's record, in 2:1 and onward, begins at the age of the child at two years, at one of the periodical visits to Jerusalem mentioned in Luke 2:41, taking him at their temporary residence at a "house" in Bethlehem, and shpplies the gap in the biography which Luke does not fill in, by telling of the temporary residence in Egypt so that all of Matt. 2 chronologically belongs in Luke 2:40-41.

Incidentally, this shows that Jesus was not born on December 25th, but at the time of the passover in the spring and this is also shown by a careful comparison of the first chapters of the four gospels, noting carefully the record of John of a short number of "days" culminating at his baptism, at which time Luke says he "began to be about thirty years of age" at which time John says "the passover was at hand." So Jesus was perhaps baptized and crucified on his birthday and this may be the meaning of the typical lamb being one year old.

The Two Beasts of Rev. 13.

THE FIRST or Roman beast established the doctrine of the triune deity in the fourth century, and enforced its worship in the Roman empire.

The two-horned beast in the 20th century establishes the worship of the same triune deity, and enforces it in his dominions. Thus the two horned beast makes an image to the first or Roman beast. As there are two symbolic beasts the reader must be careful to keep them separate and distinct from each other.

The first beast is Roman and always wears ten horns by which we may know him. Daniel says, "He is diverse from all the beasts that were before him" and we perceive that to be so in that he has seven heads and ten horns and also that he has three religious phases: Pagan, Christian and Papal. When dealing with the image I shall have to notice the different religious phases in order to locate the religioua image. In chapter 12 he appears as a great red Pagan dragon with ten horns and after the passing of Paganism and before the rise of the Papacy while Christian, he has ten horns (Rev. 13:1) and in his Papal phase (Rev. 17:3) he wears the ten horns. No symbol but the Roman ever has the ten horns.

Another fact is that the Roman symbol is termed "the beast." "And the beast....was like a leopard." "And all the world wondered after the beast." "And they worshipped the dragon which gave power unto the beast." "And they worshipped the beast saying, Who is able to make war with him ?"

The two horned symbol is known by the pronoun "he." "He had two horns like a lamb." "He spake as a dragon." "He exerciseth all the power of the first beast." "He doeth great wonders." "He maketh fire come down from heaven."

ANOTHER BEAST

"And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11). Another having only two horns as compared with the Roman symbol which has ten horns in the Pagan, Christian and Papal phases. "Coming up out of the earth" while the Roman comes from the sea (Dan. 7:3 and Rev. 13:1). In this section of the Apocalypse, chapters 12 and 13, in which the earth symbols appear, the Roman dragon and beast like a leopard show their marks of royalty ; but the two horned beast has no signs of royalty. It is our province now to ascertain of what the earth is a symbol.

"Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth" (Deut. 32:1). Two parties are here addressed : the heavens and the earth ; one above, the other beneath ; the rulers and the common people.

"And it shall come to pass in that

day I will hear, saith the Lord, I will hear the heavens and they shall hear the earth" (Hosea 2:21). Here it is plain: the earth is a symbol of democracy. In Revelations 12 we see the earth in action, giving us a lesson so we may be able to understand the symbolism of the earth out of which the two horned symbol came. Here we have the war between Michael and the dragon in the Roman heaven. "And the great dragon was cast out....into the earth, and his angels were cast out with him" (Rev. 12:9). In verse 16 we read: "And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." The German Kaisar was supreme in the German heaven but the world war put him out into the earth where he now is.

The reason why Constantine and his army were the army of the earth is because Constantine was not of royal birth. Constantius, the father of Constantine, when exalted to royal rank, divorced his wife Helena, the daughter of an inn keeper, and took a royal bride; and therefore, during the war, Constantine and his army were in rebellion against the royalty of he Roman empire and were the army of the earth. (Encyclopaedia Britannica, Article Constantine)

And thus we learn that the earth, out of which the two horned symbol came, is a symbol of democracy. "And he had two horns like a lamb, and he spake as a dragon." The lamb-like horns, combined with dragonic speech, are a paradox being contrary to the common course of nature and peculiar in itself. Of all the nations of the earth there is but one whose acts correspond with the lamb-like horns and dragon-like speech of this symbol. It is the United States of America. And here the resemblance is so real that it furnishes superabundant evidence of their identity.

Moses, speaking of Joseph, says: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth." The evidence that the U. S. is lamblike in the use of its horns comes to us from all directions. On our northern frontier, from the Atlantic to the Pacific there are no fortifications and no big guns. This fact speaks louder than words to the lamblike disposition of the United States which put Spain out of Cuba but left Cuba in full possession of her independence. The same is true concerning her treatment of the Southern rebellion; no one was put to death for treason, Jefferson Davis even escaping. Horace Greely was ready immediately to shake hands across the bloody chasm.

"During the last fiscal year (1920) thirty-two perons in the army were sentenced to death by court martial but in no case was the sentence carried into effect (Chicago Daily news).

This principle of being lenient to haredned criminals, robbers and murderers is carried to the extreme. Our courts are too lamblike for the safety of the law-abiding citizens.

"And he spake as a dragon." In

Ezekiel 29:3 we have a sample of how a dragon speaks: "Speak and say, Thus saith the Lord God: Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own and I have made it for myself." Compare this dragonlike speech with the Monroe doctrine which warns all Europe to keep their hands off this continent. Some years ago England and Venezuela were engaged in a contest concerning the title to some land. The U. S. took up the question for Venezuela and finally said, "We are sovereign on this continent and our fiat is law." This ended the question, according to the forceful phrase of Secretary Olney of the Cleveland administration. And today the speech of the United States carries with it more weight than the speech of any other nation.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed" (vs. 12). Twice in this verse the Roman symbol is referred to as the first beast; and as he was Daniel's last beast it shows the two horned symbol's chronology to be after even that of the Papacy. Remarks on the beast that received the wound by a sword are reserved for verse 14.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Not ordinary wonders but great wonders. Franklin bottled the lightning and demonstrated its identity with electricity, and thereby laid the foundation for the scientific wonders of wireless telegraphy and of the radio stations, turning darkness into light and devouring time and space. And what shall we say of those small-souled expositors who refer to these things as the trickery of priestcraft to deceive the ignorant?

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword and did live" (verse 14). Those in authority who are able to do great things are very liable to be deceived by their own power; and in Deut. 11:16 there is a warning given on this point. "Take heed to yourselves that your heart be not deceived and ye turn aside and serve other gods and worship them." Most of Israel's trouble came by worshipping other gods and thus violating the first commandment: "Thou shalt have no other gods before me" (Ex. 20:3). Now we must find out who is the beast that received the wound by the sword because the two horned beast causes an image to be made to the beast that had the wound by a sword and did live. "The beast" that received the wound is the Roman beast that has three religious phases: first Pagan, then Christian, and third and last, Papal. And by referring to the history of the Roman empire we find that it was in the fifth century that the empire received the deadly wound by the sword of the northern invaders of the empire; under Alaric, Genseric, Attila and Odoacer, who became king of Italy in A. D. 476 causing the imperial succession to cease in Rome, and thus opening the way for the rise of Paul's "man of sin" (2 Thess. 2:3).

The wound of the imperial head of the Roman empire was a vast affair, and occupied the whole period of the sounding of the first four trumpets, driving the empire into that condition symbolized by the bottomless pit. In verse 14 we learn that the image is a religious image because the worship of it is demanded. And we go to the Christian phase of the empire in the fourth century to find the model to which the image is made. This we find in the orthodox edicts of the emperor Theodocius: "According to the discipline of the apostles and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty and a pious trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians and we judge that all others are extravagant madmen. We brand them with the infamous name of Heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them" (Gibbon, vol. 3, page 81).

"In the space of fifteen years Theodicius promulgated at least fifteen severe edicts against the heretics; more especially against those who rejected the doctrine of the Trinity" (Gibbon 3,92). Here in the fourth century we find the emperor in authority. He authorizes those following the doctrine of the Trinity to assume the title of Catholic Christians, and brands all others as infamous heretics thus making the doctrine of the Trinity the mark that divides the loyal worshippers of the empire from the infamous heretics; and being the mark of the beast because the beast represents the empire.

And now, in order to make the image of the beast, it remains for the Christians of the United States to make the doctrine of the Trinity the test of orthodox faith and enforce it by the law of the land as did the Roman christians of the fourth century. Then the image will be complete and the doctrine of the Trinity will be its chief cornerstone. Already the Federation of Churches has excluded from membership anti-Trinitariani, showing which way the wind blows. Past history proves that if the churches become united they will persecute those who reject their faith. The doctrine of the Trinity is the most popular of all doctrines held by orthodox Christians, and is the doctrine demanded by the prophecy as the worship of "the beast", which originated in, and was enforced by the Roman empire of which "the beast" is a symbol.

The doctrine of the Trinity is in direct opposition to the first principles of the oracles of God. The unit one is the foundation of all numbers and

to make one three, and three one is confusion gone mad. Moses says: "Hear, O Israel, the Lord our God is one Lord" (Deut. 6:4). And one of the scribes asked Jesus: "Which is the first commandment of all?" "And Jesus answered him: "The first of all the commandments is ,Hear O Israel, the Lord our God is one Lord" (Mark 12:29). And again: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5-6).

One verse of holy writ shows the deformity of the doctrine of the Trinity. Then said Mary unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:34-35). Therefore, if the Holy Ghost is a person, he is the father of Jesus Christ. It robs God of his well beloved Son and Jesus of his Sonship to the Father. The worship of the triune deity is nothing less than mental idolatry: Polytheism versus Monotheism.

George Francis

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

THE MISSION

"Why stand ye here all the day idle? Go ye into the vineyard; and whatsoever is right, that shall ye receive."—Jesus.

If you cannot on the ocean.
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors
Anchored yet within the bay;
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley
As the multitudes go by.
You can chant in happy measure
As they slowly pass along—
Tho' they may forget the singer,
They will not forget the song.

If you cannot in the conflict,
Prove yourself a warrior true;
If where fire and smoke are thickest
There's no work for you to do,
When the battlefield is silent,
You can go with gentle tread;
You can bear away the wounded,
You can cover up the dead.

If you cannot in the harvest,
Garner up the richest sheaves,
Many a grain both ripe and golden,
Oft the careless reaper leaves;
Go and glean among the briars
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest grain of all.

If you have not gold and silver
Ever ready at command;
If you cannot to the needy
Reach an ever open hand
You can visit the afflicted,
You can o'er the erring weep,
You can be a true disciple
Sitting at the Savior's feet.

Do not then stand idly waiting
  For some nobler work to do;
For your heavenly Father's glory
  Ever earnest, ever true.
Go and toil in any vineyard,
  Work in patience and in prayer,
If you want to find a field of labor,
You can find it anywhere.

Ellen M. H. Gates, (Revised)

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"GOD LOOKETH ON THE HEART"

THE LORD JESUS, in the fifteenth chapter of the epistle of John, likens the brethren unto branches, abiding in him as the vine. "I am the vine; ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit."

It is a peculiar, human fallacy to be misled by outward appearances; to judge by externals instead of the heart; to consider the trivial and neglect the important; to look at acts and not purposes. God, in setting up a standard of righteousness (so to speak), has based it upon the heart. It is "the preparation of the heart in man" (Prov. 16:1) which fits him for the kingdom of God. Both sin and righteousness originate from the heart. Thus one man can extract good from a deed; another can only imbibe the wrong. It is the intent of the heart which makes us partake of the rind or the fruit. And that is why we cannot lay down rules of conduct for another. God alone knows the heart.

We need not rely upon the law of man for guidance of our destiny. The Spirit has spoken through Paul and it alone can show us the fruit that we must bear. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." It is a change of heart; meekness instead of wrath; love instead of hate

Would ye bear much fruit; watch then to your own heart. Fill it with love, joy, peace, longsuffering, faith. Work for the Master with a heart overflowing with these attributes and no man dare say thee nay. More than that, if he doeth likewise, he will not have time to say thee nay. Let us deal only with those things with which God deals, and look towards a purification of the thing at which God looks and then shall we have learned to help ourselves and others too, along the God-defined path to the Kingdom.

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LIONS AND ANTS

Once a hunter met a lion near the hungry critter's lair, and the way that lion mauled him was decidedly unfair; but the hunter never whimpered when the surgeons, with their thread, sewed up forty-seven gashes in his mutilated head; and he showed the scars in triumph, and they gave him pleasant fame, and he always blessed the lion that had camped upon his frame. Once that hunter, absent minded, sat upon a hill of ants, and about a million bit him, and you should have seen him dance! And he used up lots of language of a deep magenta tint, and apostraphized the insects in a style unfit to print. And it's thus with worldly troubles; when the big ones come along, we serenely go to meet them, feeling valiant bold

and strong, but the weary little worries with their poisoned stings and smarts, put the lid upon our courage, make us gray, and break our hearts.

Walt Mason

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GOD HATH SPOKEN

God spake to Adam (Gen. 2:16).
God spake by Enoch (Jude 14).
God spake to Noah (Gen. 7:1).
God spake to Abraham (Gen. 12:1).
God spake to Isaac (Gen. 26:1,2).
God spake to Jacob (Gen. 28:10-15).
God spake to Joseph (Gen. 41:16).
God spake to Job (Job 38:1).
God spake to Moses (Ex. 3:2).
God spake to Israel (Deut. 5:4).
God spake to Joshua (Joshua 1:1).
God spake to Gideon (Judges 7:2).
God spake to Samuel (1 Sam. 3:4).
God spake to Nathan (1 Chron. 17:3)
God spake to David (2 Sam. 23:2).
God spake to Solomon (1 Kings 6:11)
God spake to Elijah (1 Kings 17:2).
God spake to Elisha (2 Kings 7:2).
God spake to Jonah (Jonah 1:1).
God spake by Isaiah (Isa. 1:2).
God spake by Jeremiah (Jer. 1:2).
God spake by Ezekiel (Ezek. 1:3).
God spake by Daniel (Dan. 9:23).
God spake by Hosea (Hos. 1:1).
God spake by Joel (Joel 1:1).
God spake by Obadiah (Obad. 1:1).
God spake by Micah (Micah 1:1).
God spake my Nahum (Nahum 1:1).
God spake by Habukkak (Hah. 1:1)
God spake by Zephaniah (Zeph. 1:1)
God sake to Zacharias (Luke 1:3).
God spake to John the Baptist (John 1:33).
God spake by Christ (Heb. 1:2).
God spake by the twelve apostles (Acts 2:14).
God spake by Stephen (Acts 7:55).
God spake to Paul (Acts 25:15-18).
God spake by James (James 15:13-28).
God spake by Peter (1 Pet. 1:1).
God spake by Jude (Jude 1).
God spake to John (Rev. 1:2).

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GLEANINGS

TO LEARN from the faults of others makes a hard character. Sir Joshua Reynolds says that he who notices only the faults of other painters, gets his head full of deformities, and has no ideal of beauty from which to paint.

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He who selfishly hoards his joys, thinking thus to increase them, is like a man who looks at his granary, and says, "Not only will I protect my grain from mice and birds, but neither the ground nor the mill shall have it." And so, in the spring, he walks around his little pit of corn, and exclaims, "How wasteful are my neighbors, throwing away whole handfuls of grain!" But autumn comes; and, while he has only his few poor bushels, their fields are yellow with an abundant harvest. "There is that scattereth and yet increaseth."

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Greatness lies not in being strong, but in the right using of strength; and strength is not used rightly when it only serves to carry a man above his fellows for his own solitary glory. He is greatest whose strength carries up the most hearts by the attraction of his own.

Married

AT THE residence of the bride's father, S. J. McClain of Sioux Falls, S. D., Aldran Moore and Margaret McClain, both of Sioux Falls. They were attended by Mr. and Mrs. Wheeler. The ceremony was performed promptly at eight o'clock, P. M. before a few friends of the contracting parties. After the ceremony a bounteous wedding dinner was served. Brother and Sister Moore were recently baptized and have started life in the best possible manner. Their sterling qualities foretell a happy home and a useful life. We pray this union may glorify God and his Son whose name they bear.

Almus Adams

Be Not Lukewarm

EVEN IF OUR tribulations are many and heavy, we can and should always remember that our privileges are correspondingly numerous and great. We are liable to undervalue our privileges and exalt our troubles "above measure." A just estimate of our standing in Christ will show us that the sufferings incident to the present form of service are not to be compared with the "riches of his grace" in whom we stand, and the "eternal weight of glory" to which we are called by the gospel.

The Jews thought too little of the incomparable position of favor which they had enjoyed just before they moved into the enemy's land, and their joyous feasts were subverted, and all their "pleasant things" taken away. In many cases the loss of a thing brings a more quickened realization of its value than its possession. Hence, it is said, "Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old." But the remembrance came too late—it was the choking remembrance of neglected and now lost mercies. During their possession of them, they failed to stir themselves up to any appreciable devotion; the prophetic warnings were lost upon them—"woe unto them that are at ease in Zion." "Ye careless daughters give ear" This is the Laodicean state of being "neither hot nor cold." Because this was the cause with Israel, God "cast them out of his sight," and for the same reasons, it is said of the Laodicean ecclesia, "I will spue thee out of my mouth." The meaning of which is this: God hates a lukewarm service, he only appreciates a zealous-hearted work. We cannot wonder at this; for who is there who likes a slothful servant? What diligent man can appreciate a creature that merely swings back and forth like the door upon its hinges?

How many opportunities there are to help others and ourselves. Yet we allow them to so easily escape. How many chances there are to serve the Master and yet we sit back and let them slip out of our grasp. We must be "up and doing" in divine things. What was said to Zion is as applicable to us; listen to the stern prophet's word to reviving Israel: "Let not thine hands be slack." Let us work and receive the final approbation of the Master.—Selected

PRAYER

HOW MUCH there is in this one word! Much indeed to those who love our Father in Heaven, and have faith in his word, which should be our guide in this duty and privilege, as in all other matters to which we may put our hands. Listen to the words of the Spirit, by the mouth of David: "I cried unto thee and thou hast healed me." "Jehovah will hear when I call unto him." "Jehovah hast heard the voice of my weeping, Jehovah hath heard my supplication, the Lord will receive my prayer." "Lord thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear." "I have called upon thee, O God, for thou wilt hear me. "Unto thee, O Jehovah do I lift up my soul." "Blessed be Jehovah because he hath heard the voice of my supplication." "The eyes of the Lord are upon the righteous, and his ears are open to their cry." "The righteous cry and the Lord heareth." "Delight thyself in the Lord and he shall give thee the desires of thine heart." "I waited patiently for the Lord and he inclined unto me and heard my cry." But observe the conditions. It is to the righteous, the humble and the faithful and trustful that these promises are made. As Christ says: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Coupled with this is all perseverance. Moreover, the more faith we excercise in every detail of our lives the blessed will our path of probation become both to ourselves and to those with whom we may come into contact. Surely this blessedness is worth striving after, and the end will be peace and joy unspeakable.

THE SECOND ADVENT OF CHRIST

NOTHING CAN be more expressive concerning Christ's second advent than the words of the Master himself. They are the proper counterpart to the "gospel of the kingdom which he preached." For their fulfilment will bring the kingdom, with all its attendant rewards of place and power to the faithful.

The following are illustrations:

The Son of Man shall come" (Matt. 16:27).
"Hereafter shall ye see the Son of Man coming" (Matt. 26:64).
"Blessed is he that cometh" (Matt. 23:39).
"Behold the bridegroom cometh" (Matt. 15:6).
"What shall be the sign of thy coming?" (Matt. 24:3).
"They shall see the Son of Man coming" (Matt. 24:30).
"The Son of Man cometh" (Matt. 24:31).
"The master of the house cometh" (Matt. 13:35).
"When the Son of Man shall come" (Matt. 284:44).
"The bridegroom came" (Matt. 25: 10);

"The Lord of that servant shall come" (Matt. 24:50).
"The coming of the Son of Man" (Matt. 24:39).
"Your Lord doth come" (Matt. 24:42).
"He cometh in the glory of his Father" (Mark 8:38).
"Lest *coming* suddenly" (Mark 13:36).
"He shall come in his own glory" (Luke 9:6).
"Occupy till I come" (Luke 19:13).
"Shall come in a day when he looketh not for him" (Luke 12:46).
"At my coming" (Luke 19:23).
"The day when the Son of Man is revealed" (Luke 17:30).
"The Lord when he cometh" (Luke 12:37).
"When he will return from the wedding" Luke 12:36).
"If he shall come in the second watch" (Luke 12:38).
"The Son of Man cometh in an hour when ye think not" (Luke 12:40).
"I will come again" (John 14:3).
"I will come" (John 14:18).
"I come" (John 21:22).
"I go away and come again" (John 14:28).
"God shall send Jesus Christ" (Acts 3:20).
"After this I will return" (Acts 15:16).
"This same Jesus—shall so come" (Acts 1:11).

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A man need but to be to the best of his abilities, and he will occasionally appear to advantage.

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Say not such a one is a drunkard because you have seen him drunk; for one act alone is not sufficient to constitute a vice. The sun stood still once in favor of the victory of Joshua, and was darkened another time in favor of that of our Savior; yet none will say that the sun is either immovable or dark. Peter had not a sanguinary disposition because he once shed blood, nor was he a blasphemer because he once blasphemed. To acquire the name of a vice or a virtue, the action must be habitual—one must have made some progress in it. It is, then, an injustice to say that such a man is passionate or a thief, because we have seen him once in a passion, or guilty of stealing.

—De Sales

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Representing the Church of God

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DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

VOLUME 75 CLEVELAND, OHIO, MARCH-APRIL, 1923 NUMBERS 4 & 5

Home Sweet Home

O we long for the day that is nearing,
When Christ to the earth shall descend,
And take to himself his just kingdom,
Thus of sin to make a full end.

Then the down-trodden home, and the City
Released from the Turk's iron heel,
Once again shall bloom as did Eden,
And God's glory and power reveal.

No mortal hath yet viewed the splendor
Of those mansions so radiant and fair:
And that City "The New Jerusalem"
That all righteous with Jesus shall share.

J. E. Hogarth, (deceased)

He Cares

(Selected by S. Roxana Wince)

Dear Lord! My heart hath not a doubt
But thou dost compass me about
With sympathy divine
The love for me once crucified
Is not a love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—Author Unknown

It is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it.

"Found Naked" 2 Cor. 5:3.

GENESIS is truly called the "Book of Beginnings," and the first chapter is the beginning of all beginnings connected with this wonderful earth of ours. It seems to be such a mine of inexhaustable treasure, that sometimes I feel I cannot leave these early chapters to pass on to those beyond ---they are so entrancing. How can men doubt the existence of God with so much in themselves and around them to prove the existence of a mighty designer, "the Lord of Hosts, wonderful in council and excellent in working" (Isa. 28:29)? Surely it is more difficult to believe there is no God than that there is one. Design, (excellent work) runs through all the works of God. God himself created the earth, and Isaiah tells us he created it not in vain. Another translation is "He created it not a waste." The heaven and earth created, the land and water separated, God immediately begins to beautify the earth, and make it fit for the habitation of man. In passing, it is most interesting and helpful to note how beautifully the character of God is brought out incidentally. The first thing he does is to clothe the naked earth with grass (water being already included in the formation of heaven and earth) for were the world's crop of grass to fail a single season the whole earth would starve. But note the reading in the margin. Why did they not put it in the text in the correct translation? God provided not only grass, but he takes care to provide "tender grasss." Surely two great characteristics of God are brought out in this chapter. First, God's greatness and power; second, his tenderness. Just the very points which, combined in man, when they do occur, are those which make him great. Very possibly, yes, even very probably, this thought was in David's mind when he wrote that wonderful 23rd Psalm: "He maketh me to lie down in pastures of tender grass" (margin, Var., Bible).

The next thing we notice is that when God created animal and vegetable life, he then provided for a continuous supply of all by a definite basis plan as a means to that end. There is sufficient in nature to show that God was not limited to any particular method in carrying out his purpose. While this is true there is vastly preponderating evidence to prove that he did choose that there should be one definite principle by which all animal and vegetable life should be sustained and that the method chosen was by seed. It is most interesting and instructive to notice that subsequent to the creation of the first species of animal and vegetable life, more prominence seems to have been given to the seed than to the original creation. It is little wonder that this is so for it seems to be the masterpiece of God's creation, the finishing touch to every thing that has life. Man, high in his own estimation, is not excepted, for he too is the outcome of seed, although he may, in many ways, endeavour to hide it. The Creator, however, is not ashamed of his handiwork and does not hesitate by the most frequent repetition, to designate to man his true origin. This fact proved, and it is undoubtedly proved, we surely have distinctive evidence of the mortal nature of the human race, for it is equally true of him as of the remainder of life upon the earth that all seeds do not come to fruition, although quite capable of doing so under favourable conditions.

But our main reason for entering into this subject is to find out what Paul means by being "found naked" in 2 Cor. 5:3. It is admitted by nearly all Christians that Paul here refers to death. Some do not admit it, but it is our intention here to adopt that interpretation as we think it is correct. Before discussing verse 3 let us notice some important points in the two preceeding verses. Paul's mind was a mind of strong reasoning and forceful metaphors frequently entered into his arguments. He seemed to delight in using contrasts as a fitting background for the better display of his subject, and the present is no exception. By a reference to a note in the Variorum Bible it will be

observed that the word "house" in the first clause of the first verse is not the same in the original as in the second clause of the second verse. He contrasts the tent dwelling of this tabernacle with our house which is from heaven; one tent-like—temporary; the other house-like—permanent. There is little question that he here refers to our present body and the body that shall be ours. This form of language, however, does not, as we shall see, by any means indicate that we are beings separate from our bodies, for the Bible always associates the man with the body. Let us further notice that both the earthly and the heavenly body are referred to as a building. The earthly body he calls a building and the heavenly body he calls a building.

Where does Paul get this idea? As already pointed out, Bible writers and by that I mean the authors of the various books of the Bible, especially New Testament writers—seem to prefer getting their illustrations from Scripture than elsewhere. To my mind Paul very probably gets his idea from Genesis the Book from which most of his teaching is gleaned. Let us turn then with him to Genesis 2:22 (margin) and there we find the word means in Hebrew, "builded he a woman." What can more aptly describe the groweth of a seed in either the vegetable or animal kingdom than the term "building"? It is surely like a building being fitly framed together and we can with the Psalmist exclaim that we are "fearfully and wonderfully made."

We have it then on very good authority that God "builded a woman" and not something to put the woman into. It is a remarkable fact that if the reverse were the case, we have ample description in the Bible of the house but none of its occupant. Would not that be strange? To further illustrate my thought let us turn to 1 Corinthians 15 where Paul writes more fully on the subject of death and resurrection. Paul here takes wheat as an illustration, and the language is so emphatic that it seems almost incredible that some believe that he does not mean its application to be actual. He says, "Thou sowest not that body that shall be but bare (naked grain)......God giveth it a body and to every seed a body of its own" (R. V.). Could language be plainer? The bare (naked) grain of wheat—the wheat seed is not the body, but God gives it a body, first the blade, then the ear, then the full corn in the ear. Then Paul goes on into raptures over the wonderful varieties and differing glories of the different bodies, and we can ourselves extend the thought, ad libitum; the body of the acorn is the oak and so on in like manner of seed, the lily, the fir tree, the pansy, etc. Paul links the thought to the animal kingdom, each body differing in glory after its kind and he carries it on to angels and heavenly beings to whom God has given bodies of varying grandeur.

Now for a further thought and then we must leave the subject. Paul says, "So is the resurrection of the dead." Is this believed to be a metaphor only? We are much inclined to take its application as actual, more than is generally thought, bearing in mind, of course, the difference of subjects—the vegetable and the human. 1 Peter 1:23 (R. V.): "Having been begotten again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. We are many of us agreed that we are begotten now, and born again at resurrection, and there certainly seems much in favor of the thought. One cannot be begotten without seed, and one cannot be born without that seed developing into a body. The natural process takes time—the spiritual will be in a moment. It is more than we can comprehend but is there not much food for thought in it? And perhaps interchange of thought may be helpful, both in building up and pulling up down. May we be ready and willing for either process.

R. H. Judd

At the Table of the Lord

THIS MEETING around the table of the Lord may be said to be a great deal like the meetings which Christ and his disciples enjoyed at the close of each day when the labor and strife and trial of the day was done.

The life of Christ and the apostles was indeed most active and filled with trial and hardship. We can see how actively they were engaged in preaching the gospel when we look at that incident that took place at the return of the twelve from preaching the gospel. In Mark 6:30 we have it recorded that "the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going and they had no leisure so much as to eat. And they departed into a desert place by ship privately."

But this was of no avail for we are told that when the people saw them departing that many knew him and ran afoot thither out of all cities and came unto him; so that the little season of quietness that he desired to have with his disciples did not materialize. The people ran completely around the northeastern portion of the Lake of Gennessaret while Christ and his disciples went across it in a boat, and the people were at the desert place before them. They were forced to go on talking with them, and on this occasion they found it necessary to serve refreshments to them.

And so out there in that desert place Christ talked to the multitude until the lateness of the hour impelled him to send them away. Did he and his disciples then obtain rest? No, there was no rest for them although they must have been sorely in need of it Before he sent that multitude away, Christ still had the object in view of being alone with his disciples that they might talk over matters together and partake of a much need rest. It was the same with Christ and his disciples as it should be and is with all God's children: they love to speak often one with another. And so with this object in view Christ constrained his disciples to enter into the ship and go across to the other side while he sent the people away. You may be sure that the multitude was not easily sent away. The people had heard wonderful words from him who spake as never man spake; they had seen miracles performed by him, the sick had been made well, the lame had been made to walk, the eyes of the blind had been opened, the deaf ears unstopped, and they just wanted to hear and see more of those wonderful words and works. I suppose they would have stayed there until either they or the Master had become exhausted. And so it would appear that Christ resorted to a little strategy to get them to go away. He said to his disciples: "You make a start, you go ahead down to the ship while I send them away."

The people, seeing the disciples making a start, were convinced that it was time to go and were persuaded by Christ to depart. The Master then went out into the mountain alone to pray. In the meantime, what were the disciples doing? Were they now partaking of much needed rest? No. Though much worn by continual toil with the Master there was yet no prospect of rest for those poor fishermen apostles. In obedience to the Master they had gone down to the ship and started to cross the lake, but they experienced that which they had ofttimes experienced before: the stormy winds of old Gennesaret were against them and instead of lying at rest as the ship glided along with the wind, those poor tired men were compelled to take to the oars and row the boat, laboring all night long.

About the fourth watch, Jesus, looking across the lake, saw his faithful followers toiling at the oars, for the winds were still contrary to them, and he walked out over the sea to them and would have passed them by. But they saw him and cried out, supposing they had seen an apparition, but he immediately allayed their fears and said, "Be of good cheer, it is I; be not afraid." And he went up into the ship. When they had passed over the lake, they came to the land of Gennesaret and drew to the shore. Did they then go and partake of that much-needed rest? No, there was no opportunity to rest for we are told that immediately when they came out of the ship the people knew him and ran through that whole region round about and began to carry about, in beds, those who were sick, to the place where they heard he was. We are told that whithersoever he went they laid the sick in the streets and besought him that they might touch the hem of his garment for as many as touched him were made whole.

Now that morning, when they arrived at Gennesaret, that same multitude which he had gone out into the desert to escape, but who had gone there before him, found him on the other side of the lake and continued to follow him. It seems that some of them kept following after him for three days without food. We are told that some time afterward Jesus called his disciples unto him and said, "I have compassion on the multitude because they have now been with me three days and have nothing to eat; and if I send them away fasting to their own houses they will faint by the way: for divers of them came from far." So, for the second time, he caused them to sit down and be fed in a miraculous manner. It would evidently appear that Christ and his apostles had been working incessantly for three or four days without rest and perhaps without much food. Such was the life led by the man of sorrows and his faithful band of followers. Such is the one we meet to remember this morning. How sweet must have been the rest which came to our beloved Master and those fishermen when the opportunity did preent itself; and how sweet and pleasant must have been those meetings when they were alone for a little while from the activity of their very busy life. O how those apostles must have listened to the wonderful words of the Master, to the promises he gave them, to the high and holy thoughts which he instilled into their hearts and to his words of comfort and exhortation. O I can hear him after a day in which they had been buffeted about by the rulers of the people and when they are afterward gathered quietly apart by themselves, perhaps in the wilderness or in the mountain. I can hear him, I say, as his trembling followers look up into his eyes, with an expression of trouble on their countenances, as he in tones of tenderest sympathy comforts them with, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." What a loving regard he had for those faithful men and what childlike simple trust they placed in him.

Brothers and sisters, Jesus is just the same today as he was then. He has the same tender regard for his faithful followers today as he had for Peter, John, James, Thomas and all the rest of his disciples. Our meeting resembles those gatherings together of the Lord and his disciples when they were alone in the mountain or in the desert. We are gathered together alone with him this morning; he is in the midst of this little company and looks upon us with that same look of tender sympathy which filled the hearts of the apostles with comfort and with joy. He is saying to us this morning (for the promise is to you and to me just the same as it was to them): "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

W. H. Brown

News Items

"A LITTLE of the new manna has at last found its way into this country. The consul of the United States, located at Bagdad sent a little to a friend of his in this country. A very little has been prepared and put up so that it can be handled as merchandise or produce. It will be remembered that in the time of Moses it would not keep; hence it must be treated in some way to preserve it.

When the due time is at hand for a real exodus of the Jews and Israel for Palestine no doubt the manna will fall freely.

It seems like we were living in the days of Jesus to know that in the valley of Hinnon, or Gehenna, which we read "hell" in our common English Bible, north of Jerusalem, is now a garbage dump, and the incinerators are burning garbarge, day and night, and about the edges worms are continually breeding; so that now the quotation is an actual reality: "Where their worm dieth not, and the fire is not quenched.

--Prophetic Age

Are the Vials of Revelation Future?

IN ANSWER TO the article by Geo. Francis published in "The Restitution" of February in which he differs with us, we wish to state that there is no ground for asserting that the fulfilment of the vial-plagues must be future. If the first generations of Christians were forewarned of the fall of Jerusalem, we may be forewarned of the fall of Babylon. If they knew beforehand that Jerusalem was to be compassed about with armies, we may know that the power of Turkey is to decay. In principle there is no difference; a dispensation that admits of the one admits also of the other.

The interpretation of Revelation which asserts a past historic fulfilment of the greater part of its mystic visions, is in perfect harmony with strong Scriptural analogies; and the interpretation which asserts them all to be future and unfulfilled, is in violent and unnatural opposition to all analogy, and would require the strongest internal evidence to support it. But such internal evidence it can never receive, seeing it is a negative and not a positive theory; it denies the historic fulfilment but substitutes no other that can be tested by its correspondence or otherwise with the terms of the prediction. Internal evidence in its favor is therefore impossible; there is no analogy to support it; and we are driven to the conclusion that it is untenable.

As history is the fulfilment of prophecy, the principle test, therefore, by which to determine the period covered by this prophecy, is a comparison with history. Can any series of events be indicated since the Christian era which bears a sufficiently clear resemblance to the symbolic visions of the Apocalypse, to justify the assertion that the prophecy is for the most part a fulfilled one.

We firmly believe that such a fulfilment is clearly traceable. Yet as Jewish unbelief refuses to perceive that the character and mission, the life and death, of Jesus of Nazareth, fulfil the long series of Messianic predictions, so there may be a Christian unbelief, which refuses to perceive that the events of the Christian era answer to the predictions of this Christian prophecy.

Yet if such a series of events have

taken place, it ought not to be difficult to observe the resemblance between the history and the prophecy. It is not a question of minor details, but of great events, reaching through centuries of time. It is not a question of remote antiquity, nor of half explored dimly known regions. The things that have transpired in the Roman earth, since the Apocalypse was written, especially those concerning the Christian Church, are not things done in a corner. We have records abundant and varied enough of the whole period: and we have remains and monuments, and present facts, which are so linked with all that eventful past, that no ingenuity can distort or deny any of its main features. This being the case, it must be not only possible, but easy, to recognize the fulfilment of the Apocalyptic prophecies if it exist, provided only we are sufficiently acquainted with the facts of history, and rightly understand the predictions themselves.

The reason that the resemblance is not more uniformly perceived between the predictions of Revelation and the facts of history since the Christian era, must lie, either in a want of thorough acquaintance with the one or the other, or else in a want of careful and unprejudiced attention to the correspondence between them.

Besides this, the assumption that the book of Revelation is unfulfilled prevents many from perceiving the proofs to the contrary. But we feel no hesitation in asserting, that a candid student who admits the Apocalypse to be symbolic, and patiently endeavors by the help of other Scripture to translate its symbols, and who then proceeds to compare its predictions with the historical records of the Christian era will be driven to admit that there is as clear a correspondence between the two, as between any other prophecy and its fulfilment.

We ask the Futurist reader to remember that it is possible for the plainest and most satisfactory fulfilment of prophecy to be forced on the attention, and yet, strange to say, be unperceived: witness the Jews in the days of Christ; witness the disciples by the empty sepulchre. And yet if a fulfilment of the Apocalypse has been accomplishing for more than seventeen hundred years, and if there remains very little now to be fulfilled, it surely is of momentous interest to the Church of God that she should be aware of the fact.

A divine program of the proceedings of this present dispensation has been placed in our hands; they who avail themselves of it, and watch the dissolving views presented on the stage of history, know how many of the pre-appointed configurations have appeared, melted away, and been replaced by others; they know the position on the program of the one now on the stage, and they know what remains. They lift up their heads; they know that their redemption draweth nigh.

Nor are the claims of this principle of interpretation in the least invalidated by the fact that interpretators differ among themselves as to the precise application of some of the visions. Nearly all the writers of the first fifteen centuries of the Christian era entertained the view that the Apocalypse was a comprehensive prophecy, reaching from the date of its publication to the end of all things, and endeavored consequently to find its historical solution. At the time of the Reformation, and subsequently, the great body of commentators still interpreted the Apocalypse on the same principle, but naturally with a far closer approximation to the truth, though by no means unanimous in their expositions of detail; and many are the points of controversy which still exist. But the essential agreement more than counterbalances the minor differences, and strange indeed it would be if such differences did not exist. Prophetic interpretation is not milk for babes but rather strong meat for those of full age, and have their senses exercised by reason of use.

Let us consider the agreement a-following list of presentist expositors of the Apocalypse includes, so far as we have been able to ascertain, all of any note from the era of the Reformation to the publication of the "Horae" of Mr. Elliott: Martin Luther, Bullinger, Bale, Chytraeus, Foxe, Marlorat, Brightman, Pareus, Mede, Vitringa, Daubuz, Sir Isaac Newton, Whiston, Bengel, Bishop Newton, Bicheno, Faber, Frere, Irving, Cunningham, Habershon, Bickersteth, Birks, Woodhouse, Keith, Elliott, twenty-six in all. Out of these there are agreed as follows:

1. That seals 1 to 4 are the decline of the pagan empire 10
2. That seal 6 is the fall of paganism under Constantine............11
3. That trumpets 1 to 4 are the Gothic invasions.................15
4. That trumpet 5 is the Saracens 17
5. That trumpet 6 is the Turks..21
6. That the little opened book refers to the Reformation.......... 12
7. That chapter 11 is the papal persecution of saints as heretics......22
8. That chapter 12 is the depression and recession from view of the true Church during the papal ages..18
9. That the beasts are aspects of the Papacy...................... 25
10. That the vials are the great French Revolution and its results..8
11. That chapter 17 is Rome....26
12. That chapter 18 is the Papacy 26
13. That a day is the symbol of a year 19

It is right to observe that the first four seals and first four trumpets referring each to several things, the agreement must be understood as admitting some diversity in details. Also that the application to the French Revolution and the results therefrom of the vials could not possibly be made by expositors who wrote before the close of the last century, that is, more than half of the whole number. However, Sir Isaac Newton and Whiston, shrewdly forsaw the great infidel revolution, as the earthquake of the seventh trumpet, "that infidelity was to break in pieces the anti-Christian party which had so long corrupted Christiantity."

The vial-plagues cannot fail to recall the similar plagues sent upon Egypt prior to the Exodus. Then they were literal, in harmony with a typical dispensation; now they are antitypical realities, of which boils, darkness, etc. are the symbols. But so appropriate and graphic are the symbols, so suggestive of the things, that under their guidance alone we might have been led to discover the events which they symbolize. The infidelity of the 18th century, and its fearful fruit in the enormities of the French Revolution, have long been recognized as the judgment symbolized by the eruption of the "noisome and grievous sore on the men that had the mark of the beast, and worshipped his image," that is on the inhabitants of Papal Christendom such an outbreak in the the natural body is a mark of deep-seated impurity and disease in the constitution. In the body politic the eruption of violent moral and social evil is the same, an indication of long-continued and all-pervading irreligion and corruption.

The second, third, fourth, and fifth vials predict, under various symbols, the judgments connected with the Napoleonic and anti-Papal wars which followed the French Revolution. There can be no doubt that the years which have elapsed since 1755 have been years of conspicuous, unprecedented and fatal calamity to the Papal Power. It has been the period of the outpouring of the vials of the wrath of God, a striking symbol of the Apocalypse for the closing judgments of this dispensation. And now the outpouring of the sixth vial brings us to the other event we are seeking, the decline and fall of the Mohammedan Power.

The years which have elapsed since the middle of the 18th century have been almost as fatal to the Eastern, as to the Western Little Horn. We have not yet seen the complete extinction of the political power of the Sultan, as we have that of the Pope; but it is already almost annihilated in Europe; crippled and restricted where it still exists; and events, as well as Scripture prophecy, indicate that its hold over Syria is all but broken.

The rise and fall of the Ottoman Empire are symbolized in the Apocalypse by the overflowing and drying up of the great river Euphrates. In other parts of Scripture the overflow of a river is used as a symbol for the invasion of a land by a foreign conqueror (Jer. 46:7; Isa. 8:7,8). "History of the Ottoman Turks" by Sir Edward Creasy reads as follows: "Six centuries ago a pastoral band of four hundred Turkish families was journeying westward, from the upper streams of the river Euphrates: their armed force consisted of four hundred and fourty-four horsemen, and their leader's name was Ertoghral." This little band of Euphratean horsemen were the ancestors of that terrible host or "army of horsemen two hundred thousand" strong whom John on Patmos beheld loosed from the Euphrates, and overflowing the Roman earth, carrying distress and death wherever they went—the "second woe" sent by God as a judgment on Christendom for its depravity and apostasy.

History tells us how this Euphratean flood covered land after land with its irresistible advance. All over southeastern Europe, as far as Venice, the Turkish flood extended. Wherever it reached it carried misery and death, so that even the strong language of Revelation 9:17 can hardly convey an idea of the "woe" it was to eastern Christendom.

The "drying up" of this flood, that is to say, the liberation from Turkish oppression of the Christian nations and lands overwhelmed by it, began with the Greek rebellion in 1820. But fatal blows to the power and prestige of the Ottoman Empire, had previously been dealt by Russia. In the war of 1768 between the two kingdoms, the Turkish armies were destroyed, and ruin and disgrace attended each suceeding campaign. From this time on down to the present the story is the same. Defeat has followed defeat. Nor has it been under the judgment of the sword alone that the Ottoman Empire has been sinking in decay. It is miserably perishing in its own corruption. Internal discord and insurrection, provoked by cruel tyranny and monstrous misgovernment have weakened it. Polygamy and other vices have caused a depopulation so rapid as to be almost incredible. Attacks from without, rebellions from within, and the steady process of internal decay, have reduced Turkey, not only to financial bankruptcy, but to such a state of weakness, that, but for the policy of England and other European nations, she must long since have perished.

And foreign interference has again averted the end (as it did in the case of the temporal power of the Pope), but it can only be for a time. Forces are even now at work which must ere long destroy the foul tyranny which has so long ruined the fairest and most sacred regions of the earth. In the deliverance of Jerusalem, Palestine has been set free from the Moslem rule; and nothing but the interference of the great powers of Christendom prevents the total collapse of the Sultan's empire.

Sterling P. Groves

—o—

Cleveland Miscellanies

AFTER FOURTEEN years of faithful service as pastor of the Church of God, at Cleveland, Brother R. G. Huggins has left these parts to preach the glorious gospel in another city. In his departure the church here has suffered a great loss. He fought valiantly for the purity of the Truth and was uncompromising in his stand against all false doctrines and insidious modern tendencies toward corruption of the faith once for all delivered to the saints. He is enshrined in the affection of all those who love that faith here, and to whose spiritual wants he ministered for so long a time. We pray that God will bless him in his new field of endeavor. We congratulate those who have been fortunate enough to receive him into their midst and who will be blessed by his able and Godly ministrations, Brother Huggins stands firm in the Truth and the advancement of that Truth was the major consideration that led him to make a change at this time. The Church at Cleveland wishes him Godspeed and prays that his labors may result in bringing many into the way of life.

The pastorate left vacant by the removal of Brother Huggins to another city is now being filled by Brother William H. Brown, of Philadelphia, Editor of "The Restitution." Brother Brown will now devote himself to the work of the Truth here, preaching the gospel, exhorting the brethren and sisters, and attending to the editorial work of the dear old "Restitution."

We pray that God will guide and bless him in his earnest endeavor to serve God acceptably in the work of leading men and women into the narrow way of life, and in building up the brethren and sisters in their most holy faith.

The Official Board,
Church of God,
Cleveland, Ohio

Obituary

Death in Adam; Life in Christ

ELIZABETH BARBER was born near Salem, Ohio, April 5, 1856 and died at Canton, Ohio, November 30, 1922 at the age of 66 years. When 16 years of age she was baptized at Salem, Ohio by Brother J. M. Stevenson.

At the age of 19 years she was married to Lewis C. Bradshaw, who later became a member of the church and is now deceased 15 years. To this union were born 8 children, Albert, Brian, Marion, John, Nannie Heacock, Luella, Horton, Emma Groves and one son, William who died in infancy. A few years after her husband's death, she was married to B H. Blackburn who survives her.

Funeral services were conducted by Brother R. G. Huggins who quoted many of the same texts we have heard mother use ever since we were children. She was "always ready to give a reason" for her hope by quoting from the Scriptures.

We laid her to rest beside father in beautiful Lakeview Cometary to await the call of him who said, "I am the resurrection and the life."

Sleep on, dear ones, till we meet,
In God's own time at Jesus' feet;
We miss you sore, but in patience long
To greet you soon with the angelic throng.

Emma Groves

As we go to press word reaches us of the death of Brother E. W. Decker of Troy, N. Y. We extend our sympathy to relatives and friends.

AN ACKNOWLEDGEMENT

Sister Nathon Buckman wishes to thank the brothers and sisters for their many expressions of sympathy in the loss of her husband, the late Nathon Buckman.

Misfortune has been responsible for many a man of superior qualities.

Communicated

DEAR RESTITUTION:

PEOPLE said you were dead and when you were such a long time coming I thought the story was true. But, O joy! There you are again your face wreathed in smiles and your table set and filled to overflowing, not with the meat that perishes but with that which endures unto everlasting life.

I sat down and began to partake of the tempting feast set before me. I became oblivious to everything else save to the sweetness of my food.

The first dish set before me was prepared by the deft and intelligent fingers of Jennie Salisbury and I could find no fault therewith save where she makes the phrase "your hearts shall live forever" apply to those "whose hearts are of little worth in the sight of God" or to the wicked.

Curious then to see what was on another part of the table I found a delicious custard that our young sister Jennie Thomas had made for her faith. I could not let them have it all and so I ate my fill of "Thoughts on Jesus" and beg Jennie to fill another bowl with just such a custard for the better acquainted we get with Jesus the more closely will we keep in step with him, and the more earnestly will we seek to do something every day of our lives "for Jesus' sake" and the harder will we try to be ready to meet and go away with him when he comes.

What a rich glass of jelly that was to me on page 90—"Lead Me Aright." Every word of it is the daily prayer of my heart, not only for myself but for all the dear ones of my Father's household.

I know too well the poison and the sting of
things too sweet.

I do not ask my cross to understand, my
way to see;

Nor they to understand their crosses and we their way for "it is better to walk in the dark with God than to walk alone in the light."

Some of our dear ones are like the Macedonian brethren, enduring "a great testing of affliction." They are trying to be brave, and when it seems as if they must fail, they cry out "I will endure" and fly to the only source of comfort, fall on their knees and beg for mercy and strength and God hears and answers their prayers.

They remember that God said, "Call upon me in the day of trouble and I will deliver and thou shalt glorify me." And they know he will take them out of the fiery furnace when the right time comes.

This dish of precious food for the soul will help them to press on. Pray on as the days go by

Lead me aright—
Though strength should falter, and heart
should bleed—through peace to light.

Be patient, dear young people, when the bitter draught is pressed to your lips it is in the loving cup, and the loving cup, you know, has two handles; you hold the one and Jesus holds the other.

Sister Orpha Sanford tells of the poor, and again we think of the Macedonian brethren how they "out of the very depths of poverty" gave for the relief of the suffering poor at Jerusalem until the sum actually amounted to riches. Remember the poor if you want God to remember you. What you give is treasure laid up in heaven.

How irresistibly I am drawn toward the dear young people of whom Brother Almus Adams tells- Sister Renner's son, and Margaret, Helen and Lelia McClain, and their neighbor friend. Mr. Moore, four of these having so recently put on Christ and set out to work in his vineyard. May God help them to be faithful, successful workers. We have great need of such in these perilous times when even little school boys are teaching their comrades that we are descended from monkeys, that the Bible is a man-made book, and there is no great and everliving God, the Creator and Upholder of all things. But they did not suceed in overturning the faith of a little boy friend of mine for he believes what his mother has taught him and his mother believes in God.

"A Biblical Key" is "meat in due season" and right here I want to ask a question. Does not the meaning of the New Testament—"The Ministration of the Spirit" give us the right understanding as to how the Holy Spirit is given to believers in Jesus in these our days? The miracle working Spirit is certainly not ours at the present time.

But do not think, Brother Knapp and Brother Brown, that I skipped what you said, for I did not. Though I enjoyed both your articles I cannot help feeling that Brother Brown has the truth when he says "The evil doer must be left to the judgment of God.

And Brother Judd, what you wrote to a friend on the Holy Spirit interested me very much as I have just been trying to untangle that question in one of my letters to a friend.

The 23rd Psalm how sweet it is! We never tire thinking of the Lord as our dear Shepherd and that those who fear him shall not want any good thing.

And O our dear Brother Groves, how glad we are that you are giving us "Current Events in the Light of Prophecy." Such articles are very timely now. I have been wishing that I could write something along that line but could not because I did not have the necesary facts in my hands. I shall read your articles over and over and trust that others will do the same, for how can "meat" that is not digested serve to strengthen the soul?

What a wonderful feast you have given us, dear Restitution! No wonder we rejoice at your coming. May you live on until Jesus comes!

Auntie Wince

—o—

DEAR RESTITUTION:

I greet you as the day grows near for the coming of the Redeemer and Life-giver and King. I am keeping my eyes Zionward, watching and waiting for that happy day which will end all the sorrows and pain of those who long for his return.

I am 77 years old and am crippled from rheumatism and am forced to walk on crutches. I ask for the prayers of the household of faith. I think the time is near when the blind shall see and the deaf shall hear and the lame will leap for joy. I hear no gospel preached here.

I once went to hear a Campbellite preach. He is a man who knows the truth but is afraid to tell it. He says that he cannot preach what he believes. He quoted "To those who seek for glory, honor, immortality, eternal life", and said (referring to me), "That suits the old man here for I know just what he believes. And thus he talked, touching on everything but the gospel. I felt great sorrow for this poor deluded man. I have had several talks with him and he believes in the promises made to the fathers, but will not preach it. Oh! the time will soon come when such will cry for the rocks and mountains to fall upon them and hide them from him that sitteth upon the throne.

I am strong in the faith and hope of the soon coming day that will end the pain and sorrow of this world. We are surely living in terrible times. May the Master soon come. Jesse Harrold

—o—

Troubles Made Beautiful

MOST OF the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths they may produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand, between the mantle and the shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells to the interior of which small metal images were attached in this manner by the pearly secretions. When we look at a pearl, we look at an annoyance that has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its irritation in this world —the pearl—is something "of great price." Apart from this its pecuniary worth, this gem has a moral significance. It suggests that troubles may be made beautiful, and reminds us that among mankind some martyrs are more remembered by the glory with which they have invested their sorrows than by any other portion of their lives. Biography has its moral pearls, which have been treasured long after the creators of them have perished, just as the material pearls are valued long years after the oysters have been discarded.

—Great Thoughts

—o—

—NOTICE—

We are combining two issues of the "Restitution" into one in order to facilitate getting our issues out on time. As soon as the opportunity permits we will advance the subscription date of each subscriber one month.

Lawrence E. Gibbs, Manager

—o—

Resignation is the courage of Christian sorrow,

The Restitution

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All communications intended for publication should be sent to the Editor, William H. Brown, 10623 Lee Ave., Cleveland, Ohio.

The Resurrection Season

SPRINGTIME is here once more: bright, glorious, blossoming spring. All nature is arraying itself in its beautiful garments. The budding trees, the early spring flowers, the grass with its fields of living green, the birds returned from sunny southern climes, all join, as it were, in a concerted effort to paint the landscape with glory and beauty. Not only is spring glorious and beautiful to the eye but it is joyous and melodious, and filled with songs of praise. It requires but little stretch of the imagination to hear the melody of nature as it bursts forth into life from its wintery grave. Isaiah gives an inspired picture of nature's praise when he says, "For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands."

Inanimate nature has been given no audible voice to express gladness or joy, but in its mute way, as it bursts forth into virile life and beauty, it makes such an impression upon the responive mind of man that we are cold indeed if we do not feel a thrill of joy and gladness, and give some expression to it. Thus nature uses us as the instrument to vocalize its silent song of praise. How wonderfully responsive were the inspired writers to the sweet cadenzas of natures song; how quickly they saw the goondess and glory of God expressed in it. Listen to David in the sixty-fifth Psalm: "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the hills are girded with joy. The pastures are clothed with flocks; the valleys also are covered over with grain; they shout for joy, they also sing."

Have you e[illegible] had the experience of awakening ... the morning and hearing from the tree near your window the song of a robin or thrush as it sings its springtime song? How pure, and deep, and melodious its tones. You will remember that inexpressible feeling of peace and rest and tranquillity that came over you for a moment as its recurrent notes penetrated to your very soul; then the regret that you had to turn from this momentary paradise of peace to the hard realities of the daily struggle for existence.

Spring is nature's resurrection season. It is therefore appropriate that it should be a season of joy. In a little while the great miracle of the ages will take place and our great resurrection season will be here. Then we will rejoice for we will exchange the spirit of heaviness for the garment of praise. Then shall burst forth from a multitude of perfect and harmonious and immortal voices that exultant song: "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of Ages. Who shall not fear, O Lord, and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest" (Rev. 15: 3,4).

May we have a part in that springtide of eternity.

W. H. Brown

NOTICE TO SUBSCRIBERS

Subscribers and contributors will please take note that the Editor is now at Cleveland and all communications or manuscripts intended for him should be addressed as follows: William H. Brown, 10623 Lee Ave., Cleveland, Ohio. All matter for publication should be in the Editor's hands not later than the 10th of the month for publication in the issue of the following month. Write articles for publication on one side of the paper only. Write plainly, and leave space between lines so that corrections and changes may be made where necessary. In quoting texts be sure to quote them word for word as they appear in the references given. By taking note of these instructions you will greatly facilitate the work of editing and printing.

Editor

"One Shall be Taken, the Other Left"

Out in a field of golden grain
Two men toiled with might and main
To gather it all ere thy stopped to rest,
Just as the sun hung low in the west.
One paused, glanced around, with a feeling beraft—
He was alone! "One was taken, the other was left.

Under the shade of wide-spreading trees,
'Mid sweet-scented clover and humming bees,
Two women sat grinding the grain into meal,
Talking and singing with hearts light and free:
But one voice is missed—there is sudden appeal,
'Tis too late! "One was taken, the other one left."

Far, far away on a wind-tossed sea,
A ship struggled bravely on.
Back and forth on her reeling deck
Paced two men, gazing hither and yon,
When a cry arose, "He is gone, Oh where?"
None could tell. He was taken, the others were left.

Side by side they were walking, two life-long friends,
On a crowded city street:
Their thoughts turning back to the days of their youth,
Kept time to the click of their feet.
On one's face died a smile—he was left to his fate,
For his friend had been taken, and he had

been left;

From a poor, humble cottage, a mother was
taken ;
From a mansion a servant they valued
was gone,
But a wailing arose when they realized at
last;
(After searching all day and all night
until dawn),
That the mother they loved and the servant of worth,
Had been called by the Master to help rule
the earth.

And so they were chosen that wonderful
throng,
That went forth with praise, thanksgiving
and song :
One here and one there, even graves the
same day,
Being man's greatest enemy were robbed
of their prey :
For those sleeping within, arose with a
shout,
When the voice of God's trumpet said,
"Brother, come out!"

Dear reader, these things will soon happen, I believe,
Are you ready your Master and King to
receive ?
If not, then make haste your white garments to don
Of purity, faith, and belief in God's Son.
Do not sleep by the wayside, prepare, awaken !
Lest you should be left and your brother
taken !

Bessie K. Walker

Mattaniah, Zedekiah

WHO WAS he ? The last king of Judah. When did he reign? 597-586. B. C. Where did he reign ? In Jerusalem. For how long ? Eleven years. How old was he when he commenced to reign ? 21 years.

Who changed his name ? The king of Babylon, Nebuchadnezzar (2 Kings 24:17-19). How did Zedekiah reign ? He did evil in the sight of God. Who made him king ? Nebuchadnezzar. How did he treat Nebuchadnezzar ? He rebelled against him. How did the king of Babylon deal with him ? He built forts around Jerusalem and beseiged the city unto the eleventh year of King Zedekiah. What happened then ? They were starved out, and fled by night toward the plain ; his army was scattered from him and they took him in the plains of Jericho.

What did they do with him then ? They brought Zedekiah to the king of Babylon, to Riblah. What did they do to him ? They passed judgment upon him ; slew his sons before his eyes, then put his eyes out, bound him and carried him to Babylon (2 Kings 25:1-7), and he died there.

Who was the next ruler over the kingdom ? There has been no ruler since The kingdom of David and Solomon ceased to have a place on earth. Whose kingdom was it ? God's kingdom. What did God, through his prophet Ezekiel, tell the Israelites ? "Remove the diadem, and take off the crown : I will overturn, overturn, overturn it (the kingdom)." For how long ? "Until he comes whose right it is and I will give it him" (Ezek. 21:27).

To what does the pronoun "it" refer ? It cannot refer to anything but the kingdom that was overturned. Has it been restored yet ? No. How long has it been overturned ? 2508 years. When will it be restored ? When he comes whose right it is. Whose right is it ? The seed of Abraham which is Christ (Gal. 3:16 ; Luke 1:32,33 ; Isa. 9:6,7 ; Jer. 23:5,6 ; Acts 2:30).

The overturning is limited to the time when he comes whose right it is. When he comes the same overturned kingdom will be raised up and given to him. Now see Rom. 11 25. Here we see the same adverb of time "until" limiting the blindness of Israel "until the fulness of the Gentiles be come in." Paul says that if we are ignorant of this we are in danger of being lifted up and being conceited.

The great teaching in this eleventh chapter is that Israel (after the flesh) has not been forever cast off. There is a remnant according to grace (verse 5). Paul proves that by himself. In the whole history of Israel we see a spiritual Israel within the nation of Israel. 7000 in Elijah's time (1 Kings 19:18). In Isaiah's time a very small remnant (Isa. 1:9). During the captivity, a small remnant such as Daniel, Ezekiel, the three Hebrew children and others. At the Lord's second advent those who looked for redemption in Jerusalem (Luke 2:38).

The present national unbelief of the Jews is the opportunity for the Gentiles to come in. There are promises given to the literal seed of Abraham, and there are promises given to the spiritual seed of Abraham. These are distinct and separate from each other. To the Abrahamic seed, Christ who is the head of the church (Eph. 5:23 ; Col. 1:18) and the church is his body (Col. 1:24) was given the promise to rule or reign on the earth (Rev. 5:10).

To rule is to control the will or actions of others. If this is true, there must be others beside the Christ body on the earth or there would be no one to rule over. The saints do not rule over each other for that is strictly forbidden by the Lord (Mark 10:42,43; Luke 22:21-27). Who then do they reign over? In the regeneration some will reign over the twelve tribes of Israel (Matt. 19:28) When is the regeneration ? When Christ sits on the throne of his glory. In Dan. 7:18,22, 27 it is promised to the saints of the Most High to possess the kingdom forever and all dominions shall serve and obey.

These are a few of the promises made to the saints. To national Israel it is promised restoration to the land of Palestine, a cleansing from their sins, a divine will under whose reign none shall molest, nor make them afraid, and in all the earth shall be peace, and the glory of the Lord shall cover the earth as the waters cover the sea (Hab. 2:14 ; Jer. 30:11 ; 31:10,28 ; Ezek. 36:24; 37:1-15; 38:8). Consider these promises and the Lord give thee understanding.

E. W. Knapp

VIRTUE does not give talents, but it supplies their place. Talents neither give virtue, nor supply the place of it.

—Chinese Proverb

Meditations on 1 Thess. 4

WITH THE AID OF EXPLANATORY SCRIPTURE

VERSE 13: "But I would not have you ignorant brethren concerning them who are asleep, that ye sorrow not even as others who have no hope" of resurrection of dear frends who died, not having believed in Christ (Eph. 2:12; Isa. 26:14; Jer. 51:3,59).

Verse 14: "For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him," in like manner as he brought Jesus from the dead. Christ the firstfruits, afterward they that are Christ's at his coming (1 Cor. 15: 23).

Verse 15: "For this I say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede those who are asleep."

Neither will those worthies who lived under the old dispensation, who were of like precious faith as faithful Abraham, have received their reward. They having obtained a good report through faith, received not the thing that had been promised to them. God having provided some better things for us, that they apart from us should not be made perfect. All will be glorified at the same time (Heb. 11:39,40; Matt. 16:27).

Verse 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first."

Those who have not died will not be taken away until the dead saints have been resurrected. This is the final blast of the seventh trumpet, finishing preadventual history (Rev. 11: 15). "For he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). "Gather my saints together unto me; those who have made a covenant with me by sacrifice" (Psalm 50:5). The whisper of the angelic messenger, "The Master is come and calleth for thee" will be the trumpet blast that will awake the dead in Christ. "Many of them that sleep in the dust of the earth shall awake" (Dan. 12:2). "Thy dead shall live, my dead body they shall arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). Jesus taught: "I am the resurrection and the life: he who believes in me, though he die, yet shall he live again;" and the one also who believes, when he comes to raise the dead, shall never die (John 11:25,26; 10:25).

Verse 17: "Then we which are alive and remain shall be caught up—snatched away—together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord." When the saints have met the Lord in the "air", the Lord continuing his coming; henceforth the saints will be with him in the coming and arise together. Their hearts having been established at the meeting place, even at the judgment seat, when he said unto them, Come ye blessed of my Father, inherit the kingdom prepared for you (in God's purpose) from the inception of the Kosmos (1 Thess. 3:13; Matt. 25:34). Then will he and they begin to inherit the earth by righteous conquest. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9; Hab. 3:3; 12:13; Zech. 14:3-5; Psalm 2:5,8,9). Result: "The work of righteousness will be peace; and the effect of righteousness quietness and assurance forevermore" even as long as righteousness is maintained (Isa. 32:17). So, in the manner set forth in the Scriptures, we shall ever be with the Lord. Jesus prayed, "Father I will that they whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me" (John 17:24). And to his disciples he said, "Where I am, there shall ye be also" (John 14:3). When Jesus thus prayed and made these promises, he was in Jerusalem (time: between the eating of the passover, and when he was arrested in the garden). When he comes again, he will be on the earth, for it is testified, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). The 144,000 redeemed ones shall "stand with the Lamb on Mount Zion," and "follow the Lamb whithersoever he goeth" (Rev. 14:1-5). Having been made kings and priests unto our God, and appointed to reign on the earth (Rev. 5:10), doubtless they of the 144,000 are the messengers that proclaim the gospel of that age, inviting men and nations to submit to the righteous rule of Jesus and the saints. Those refusing will be subdued by force (Rev. 14:6-10; Psalm 2, entire).

When all this has been accomplished then the earth will be filled with the knowledge and glory of Jehovah; and the people go up to Jerusalem from year to year to worship the King, the Lord of hosts, and keep the feasts (Zech. 14:6; Isa. 2:2,3,4).

Then the earth shall yield her increase; and every man sit under his own vine and fig tree, and none shall molest or make afraid (Micah 4:1-4).

Verse 18: "Wherefore comfort one another with these words."

S. T. Blessing

AN EXTRACT FROM AUTOCRAT OF BREAKFAST TABLE

"WE FREQUENTLY see persons in insane hospitals sent there in consequence of what are called religious mental disturbances. I confess that I think better of them than of many who hold the same views and keep their wits, and appear to enjoy life very well outside of asylums. Any decent person ought to go mad if he really holds such opinions. It is very much to his discredit in every point of view if he does not. What is the use of my saying what some of these opinions are? Perhaps more than one of you hold such as I should think ought to send you straight over to Somerville, if you have any logic in your heads or any feeling in your hearts."

Selected by R. H. Judd

Easter Thoughts

Great joy abounds at Eastertide,
In every nation far and wide,
And songs are sung and prayers arise
In memory of that glad surprise
That came to Jesus' friends of old
Who found the stone away was rolled,
And right where Jesus laid 'twas bare,
Except for linen lying there;
While shining in pure glory bright,
That shed around its holy light,
They saw the angels there instead,
And heard, "He's risen from the dead."

The joyful tidings, then made known,
Down through the centuries have flown,
As every year there manifests
Itself within our selfish breasts,
The love that softens sinful hearts,
And to our minds sweet peace imparts;
And happy reverence, too, it gives,
Because we know our Savior lives.
So rapt expression then holds sway
To fill with praise our Easter Day;
While flowers, and other symbols too,
Remind us of life full and new.

But let us ponder as we praise,
And dwell on God's mysterious ways
In raising up from out the grave
Our Lord, who died that he might save
All whom his gospel would believe,
And thus eternal life receive.
What does his resurrection mean,
By him foretold, by none foreseen?
What victory there, unless the loss
Meant giving up himself complete
And losing all was sure defeat?

George L. Headley

———o———

Divisions

NOW I BESEECH you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Paul, here, is exhorting the church of God at Corinth. They were required to speak the same thing. In Titus 2:1, Paul says, "But speak thou the things that become sound doctrine." There was to be no divisions among them. Paul says in 1 Cor. 1:11: "For it has been declared unto me of you, that there are contentions among you." Beloved, if the apostle Paul would appear at the church of God today, would he find contentions among us? Would he find us speaking the same thing? If we speak sound doctrine we must be of one body. "For as the body is one and hath many members and all the members of that one body, being many, are one body, so also is Christ. For by one spirit we are all baptised into one body whether we be Jew or Gentile, whether we be bond or free, we have all been made to drink into one spirit. For the body is not one member, but many" (1 Cor. 12:12-14). "That there should be no schism or divisions in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ and members in particular" (1 Cor. 12:25-27). The body signifies the church of God, firmly united to Christ. Mark 14:22,23: "And as they did eat, Jesus took bread, and blessed, and brake it and gave to them and said, Take eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it."

Therefore, if we are all of one body and we partake of the emblems which represent the one body then we must be of the same mind and spirit and judgment. And we must speak the same things that become sound doctrine. Otherwise we are not of the body and ought not to partake of the emblems which represent that body. In 1 Cor. 3:3, Paul, talking of weak believers, says, "For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men?" Paul says, in Romans 16:17,18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Paul is here talking to the brethren of the church of Christ. These same precautions are applied to the brethren of the church of Christ today, meaning that those brethren who are causing divisions and offences contrary to the doctrine which the [illegible]arned should be marked and avo[illegible] Psalm 140:11: "Let not an evil speak[illegible] be established in earth." 2 Cor. 12:20: "For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as you would not lest there be debates, envyings, wrath, strifes, backbitings, whisperings, swellings, tumults."

If one has an understanding and knowledge of the word of God and is able to readily expound the Scriptures, why should he feel conceited over it and feel that he is higher and more exalted than one of less understanding? Romans 12:16,17: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. It seems to me that those who understand so well the word of God ought to have, and I should think would have a forgiving spirit. James 4:8: "Draw nigh unto God and he will draw nigh unto you." To do this we must understand and do his will concerning us, and if we have not a forgiving spirit are we nigh unto God and is he nigh unto us? Mark 11:25: "And when ye stand praying, forgive if ye have ought against anyone, that your heavenly Father, which is in heaven, also (James 4:10-12).

Humble yourselves in the sight of the Lord and he shall lift you up. Speak not evil one of another brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law. But if thou judgeth the law thou art not a doer but a judge. There is one lawgiver, who is able to save and destroy. Who art thou that judgest another? Matt. 7:1-5: "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be meted out to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

If everyone would examine himself of herself before criticizing a brother or sister, then contentions and malice would cease. Proverbs 20:3: "It is an honor for a man to cease from strife." Proverbs 22:10: "Cast out the scorner and contentions shall go out; yea, strife and reproach shall cease."

In Paul's letter to the Ephesian brethren he persuades them by exhorting to unity, to put off all these former things, cast off lyings, corrupt communications and all bitterness. Psalm 133:1: "Behold how good and pleasant it is for brethren to dwell together in unity." Paul exhorts to keep the unity of the spirit in the bond of peace. "There is one body and one spirit even as ye are called in one hope of your calling, one Lord, one faith, one baptism." Jesus prayed that all his diciples might be one. John 17:20,21: "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one as thou Father art in me and I in thee, that they also may be one in us." It was the unity of the mind and not of the person that he prayed for (1 Cor. 1:10). And this state of unity was possible in Acts 4:32: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own: but they had all things common." But the church did not continue to be one in their teaching for Christ said, "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them. Paul predicted a falling away in the church and the seed of apostacy was already germinating (See 2 Thess. 2:37). But the apestle Paul forsaw a time when the church would come into unity of faith again (Eph. 4:13-15). When Jesus left this earth there was unity. Will he find unity when he comes again. There are expectations of his coming (Heb. 9:28; Rev. 14:12; Isa. 25:9. 1 Peter 2:1-3: "Wherefore laying aside all malice and all guile and hypocrisies and envies, and all evil speaking as new-born babes desire the sincere milk of the word that ye may grow thereby: if so be ye have tasted that the Lord is gracious." Acts 2:42: "They that gladly received the word and were baptized, continued stedfastly in the apostles' doctrine and fellowship and in breaking bread and in prayer. Romans 8:5: "Who shall separate us from the love of Christ." Christ said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Paul's charge to Timothy in 2 Timothy 4:2-4 was: Preach the word: be instant in season

and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears. And they turn their ears from the truth and shall be turned unto fables." 1 Peter 3:15: "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear." Wherefore may we come out from among the world and be separate, unmovable, always abounding in the work of the Lord. Rev. 21:7: "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

The apostle Paul's testimony to Timothy in 2 Tim. 4:6-8 was: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only but unto all them also that love his appearing.

Ernest J. Miller

The Young People's Page

Conducted by The Young People's Society

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ONLY TRIFLES

WHEN TEMPTED to scorn the little duties of our calling, let us think of such sayings as the one contained in the following incident:

One day a visitor at Michael Angelo's studio remarked to that great artist, who had been putting seemingly unimportant "touches" on a statue: "But those are only trifles."

"It may be so," replied the sculptor, "but you must remember that trifles make perfection and perfection is no trifle."

In the same spirit the great painter Poussin accounted for his reputation in these words: "Because I have neglected nothing."

Gilileo's discovery of the pendulum was suggested to his observant eye by a lamp swinging from the ceiling of Pisa cathedral. A spider's net suspended across the path of Sir Samuel Brown, as he walked one morning in his garden, was the prompter that gave to him the idea of his suspension bridge across the Tweed. So trifling a matter as the sight of seaweed, floating past his ship, enabled Columbus to quell the mutiny which arose among his sailors at not discovering land, and to assure them that the eagerly sought land,the new world, was not far off.

While a bad observer may "go through a forest and see no fire-wood," a true seer learns from the smallest things and apparently the most insignificant people. "Sir," said Dr. Johnson to a friend just arrived from Italy, "some men will learn more in the

Hampstead stage than others in the tour of Europe." Wellington's achievements were mainly due to the fact that he personally attended to such minute details as soldier's shoes, camp-kettles, biscuits, horse-fodder, and it was because Nelson attended to detail in respect of time that he was so victorious. "I owe," he said, "all my success in life to having been always a quarter of an hour before my time"

Said Napoleon: "Every moment lost gives an opportunity for misfortune." Well would it have been for this European ruler as his bitter end proved —if he had only known another fact, namely, that every moment selfishly employed is worse than lost and "gives an opportunity for misfortune." However, he attributed the defeat of the Austrians to his own great appreciation of the value of time. While they fooled away their time, he overthrew them.

By little foxes tender grapes are destroyed, according to Solomon. Little foxes are very cunning and most difficult to catch; and so are those little temptations by which our moral natures are gradually eaten away. The tender grapes of many a Christian branch are destroyed by such little foxes as temper, discontent, avarice, vanity. Many who could resist even a greater sin than these yield to these small foxes. There is an excitement in the very greatness of a trial of temptation which enables us to resist it; while the chase after little foxes is dull and uninteresting. In analyzing the ruin of life in general we discover that—

It was the little rift within the lute
  That, ever-widening, slowly silenced all;
Or little pitted speck in garnered fruit
  That, rotting inward, slowly mouldered
    all.

It is the details which make or mar us. "If I am building a mountain," said Confucius, "and stop before the last basketful of earth is placed on the summit, I have failed."

* * * *

"THAT'S HOW"

AFTER a great snowstorm, a little fellow began to shovel a path through a huge snowdrift which was blocking the entrance to the door of his home. He only had a small shovel with which to work but he labored diligently.

"How do you expect to get through that big snow drift with such a small shovel?" asked a man, passing by the house.

"By keeping at it," said the boy cheerfully. "That's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large it is, or how hard, but go at it, and keep at it, and little by little it will grow smaller and smaller until it is done.

* * * *

EVANESCENT CHARACTER OF MAN

Man is compared to a flower (Job 14:2; Psalms 103:5; James 1:10; 1 Peter 1:24).
To vanity (Psalms 144:4; 62;9; 39:5; Job 8:16; Isa. 40:23).
To a handbreadth (Psalms 39:5).
To a vapour (James 4:14).
To a thread cut by a weaver's shuttle (Isa. 38:12).

To smoke (Psalms 102:3).
To wind (Job 7:7).
To a tale that is told (Psalms 90:9).
To sleep (Psalms 90:5).
To a post (Job 9:26).
To a *shepherd's tent* (Isa. 38:12).
To a dream (Psalms 73:20).
To water spilt on the ground (2 Sam. 14:14).
To a swift ship (Job 9:26).
To a pilgrimage (Gen. 47:9).
To an eagle hastening to the prey (Job 9:26).
To a weaver's shuttle (Job 7:6).

* * * *

THE EVERLASTING ARMS

ONE OF the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." What a vivid idea it gives of the divine support! The first idea of infancy is resting in arms which maternal love never allows to become weary. Sick room experiences confirm the impression when we see a person lifted from the bed of pain by a stronger member of the household. In the case of our heavenly Father the arms are felt, but not seen. The invisible secret support comes to us in our hour of weakness and trouble; for God knows our feebleness, he remembers we are but dust.

We often sink very low under the weight of sorrows. Disappointments can carry us, in an hour, from the heights down to the very depths. Props that we have leaned upon are stricken away. What God means by it very often is just to bring us down to "the everlasting arms." We did not feel our need of them before. We were "making flesh our arm" and relying on human comfort and human resources.

* * * *

Resignation is putting God between ourselves and our troubles.

* * * *

SYMBOLISM OF THE BIBLE

EARTH IS the symbolic synonym for "people", especially as being the subjects of ruling power, of which the following are illustrations:

Corrupt earth (Gen. 6:11; Rev. 19:2).
Hearing earth (Deut. 32:1; Jer. 22:29; Jer. 6:19).
Rejoicing earth (1 Chron. 16:31; Psa. 97:1; Psa. 106:11).
Judged earth (the people) (Psalms 96:13; Psalms 98:9; Psa. 82:8).
Melted earth (Psa. 46:6).
Trembling earth (Psa. 60:2).
Fearing earth (Psa. 76:8).
Disquieted earth (Prov. 30:21).
Smitten earth (Isa. 11:4; Mal. 4:6).
Wise earth (Isa. 11:9; Hab. 2:14).
Mourning earth (Isa. 24:4; Jer. 4:28).
Broken earth (Isa. 24:9).
Dissolved earth (Isa. 24:19).
Reeling earth (Isa. 24:20).
Old earth (Isa. 45:22).
Formless earth (Jer. 4:23).
Burnt earth (2 Peter 3:10).
Fleeing earth (Rev. 20:11).
Worshipping earth (Isa. 66:4).
Drunken earth (Jer. 51:7).
Silent earth (Hab. 2:20).
Dark earth (Isa. 62:2).
Still earth (Zech. 1:11)
Unhurt earth (Rev. 7:3).

Speaking earth (Gen. 11:1).
Peace and war earth (Rev. 6:4).
New earth (Isa. 65:17; 66:22; 2 Pet. 3:13).

* * * *

ACTIVE PIETY

THE STOUTEST timber stands on Norwegian rocks, where tempests rage, and the long hard winters reign. The muscles are seen most fully developed in the brawny arms of those engaged in the hardest manual labor. Even so the most vigorous and healthy piety is that which is the busiest, which has difficulties with which to battle, which has its hands full of good works, which has neither time nor room for evil dispositions.

Let us aim at great things and promptly and summarily dismiss all others with Nehemiah's answer: "I have a great work to do, therefore I cannot come down."

7th Chapter of Genesis

1. And the Lord said unto Nooe, Enter thou and all thy household into the ark because thee have I seen to be justified in my sight in this generation.

2. And from the clean domestic animals conduct in unto thee in sevens, male and female; and from the unclean domestic animals in pairs, male and female.

3. And from the flying things of the heavens, the clean in sevens, male and female, and from all the unclean flying things in pairs, male and female to sustain seed upon the earth.

4. For in seven days more I am going to bring rain upon the earth for forty days and forty nights, and I am going to wipe off every standing thing which I have created from the face of all the earth.

5. And Nooe did all the Lord God had commanded him.

6. And Nooe was six hundred years old, and the flood of water occurred on the earth.

7. And Nooe and his sons and his wife and his sons' wives with him entered into the ark because, of the waters of the flood.

8. And from the clean flying things and from the unclean flying things, and from the clean domestic animals, and from the unclean domestic animals, and from all the creeping things upon the earth.

9. Two by two they entered in unto Nooe into the ark, male and female even as God had commanded Nooe.

10. And seven days afterwards the water of the flood came to be upon the earth.

11. In the six hundredth year in the life of Nooe, the second month on the twenty-seventh of the month, on this day all the fountains of the abyss were rent open and the cataracts of the heavens were opened.

12. And it rained upon the earth forty days and forty nights.

13. On this day entered into the ark Nooe, Seem, Cham, Japheth, the sons of Nooe, and the wife of Node and the three wives of his sons with him.

14. And all the wild beasts according to their genera and all the domestic animals according to their genera, and every creeping thing that moveth upon the earth according to their genera, and every flying bird according to their genera,

15. Entered into the ark unto Nooe, two by two, male and female, from all flesh in which there is a breath (spirit) of life.

16. And they entered in, male and female, from all flesh, even as God had commanded Nooe; and the Lord God closed the ark outside of him.

17. And the flood occurred for forty days and forty nights upon the earth; and the water was increased and raised the ark and lifted it up from the earth.

18. And the water got control over and was increased exceedingly over the earth; and the ark was borne up upon the water.

19. And the water got very exceeding control over the earth, and covered all the high mountains that were under the heavens.

20. Fifteen cubits (sacred cubits) was the water lifted up above and covered all the high mountains.

21. And all the flesh that moveth upon the earth of the flying things and the domestic animals and the wild beasts, and every creeping thing that moveth upon the earth and every man died therefrom.

22. And every thing that hath a breath of life, and every thing that was upon the dry land died therefrom.

23. And everything that had been stood up on the face of the earth from man to animal and creeping things and flying things of the heavens were wiped off from the earth. And Nooe alone and those with him in the ark were left.

24. And the water was lifted up over the earth for one hundred and fifty days.

COMMENT

In the first verse "justified" instead of "righteous" R. V. and C. V. Nooe was no more righteous than Christians are now, and he was justified in exactly the same way that they are now—that is pardoned.

In 2nd verse "to sustain" instead of "to keep alive" R. V.

In the 4th verse "every standing thing that I have created" instead of "every living thing" R. V. not as specific as the text.

Compare the 8th and 9th verses in the C. V. and the R. V. with the reading here as there is quite a difference.

In the 11th verse "the twenty-seventh day" instead of "the 17th day" R. V. And "cataracts" instead of "windows" R. V. and C. V. "The fixed condition" in the sky was loosened up evidently. "And it rained" instead of "the rain was" R. V. an idiom. How would it sound now to say "the rain was" instead of "it rained"?

In the 14th verse no distinction in the R. V. between the "wild beasts" and the domestic animals." Observe that "pneuma" (spirit) of life is applied here in the 14th verse to all the organic animate creation including man. Then where is the argument for natural immortality for mankind which is still advanced by the church at large? It proves too much. For if the breath of spiritual life was breathed into man at creation, then it was also breathed into all the rest of the animate creation. The better explanation is that the animating breath of all creation was the divine spiritual breath or "pneuma" of the Lord God and this being so the two words for breath "psuche" and "pneuma" are sometimes used interchangeably where the specific casual effect only is referred to as in this case. As an illustration God breathes the breath of life into all created animate life and it lives. He withdraws it and they die, mankind included. Book of Psalms.

In the 18th verse "was borne up" instead of "went" R. V. In the 22nd verse "upon the dry land" instead of "in the dry land." In the 23rd verse: "wiped out" and "wiped off" instead of "destroyed" R. V. In the 24th verse "was lifted up" instead of "prevailed" R. V. It prevailed longer than 150 days, but began to decrease at the end of the 150 days.

Chas. Gardner

(Selected by R. A. Humphreys)

---o---

In Memoriam

(In memory of our dear mother, Mrs. Catherine Williams, who died twenty-two years ago, December 19, 1900.)

Hark the glad sound! The Savior comes,
The Savior promised long;
Let every heart exult with joy,
And every voice be song.

He comes the prisoners to release
Held in cruel bondage fast,
The gates of brass before him burst,
The iron fetters yield at last.

He comes, the broken hearts to bind,
The bleeding souls to cure,
And with the treasures of his grace
Enrich the humble poor.

The long expected time is near,
Predicted of the Lord;
Our Father's will on earth be done,
And Israel be restored.

Our glad hosannas, Prince of Peace
Thy welcome shall proclaim:
And heaven's exalted arches ring
With thy most holy name.

Mrs. Edna Osteen

---o---

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

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Jacob

WHO WAS Jacob? He was the youngest son of Isaac (Gen. 25:26). When was he born? 2167 B. C. Did he have any children? Yes, he had twelve sons and one daughter.

Was his name always Jacob? No. What happened to change his name? He wrestled with an angel and prevailed; as a prince he had power with God and man so the name Israel was given to him which means a "Prince of God" (Gen. 32:28).

From this time on what were the descendents of Jacob called? Israelites (Ex. 9:7). Did they belong to one nation? Yes, until the reign of Rehoboam in 975 B. C. What happened then? Ten tribes revolted under Jeroboam and had their capitol at Samaria (2 Kings 3:1; 1 Kings 11:31). Judah and Benjamin remained with the house of David (1 Kings 12:21).

Where are the Israelites now? They are scattered among all nations of the earth. Why is this done? As a curse for disobedience: "I will scatter you among the heathen" (Lev. 26:28:33; Deut. 4:27,28). Are the Israelites to remain scattered among the nations? No. Has God promised to gather Israel into a nation by themselves? Yes. When? When the times of the Gentiles are fulfilled. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). Why is it necessary for God to gather the Israelites together? To fulfill the promise made to Abraham: "All the land which thou seeest, to thee will I give it and to thy seed forever" (Gen. 13:17; 15:18; 17:8).

Do the Israelites know they are the ones to have the promised land for their everlasting possession? Yes. When did they expect it? After Christ's resurrection and before his ascension. "Lord, wilt thou at this time restore again the Kingdom of Israel?" (Acts 1:6). When did the kingdom cease to belong to Israel? In 593 B. C. "I will overturn it, and it shall be no more until he comes whose right it is, and I will give it him" (Ezek. 21:27). Did Israel believe Christ to be the promised king? Yes. They asked him to restore the kingdom (Acts 1:6). The scattering has been going on for 2515 years. Have we any assurance they will ever be gathered? Yes. "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:10,12). "I will bring them again into their own land that I gave unto their fathers (Jer. 16:15; 24:6; 30:3; 32:37,38). "The children of Israel shall abide many days without a king......Afterward shall the children of Israel return and seek the Lord" (Hosea 3:4,5). "I will plant them upon their land which I have given them" (Amos 9:14,15).

Let us not overlook Christ's promise to the apostles: "In the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28;

Luke 22:30). What people and territory will they reign over? The Israelites and the land promised to Abraham and his seed. Who are living on that territory now? Gentiles. Will any Gentile live there after God's kingdom is set up? No. Where will the Gentiles live? In the whole earth outside the promised land. Who are to be associate rulers with the twelve apostles? The 144,000 sealed out of the twelve tribes of Israel (Rev. 7:4). Who are to rule over the other territory? Christ to be king over all the earth. We believe Paul will be next to Christ in the reign over the Gentiles. Who will be the associate rulers? That great multitude which no men could number, of all nations and kindreds and people and tongues (Rev. 7:9). These are the sealed ones and those sealed are the rulers.

E. W Knapp

———o———

HOW CALMLY do those glide through all, even the roughest events, who can but make a right estimate of the happiness as well as the virtue of a governable will resigned to the will of God. It was a wise philosophical maxim that a wise moral man could not be injured or miserable, but it is most true of him who has that divine wisdom of Christian resignation, which twines and enwraps all his choices with God's; and is neither at the pains or hazards of his own election, but is secure, unless omniscience can be deceived and omnipotence defeated, that he shall have what is really best for him—Palmer.

MEN think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; but it is not to break it, but to use it tunefully, that he stretches the string upon the musical rack.

———o———

SOLITUDE shows us what we should be; society shows us what we are.

———o———

MANY Christians are like chestnuts -very pleasing nuts, but enclosed in very prickly burs, which need various dealings of nature, and her grip of frost, before the kernal is disclosed.

———o———

WHEN the fruit is yet green, the stem holds tightly to the boughs; but when it is ripe, it falls with the first wind. So hold on tightly to your plans in life until God shows you that they are ripe—that they have accomplished their purpose; and then let them go; let them go without a murmur.

———o———

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Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12

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MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" – ACTS 8:12

VOLUME 75 CLEVELAND, OHIO. MAY, 1923 NUMBER 6

Do it Now

If with pleasure you are viewing any work
a man is doing,
If you like him or you love him, tell him
now:
Don't withhold your approbation 'till the
parson makes oration
As he lies with snowy lilies o'er his brow;
For no matter how you shout it, he won't
really care about it;
He won't know how many teardrops you
have shed;
If you think some praise is due him, now's
the time to slip it to him
For he cannot read his tombstone when
he's dead!

More than fame and more than money is
the comment kind and sunny
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes
you stronger, braver,
And it gives you heart and spirit to the end;
If he earns your praise—bestow it; if you
like him, let him know it,
Let the words of true encouragement be
said;
Do not wait 'till life is over and he's underneath
the clover,
For he cannot read his tombstone when
he's dead.

—Selected by Sister Klingenstein

Where Are We?

MANY PEOPLE condemn this study because time has proved the failure of so many expositions on this most interesting subject. Nevertheless prophetic periods are given for our instruction and if we fail to understand them it is more than probable that the fault lies with ourselves. Paul, speaking of the coming of the "man of sin" says, "Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time" (2 Thess. 2: 5.6), showing that in the prophecy the time of his coming is revealed. Therefore to that prophecy that reveals the rise of the "man of sin" we go.

The information is found in Daniel 7:7-8). "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth and it devoured and brake in pieces and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns and behold there came up among them another little horn before whom were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." This fourth beast is a symbol of the Roman Empire and in Revelations can always be known by his ten horns.

This little horn—Paul's "man of sin"—came up on the Roman beast after and among the ten horns; and as the ten horns did not arise on the beast until the fifth century when the empire was broken in pieces by the northern invaders therefore the papal horn did not appear until after the breaking of the empire into ten divisions represented by the ten horns of the beast.

The little horn was little as a civil power but large as an ecclesiastical power. It was the greatest the world has ever known and by following the history of this civil and ecclesiastical horn we hope to find where we are at on the prophetic chart of the ages. This horn is the most remarkable of all the powers noted. Daniel saw the judgment set, and the books opened. He said, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame" verse 11).

In verse 21 Daniel says, "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." In verse 25 we read of the horn: "And they (the saints) shall be given into his hand until a time and times and the dividing of time."

Concerning Nebuchadnezzar it is written: "Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him" (Dan. 4:16). By this Scripture we learn that "a time" is a year; times, two years; and dividing of a time is six months, containing in all, 1260 days; and on this principle of a day for a year amounts to 1260 years. This is the time allotted in symbolic prophecy for the reign of the papacy in which period of time the saints are into the hand of the horn—the papacy.

This period of 1260 years appears twice in Daniel and five times in the Revelation: and every time it refers to the reign of the papacy. Here they are:

(1) As we have seen, the saints are given into the hand of the horn for 1260 years (Dan. 7:25).

(2) "It shall be for a time, times, and an half"—1260 years (Dan. 12:7).

(3) We find it in Rev. 11:2: "But the court which is without the temple leave out and measure it not for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" (1260 days—years).

(4) "And I will give power unto

my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth" (Rev. 11:3). The two witnesses are in sackcloth while the saints—the holy city are being trodden under foot. The saints are the holy city on the same principle that the apostacy is Babylon (two cities in the Revelation).

(5) "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thouand two hundred and three score days"—1260 days-years (Rev. 12:6).

(6) "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:14). The wings of a great eagle being given to the woman indicates her long flight from the serpent in the fourth century to the beginning of the 1260 years of her stay in the wilderness; that is, during the whole period of the Christian phase of the empire until the rise of the papacy to civil power in the forepart of the seventh century. During all this time she was retiring from royalty to the seclusion of the wilderness (a condition, not a place).

(7) "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months" (margin—to make war).

In this forty and two months there are 1260 days (years), the same period of time as all the others, but here being applied to "the beast" shows that the blasphemous mouth given to the beast indicates the rise of the papacy to control in the empire, and that from here on the beast is the papacy in Revelations 13.

Having noticed the period of 1260 years in which the saints are in the hand of the papal horn, seven times mentioned in the prophetic word we see that it is given full and complete emphasis as to its importance. And now let us examine the three prophetic periods of the 12th chapter of Daniel.

Daniel, having been shown the standing up of Michael, the unparalled time of trouble and the time when "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt", is then directed to another scene recorded as follows:

"Then I, Daniel, looked, and behold, there stood another two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said, '......How long shall it be to the end of these wonders?' And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven and sware by him that liveth forever that is shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard but I understood not: then said I, O Lord, what shall be the end of these things? And he said, Go thy way Daniel: for the words are closed up and sealed til the time of the end....*and from the* time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days.

But go thou thy way til the end be: for thou shalt rest, and stand in thy lot at the end of the days."

These three periods have a common starting time. The first period of 1260 years starts from the time the saints are given into the hand of the little horn (Dan. 7:25) and the uncertainty of the time to commence this period sealed the book until it ended in A. D. 1870 when the papacy lost its civil power, thus proving that the decree of Phocas in A. D 607-610 was its starting point. The evidence that the period of 1260 years, seven times mentioned, is Roman in every instance, is proved by its context wherever it occurs.

Why anyone should apply the 1335 period to the Turkish Empire is beyond my comprehension. The Arab and Turk periods are given in the 9th chapter of Revelations: five months or one hundred and fifty years in which they were to torment men (see verse five). In verse 15 we read: "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men (391 years and 15 days).

These fanatical warriors were a plague to the apostate worshippers of images, whom they called idolators. We learn this from verses 20 and 21: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and wood: which neither can see, nor hear, nor walk: neither repented they of their murders, *nor of* their *sorceries, nor of* their fornication, nor of their thefts." This is a *dark* picture of the idol-worshipping Christians of the 15th century when Constantinople was taken by the Turks, A. D. 1453. The chronology of Daniel 12 is A. D. 534 and the beginning of the 1260 years in 610 is 1144 years from the date of the prophecy. So the angel looks forward a long time to the period "a time, *times, and a half" (1260 years) to the* time when the saints are given into the hand of the little horn (Dan. 7:25).

The ending of the 1260 years brings us to A. D. 1870 when the horn lost its civil power.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hun*dred and ninety days*" (verse 11). The daily sacrifice was taken away in 70 A. D. when Jerusalem was destroyed by the Romans, and the abomination that maketh desolate was set up in 610 A. D. by the decree of Phocas, giving the saints into the hands of the papal horn. For proof that the abomination is Roman see Rev. 17:5.

This 1290 period of verse 11, starting from the setting up of the abomination that maketh desolate in A. D. 610, brings us to 1900, the birthtime of both the Zionist and Socialist movements, both being international and important movements.

"Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days." This is forty-five days added to the 1290 days, and reaches to 1945 when Dan*iel will stand in his lot* at the end of the 1335 days, looking backward to the epoch of the resurrection. It is remarkable that these periods in Daniel point us forward just one hundred years further than did the Adventists in 1844 for the end of this dispensa*tion*: and in this connection I will say that there is a difference of one hundred years in the reading of Daniel 8:14 in the common version and in the Septuagint which reads: "Unto two thousand and four hundred days; then shall the sanctuary be cleansed." It seems now that the Septuagint which Christ and his apostles read, had the correct meaning, and that there are about two decades yet before the end of this dispensation. Certain it is that the Jews are not yet in the land as pictured by the prophet Ezekiel, when Gog makes his invasion of the Holy Land (Ezekiel 38). From present conditions it seems that it will take Russia several years to marshall the vast army for which the prophecy calls.

George Francis

Notes On the 12th Chapter of Ecclesiastes

FROM A PAPER READ AT THE
SISTER'S MEETING
IN CLEVELAND, OHIO
BY SISTER THOMAS E. GIBBS

FIRST VERSE

Remember thy *Creator* (*Psa.* 100:3).

Serve him with your all (Mark 12:30).

In the days of thy youth (Prov. 8:17; Lam. 3:27).

While the evil days come not (Eccl. 11:8; Jer. 13:16).

Have no pleasure in them (2 Sam. 19:35; Psa. 90:10).

SECOND VERSE

Light, sun, *moon and* the *stars* express prosperity and life (Isa. 30:26).

Darkness is expressive of pain, calamity and death (Isa. 13:10).

After the rain we look for sunshine and comfort but it only lasts for a brief period and the clouds soon return.

THIRD VERSE

Old age is here compared to an old decaying house or household establishment. The imagery is that of a decaying and unprotected house which represents the body in old age. The value of an eastern house consisted much in the following things:

It should be built in a sunny place. It should be well guarded by watchful keepers, having strong laborers to obtain *provisions*, having its *latticed* windows and folding doors. Trees should grow around the dwelling in whose branches the birds should sing.

Music should resound through the halls, its apartments should be lighted up at night with golden lamps suspended with silver cords. A cooling fountain standing in its outer courts with a costly pitcher with which to draw the water be there to complete its comforts.

Such a house symbolizes the vigor of the human body in youth or in manhood's pride. In perfect contrast to this is the house to which Solomon introduces us in this allegory: "When the keepers of the house shall tremble"—the hands and arms which protect the body (Gen. 49:24). "The strong men shall bow themselves"—the legs and feet must be strong to bear the weight of the body (Cant. 5:15). "Grinders cease because they are few"—the teeth. "Those that look out of the windows be darkened" the eyes, the power of vision, looking out from beneath the eyelids which open and close like the casement of a window.

FOURTH VERSE

"The doors shall be shut in the streets"—the lips which are closely kept together as doors by old people because if they did not they could not hold the food in their mouth (Job 41:14; Psa. 141:3).

"When the sound of the grinding is low" the teeth being almost gone and the lips tightly closed, the sound of mastication is scarcely heard.

"He shall rise up at the voice of the bird" as the birds rise and sing at dawn so most old people are glad to rise early too, as the least noise awakens them (Job 7:4).

"The daughters of music shall be brought low"—the organs that produce and enjoy music—the voice and ears.

FIFTH VERSE

"Afraid of that which is high and fears shall be in the way"—an old person is afraid to go up or their knees will give way. They cannot hear and so are afraid of being run over; they cannot see and so are afraid of stumbling and falling.

"The almond tree shall flourish"—white hair. In the east, the hair is mostly dark and the white heads of the old people among the dark heads of the young, is like an almond tree with its white blossoms. The almond tree flowers on a leafless stalk in winter, answering to old age in which all the powers are dormant.

"The grasshopper"—the dry shrivelled old man with his backbone protruding, his knees projecting forward, his arms backward and his head down looks like the grasshopper and is a burden to himself.

"Desire shall fail"—all satisfaction in life has gone.

"Because man goeth to his long home" (Job 16:22; 17:13).

"Mourners go about the streets"—mourners are hired in the eastern countries (Jer. 9:17-20).

SIXTH VERSE

A double image to represent death and old age. A lamp of frail material but gilded over, was often used in the east, hung from roofs by a cord of silk and silver interwoven. As the lamp is dashed down and broken when the cord breaks, so is man at death. The golden bowl of the lamp represents the skull, which from the preciousness of its contents might be called golden. The silver cord is the spinal marrow which is white and as precious as silver and is attached to the brain. As water cannot be drawn from a fountain after the pitcher and wheel are broken, so life ceases to be when the vital energies are gone. This gloomy picture of old age applies to those who have not remembered their Creator in the days of their youth. They have none of the consolations of God which they might have obtained in youth: it is now too late to seek them. To the godly, old age is a blessing (Isa. 46:4; Prov. 16:21 Gen. 15:15).

NINTH AND TENTH VERSES

The Preacher gave good heed, and he weighed the teachings of the people (1 Kings 4:32-34).

ELEVENTH VERSE

"*Goads*" piercing deeply into the mind (Acts 2:37; Heb. 4:12). Nails (Isa. 22:23). One Shepherd (1 Pet. 5:2-4).

If the truth is in us, as it should be, it will pierce our minds as deep as goads. As a nail fastens two boards securely together so will we be fastened to the truth; nothing in this life will be able to separate us from it.

TWELFTH VERSE

Making many books of human composition. Much reading of them wearies both mind and body and no truth is obtained from them.

THIRTEENTH VERSE

Keep his commandments (Rev. 22:14; 1 John 3:22-24).

FOURTEENTH VERSE

The overcomers are rewarded according as their works have been. Work while it is yet day before the evil days and darkness comes.

The Sleep of the Dead

HUNDREDS of years after Abraham was dead, inspiration declared he was "ignorant of us" (Isa. 63:16). The righteous dead are said to "dwell in dust" (Isa. 26:19), and to "sleep in Jesus" (John 11:11,14; 1 Thess. 4:14).

What part of a man sleeps while he slumbers in unconsciousness upon his bed? The heart beats, the pulse throbs, the blood rushes along the veins, the lungs inhale and exhale, the digestion goes on. Must it not, then, be the mind (the soul) that sleeps? As death is a long sleep, so sleep is a short death, and realistically foreshadows the death state in which the righteous "are fallen asleep" (1 Cor. 15:6).

And if a living man is unconscious while asleep, surely a dead one must be. Therefore the same Bible which tells us that the dead are asleep, also tells us that they "know not anything" (Eccles. 9:5). The same Book which tells us they are gathered to their fathers, declares with equal plainess that they "sleep with their fathers" (Deut. 31:16; 2 Sam. 7:12).

Are they asleep in heaven? As to where they sleep, we are not left to surmise: they "sleep in the dust of the earth" (Deut. 12:2).

Rob't. G. Huggins

—o—

"Be Ye Holy!"

I WAS A little startled the other day when on opening a letter from a brother to note that he had addressed me as "Dear Sister Wince, Holy and Beloved" my first thought of the word "holy" being that of the sense in which we use it when we speak of the immaculately pure and sinless nature of God.

I knew, of course, that the word was applied to the prophets and to the followers of Jesus in apostolic days but that it could be properly applied to me I never dared dream.

But what then about the command? Peter says, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy" (1 Pet. 1:15,16). And again: "Follow peace with all men and holiness without which no man shall see the Lord."

I went to Webster. He gives the first meaning to be, "Properly, whole, entire or perfect in a moral sense, hence, pure in heart, temper or disposition: free from sin and sinful affections. Applied to the Supreme Being holy signifies perfectly pure, immaculate and complete in moral character, and man is more or less holy as his heart is more or less sanctified or purified from evil dispositions. We call a man holy when his heart is conformed in some degree to the image of God and his life is regulated by the divine principles. Hence holy is used as nearly synonymous with good, pious and godly."

I quote the definition in full for we cannot understand God unless we understand the meaning of the words used in his Book. Young, in his concordance, gives the meaning of "holy" as "separate" or "set apart"—the very same meaning that he applies to the word "holy."

We have now got the meaning of the word and we know perfectly how we are separated from the world and are set apart for the service of God by faith and obedience and our next step will be to find out what we must do to become holy or like God. We have the pattern for God sent Jesus into the world to show us what he himself was like, and we must look at him as into a glass if we want to be transformed into his likeness. Peter says, "Be ye holy in all manner of conversation." That means in all manner, not only in speech, but in conduct, and of what is composed the underlying source of both speech and conduct? It is our innermost thoughts. We know this from what Peter says in the second chapter of that same letter: "Wherefore, laying aside all malice and all guile and hypocricies and envies and evil speaking, as newborn babes desire the sincere

milk of the word." Why, Peter? "That ye may grow thereby if so be ye have tasted that the Lord is gracious to whom coming as unto a living stone, disallowed indeed of men, but *chosen of God and precious. Ye also* as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Perfecting holiness in the fear of God" (2 Cor. 7:1).

If to be holy means to be perfect, then the command, "Be ye therefore perfect even as your Father in heaven is perfect" is but a repetition of the command, "Be ye holy for I am holy" so often enjoined upon God's chosen people in olden days and never rescinded. Read Matt. 5:48 and then read the context and what does it teach us? That we must do more than to salute our brethren; that our love must embrace others besides those who love us; that our good deeds must extend to the evil as well as the good; that we must love even those that hate and curse us if we would be children of our Father in heaven. "Blessed are the pure in heart for they shall see God." That is tantamount to saying, "Blessed are the holy for they shall see God," in direct contrast with the text that says, "Without holiness, no man shall see the Lord."

Are those men and women holy who make promises they never intend to fulfill, who utter threats they do not mean to have grow into fact, who tell monstrous lies to make people laugh, who use idle words, who borrow and do not pay?

Let those who offend make answer. But I have not given any instances where the word "holy" was applied to the called out ones of Jesus. Here are some: "Holy apostles" (Eph. 5:5). "Holy brethren" (I Thess. 5:27; Heb. 3:1). So the writer was right in using the word for he had the full authority of the Scriptures of truth, and also had the consciousness that we, while in this mental state, are not absolutely sinless as are God and Jesus, save as they are looked at as under *the covering robe of Christ's righteousness.*

S. Roxana Wince

—o—

A Letter and it's Answer

THE LETTER

Mr. John Fiske
Caldwell, Kansas

Dear Mr. Fiske,

Your letter of some days ago was received and contents noted. Will say that I met Mrs. Gates at Quinlan, Oklahoma. Some six or eight weeks ago I held over two weeks meeting and I think she heard every discourse that I preached, and she seemed to approve of what I said but how could she do otherwise if she believes the Scriptures, for that is what I preach, and nothing else.

Now in regard to your fifteen articles of faith that you submitted I will say that I cannot endorse them as a whole for some points are unscriptural. The first three I can endorse but the fourth I cannot for you claim that God is a material being hence you put him on the same plane as man. You and Paul do not agree on this point and of course I will accept what Paul says. You turn to 1 Tim. 1:17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

You will call to mind that at one time Moses asked to see the face of God, and God said to him that no man could see his face and live. That is, no man in the mortal state could look upon such a glorious being and live, but when this mortal state puts on immortality then he can look upon God.

You also remember that Jesus did not take upon him the nature of angels but that of Abraham (Heb. 2:16-18). Therefore I believe Jesus to have been mortal until after his resurrection, for mortality dies but immortality does not die.

The rest of your fifteen articles are very fine. Mrs. Gates was a little surprised when in my preaching I spoke of the kingdom age being in the future that the Church was set up on the day of Pentecost, not the kingdom, but that is what the Bible says, and I believe the Bible.

I was very glad to hear from you and if you desire, write me again for I am always glad to hear from men who study God's word.

Yours in the Master's name.
M. M. Hughes

THE ANSWER

Dear Mr. Hughes

Yours of recent date was received some time ago. I would have answered sooner but have been so busy. Am certainly pleased to know you accept the fifteen articles of faith as that of your own except one point. I am made to marvel that you can work with a people—the Church of Christ, I understand—which deny nearly all of these articles. Don't you think your place is with the Church of God? True you differ with us on one point but since I believe you are open to conviction on that point as soon as you have seen the evidence, I would rejoice—Oh how much!—to have you become one with us through immersion. What do you say?

Now as whether God is material or not, let us clear up what we mean by matter. "Matter is anything that occupies space" (Hotze's Physics). Since you believe God to have a "dwellinig place" (1 Kings 8:30) does it not follow that he occupies space and is therefore material? Just because God is material no more places him on an equality with man than the fact that he is a "person" (Heb. 1:3) places him on an equality with man because man is person. God has a "form" (Phil. 2:6) and a "shape" (John 5:37). "Form" and "shape are both properties of material. Can you conceive of "form" and "shape" as properties of immateriality? Since weight, shape, form, length, breadth and thickness are properties of material, an immaterial entity cannot have these properties.

Man is made in the "image of God." This "image" has blood (Gen. 9:6); theefore it is material. Since this image of God is material does it not follow that God is material?

God is said to have eyes, mouth, ears, hands, hair and feet. Could he have these things and not be a body? Is God no body?

Moses saw God's "back parts" (Ex. 33:23) which implies forcibly the existence of a body. If God is immaterial, since David expected to "awake with thy (God's) likeness" (Psa. 17:15) must he not awake an immaterial personality? But since David's flesh "rested in hope" and Isaiah expected his "dead body" to arise (Isa. 26:19) does it not follow that since David's body will arise "in the likeness of God that Gohd is a material being? God is a "spirit" (John 4:24) and Paul defines a spirit to be a "spiritual body" (1 Cor. 15:44,45). Does it not follow then that God is a material being since he is a "spiritual body"?

If God is immaterial, since Christ is the "express image of his person" (Heb. 1:3) does it not follow that Christ is immaterial? But since Christ's crucified body (a material one) was made alive forever and is now therefore the "express image" of the person of his Father does it not follow that that person is a material one?

Now for the foregoing reasons and others I might mention I believe God to be material. If you still question the materiality of God after pondering long and hard on the foregoing reasons kindly take them up one by one and refute them.

I have examined 1 Tim. 1:17 carefully and I see nothing in it to clash with the idea that God is material. It says God is "immortal, eternal, invisible." Could he not be all these and still be material? Christ's crucified body after being made alive was surely immortal, eternal, and had the power of becoming invisible (Luke 24:31). If Christ could be immortal, eternal and invisible after the resurrection, cannot God?

The saints are to be immortal and have eternal life yet they will be material (Phil. 3:21). If they will be, why cannot God also be material even if he is immortal and eternal? Just because a thing is invisible does not prove it to be immaterial. God once made the door of a house invisible to certain men (Gen. 19:11). Yet the door was still material. There are many things that are invisible which are material. The air and gases are examples. So, in conclusion, if Christ and the saints and the angels of heaven are immortal, invisible and eternal and yet are material, cannot God be immortal, invisible and eternal and yet be material?

The glory of a spiritual body when fully unveiled no doubt would destroy a natural body. We find God saying, "No man can look on my face and live" when his glory is unveiled. The men who saw the angel who had raised Christ "became as dead men" (Matt. 28:3,4) for fear of his unearthly glory. Paul was rendered blind (Acts 22:11) on account of the glory of Christ's spiritual body. The "man of sin" is to be destroyed by the brightness of his coming (2 Thess. 2:8). Hence because, God, Christ and the angels have "glory" when unveiled that is destructive to a natural body.

does not in itself prove that they are immaterial. Spiritual bodies have the power of veiling their glory enough so that a natural body can see them. Christ did this after his resurrection for forty days; angels that appeared to Abraham did the same; the angels that were present at the ascension of Christ did the same (Acts 1:11). And no doubt Christ and the saints will veil their glory to the extent that mortals can converse with them safely during the millenium. Finally, if the glory of God makes him immaterial then when Christ "comes in the glory of the Father" (Mark 8:38) and we "with him" (Col. 3:4) does it not follow that we are all made immaterial by that "glory"? But if Christ can come in the glory of the Father (though veiled it may be to a certain extent) and all his angels with him together with the saints and yet they all be material, can not the Father be material too?

John Fiske, Jr.

"He Saved Others, Himself He Cannot Save"

FAMILIAR WORDS, often quoted, and not infrequently used by evangelitical preachers as a basis text for a gospel sermon. God, himself, has seen fit to record these words by three inspired writers. It is one of those remarkable instances where God maketh the wrath of men to praise him. Words spoken by evil men, with every evil intent, are an unconscious testimony to a wonderful life, and a means of blessing and salvation to thousands. They can be made to answer admirably as the central thought for a gospel message, but only when taken in the sense in which they were spoken, by the primary literal application of the words contained.

The quotation naturally divides itself into two parts, and if we consider each separately instead of considering them as a whole, we shall more readily arrive at a correct understanding, and we shall see how the generally accepted method of spiritualizing completely undermines its original force. Let us proceed then, to consider our text in two sections, viz: (1) "He saved others"; (2) "Himself he cannot save."

"He saved others". Here we get a circumstantial statement of facts that occurred during the ministry of our Savior. Three or four practical questions present themselves. In what sense had he saved others? Who were they, and when did he save them? Twice in this short sentence does the word "save" occur, and we think very few would contend that in each instance it carried a different meaning. The meaning attached to its use in the second half of the passage is obvious to any but the wilfully blind. It could only mean his coming down from the cross—a physical act, to save himself from a literal and physical death. We can scarcely credit anyone going so far as to say the Lord Jesus could not save himself spiritually, or that he spiritually died. In what sense then had "he saved others" of which these wicked men were witnesses? Surely in the same sense as they said, "he could not save himself." They had planned and plotted to take the life of the Lord Jesus, and now as he hangs a helpless man upon the cross they cast this taunt in his face as they exulted in the fact that their hopes were about to be realized.

"He saved others, himself he cannot save." Many in that thronging croud doubtless heard the cruel words, and but few would need to ask their meaning. They knew full well the life history of Jesus; they knew the story of his wonderful deeds, and they felt put to shame for all had heard. Some were eyewitnesses of these things. They needed no other aid than the words themselves to remind them of the daughter of Jairus, the widow of Nain's son, the ten lepers, the woman with the issue of blood, Lazarus, brother to Martha and Mary of Bethany. Here were notable instances of men and women hastening to an early grave. Yet he, Jesus, had saved them as all Israel knew.

It is generally acknowledged by Bible students that the first use of a word in the Bible gives it its primary meaning and its subsequent one as well. The word "save" is no exception. See Genesis 12:12. Abram had no wish to die; he desired to be "saved" from death; and such is its general connection in Scripture.* Christ said he "came not to destroy men's lives but to save them" (Luke 9:56) and the context clearly demonstrates that actual physical existence was at stake. No people realized, as did the Jews, the value of long life, nor have we any authentic history of lives so long as theirs, as exemplified in the patriarchs. No people coveted it more, no people believed more firmly than they that eternal or everlasting life would yet be a possession of humanity; the necessary basis for the perpetual enjoyment of every other blessing. No one at all observant can fail to notice how frequently the Scriptures promise long life as the crowning blessing, and its premature loss the greatest evil that can befall. Let everyone carefully note this fact throughout the Old Testament, and it will throw a flood of light upon the New Testament and will explain, as nothing else will, Christ's glad message of eternal life. All through Scripture, the truth is emphasized that "the wages of sin is death"; that man through sin has forfeited eternal life, and is powerless to regain it. The Lord Jesus was the last of the prophets. Note the difference of his message from that of the others. They were simply God's messengers to warn the nation of its evil ways and coming doom, and here their message stopped. He spake as man never yet spake and said, "My sheep hear my voice...... and I give unto them eternal life and they shall never perish." Again he said, "Except ye repent, ye shall all likewise perish" (See 1 John 2:25, R. V.). To him the one was as real as the other. Evil men would perish as literally and in the same manner as those upon whom the tower of Siloam fell; and those who believed on him would just as literally not perish, but receive eternal life through him.

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*See "The Gospel of Life in the Syriac New Testament" by J. H. Pettingell.

Sozo (Greek): save (English version of Greek): to give life (Eng. version of Syriac).

Soteria (Greek); salvation (Eng. ver. of Greek); the gift of life (Eng. ver. of Syriac)

Soter (Greek); Saviour (Eng. ver. of Greek); the Life-Giver (Eng. ver. of Syriac)

Man, through sin, had forfeited eternal life or immortality, and Jesus as the Sin-Bearer could not save himself and others too, for the wages of sin is death. God would have all sin put away and buried out of sight. It is his divine plan that sin when it is finished bringeth forth death. Thank God, here is the guaranteed end of sin. It is "finished" then. Jesus as the Sin-Bearer had to die and be buried and so make an end of sin. The sinner also has to die because God cannot tolerate sin. Christ, however, was holy, harmless and undefiled, and for that reason (we say it reverently) God could not in justice allow the grave to hold him, and was in honor bound to give him his life back again by resurrection from among the dead. For to this end Christ both died and rose and revived (lived again) that he might be Lord both of the dead and the living. Others "lived and died" but Christ died and lived aagin, and only by vrtue of his second life has he the power now to "save others." Sin and death are making sad havoc in this world of ours, but praise God there is a time coming when sin will be "finished" and "there shall be no more death, neither sorrow nor crying neither shall there be any more pain." He did not "save himself" for which we shall ever praise his name, but God did, in that he raised him from the dead. Reader, none can keep alive his own soul"*—terrible fact indeed —but God will redeem my soul from the power of the grave. Praise ye the Lord.

R. H. Judd

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*Let the so called "orthodox" reader note: If the soul cannot be kept alive, it cannot be immortal.

* * *

Evangelist Report

FOR MARCH

SERMONS

Omaha 15th.	1
Caldwell, Kansas—22-25th.	1
Bible Lesson	1
Arkansas City—30-31st	2
Total	8

Expense	11.00
Salary	100.00
Total amount of order	111.00
Money received	40.00
Balance due on order	71.00

REMARKS

FOR DIFFERENT reasons I have been hindered in making my report for March. As I remarked in my last report, I was hesitating to start anything that I might have to suddenly drop. I have observed that, if for any reason a meeting is closed, if for only a short time, it is hard to start where you left off. People get cooled off soon enough after they accept the truth and much sooner before. At last one of the summons I long expected came, and as you will see by the obituary we have laid away another old timer of the faith.

In 1889 Brother William Stevens, formerly of Indiana, asked me to come to his neighborhood and hold a meeting which I did. This was the beginning of my work or as would be more properly stated, in the beginning. After I had given them enough to make them subjects of baptism I asked if any wished to accept. Brother Gamble had been telling her that he was going to accept at the first opportunity, but she, being a Congregationalist, was opposed to it. But Brother Gamble, in relating the circumstances said that when the opportunity came and he started, he heard a commotion behind him and upon looking back saw her right at his heels, crowding him as they marched forward to the call of the gospel, and what meant eternal life to them. She went through those 34 years contending and supporting the truth she loved.

Just a month previous I was called to Caldwell, Kansas to officiate at the funeral of Brother Fiske as already reported. Following the funeral we spoke on Sunday morning and evening to a large crowd. There has been a great deal of prejudice here but we seem to have broken it down to a considerable degree. This can be done in a great measure and still not compromise the truth in the least. In telling the truth in love and without sarcasm if one is not careful he may make it seem that other faiths or beliefs might do just as well. The truth is the most valuable thing in the world by far, and error is the least valuable and the most dangerous. I tell my hearers so, but make them see that I do it because of the danger and because I love them too well to tamper with their eternal welfare.

While at Caldwell I visited at the home of each family of the faith, and *found them all still* contending for the truth Brother John Fiske is a fine Bible student and we had a pleasant time with this earnest and uncompromising believer.

From here we went over to Arkansas City and held a few meetings with this earnest flock. There are a number here who should be in the faith but the prevailing fault of these times seems to be to put off these important matters. Infidelity is spreading over the world; every day nearly, we hear of some preacher rejecting this part or that part of the Bible, all of which, in the end, lays the foundation for rejecting it all. The people, in general, are so poorly informed it makes them an easy prey and finally the earth will be in gross darkness. Under these circumstances how necessary it is for us to be faithful. God wants a true, tried and faithful people; are we such? Can we say we are and yet compromise the truth wth error and indulge in all kinds of worldly affairs? Our sacrifices should be easy because we know they are made in service to God. Every day and in every way let us become more zealous.

Almus Adams

* * *

Solitude cherishes great virtues.

The Restitution

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Editorial

WE HAVE now been with the church at Cleveland for two months and we thank God for the association and fellowship of such a goodly number of people who not only understand the truth intellectually but who are so largely imbued with the spirit of Christ. We have been deeply touched with the cordial kind and loving reception accorded us by the brethren and sisters here; and we have once more been reminded that the people who know the joyful sound of God's truth are the most hospitable and kind of all people.

In the message of Christ to Pergamos he said, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it" (Rev. 2:17).

We can see the principle of the white stone working among the faithful ones in Christ even today. The symbol of the white stone is taken from the custom in eastern countries to write the names of guests on each half of a white stone, broken in half, the host keeping one half and the guest taking the other Whenever in the future either of them visited each other the white stone was a passport to friendship and a guarantee of their being received with true eastern hospitality. In the great day that is coming, God is going to give us a name that will identify us with the glorious company of the redeemed and which will guarantee us the privilege and honors that are granted only to those who have the divine credentials.

But do we not see the principle already at work among the believers? The writer has had the experience of seeing the working out of this principle many times during his twenty-five years sojourn in the Truth. Visiting strange cities and going to the homes of those whom he had never met, and who were personally strangers to him, it has only been necessary to present the white stone of the Truth to be immediately admitted into their friendship and to receive their Christian hospitality. The only consideration that entered into the matter was the fact that we had both had the white stone of the Truth.

That has been our experience in coming to Cleveland. Our presentation of the glorious Truth has resulted in our being received with open arms into their midst. This is as it should be, for the future life is but the carrying out, in a perfect and eternal sense, the principles that are being ingrained into our dispositions and characters today. It is therefore to be expected that the time will come in the course of our probation when the principles of righteousness and the love of God will be reflected in our attitude and actions toward God and toward our fellowmen. Thank God for kind and loving and Christlike brethren and sisters and the influence for good they exert upon those who come in contact with them. To live forever in such company is no small part of the great reward to come.

Communicated

DEAR RESTITUTION:

The February number is at hand and the contents have been carefully noted. It is all very good. I want to call attention to Brother Almus Adam's letter. I have noticed for some time that his heart is made sad at seeing so much worldliness in the little body of calles-out ones, as we so often are termed. But if we are called out of the world, who did the calling? If we have been called out of the world by the great God of heaven by his Holy Word that has been given to us for our guide we should have our affections set on things above so much that we would not need to be exhorted to stay away from the dance hall or card table and such places that the world's people love. We do not go to the theatre or "movies". This is not because we believe it is wrong for us to do such things and moreover many of these things are instructive in a way, but we do not need that kind of instruction and money that might do more good if spent in the Lord's cause is wasted. Besides we are exhorted to lay aside every weight and sin that doth so easily beset us.

We can do many things that are not a sin but a weight that hinders our influence in the good work we may be trying to do for the Master. God said, "Son and daughter give me thine heart." Heart, here, means affections. God is a loving Father and he wants our love in return." He wants a willing service. Did you ever notice that when Moses built the tabernacle that God told Moses to take offerings of those of a willing heart? "And they came every one whose heart stirred him up and everyone whom the spirit made willing and they brought the Lord's offering, and they came both men and women as many as were willing hearted and brought bracelets and earrings and tables all jewels of gold" (Ex. 35:21-22). Just think what those willing hearts meant to God and Moses in the work they were doing. This is all a type of a much greater work to be carried on by the same God through a greater than Moses: and in the antitype our offerings must be from willing hearts. It does not matter what it is, if we do not do it willingly it is not an exceptional offering God says that if ye be willing and bedient ye shall eat of the good of the land; the invitation is to whosoever will come. The work of the Lord must not be by force. No one is compelled to love and serve the Lord, and neither is anyone asked to keep his commandments unless they love him. Jesus said, "If ye love me keep my commandments."

So you see when we have to keep pounding, as it were, at people to keep them from going the broad way, there is something wrong with the heart, and we will all find it a case hard to cure unless love flows within.*

I also want to mention Sister Peterson's article. She manifests a lovely disposition for true service which can only come from a loving servant. God will honor the loving servant when he sets up his kingdom for the overcoming, as Brother Adams said, must be done here. Jesus said, "He that overcometh shall sit with me on my throne even as I also overcame and am set down on my Father's throne." I wish I could find words to express how sorry I am for any one that may be tempted to leave the narrow way that leads to eternal life. We are almost at the end of this age. Most of us will, I believe, live to see the end. How much I hope to live to see the King come in his beauty.

A few days ago I read a little book, "How Long to the End", written by W. R. Young. He deals with the 12th chapter of Daniel and if he is right all the dates given in that chapter will end next year either in early spring or fall.

Just a few words to those of us who have been trying to serve the Lord these many years when the temptations were not so great as they are now. Have we always walked the narrow way? I fear a little self examination might be in place. Another thing: are we doing our full duty by confirming the feeble knees and strengthening the weak hands? Are we saying to the weak, "Be strong, behold the Lord will come and save you." Jesus said, "He that endureth unto the end, the same shall be saved" and so we ought to help each other to bear his burden if only by an encouraging word. Sometimes that does a great deal of good. May God help us all to stand by the faith and never deny the Lord that bought us with his own dear life.

Mrs. Clark McCelland

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*Yes, there is something wrong with all of our hearts That is why probation is necessary. If we were perfect ourselves, then we might be justified in sitting in judgment upon others. But in view of the fact that "the Scriptures hath concluded all under sin" (Gal. 3:21), it seems very inconsistent for us to "pound" at the failings (or what seems to us to be the failings) of others: because these failings happen to be different from our own; and especially when we admit that the objects of our attack are things not wrong in themselves. *Let us take care that our "pounding" on this sore spot of our brothers and sisters does not result, as it has often done, in causing the sore spot to become a deep and incurable wound, and thus destroy some of those for whom Christ died*—Editor.

THE WORLD AND OUR RELATION TO IT

The above subject which has been a cause of perplexity to many sincere brothers and sisters, and which has been the subject of much discussion will be dealt with thoroughly and fearlessly and Scripturally in a series of articles by the Editor of The Restitution which will afterward be published in pamphlet form. The matter is now being prepared and will appear in the near future. This subject is one upon which much vagueness of conception exists, and upon which there has been much conflict of belief and thought. The Editor has a conviction that the question can be resolved into principles which when rightly understood will give a basis for an intelligent and Scriptural attitude toward this most important question.

If anyone of our readers has a question or problem on the subject which has been troubling them and which they would like to have answered, we would be glad to have them send it to us and if possible we will deal with it in the proposed articles. All questions will be treated confidentially, and names of senders will not be made known.

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PIGEON IS CHURCHGOER

Springfield, O., May 17—This city has a "church going" pigeon. Each Sunday for three years the bird has been a regular attendant at the Church of God services. A window is left open at church time so that the bird may enter. About the time the congregation is singing the first hymn the pigeon flies in, generally perching on the pulpit where it remains thruout the service, apparently absorbed in the sermon.—Selected by Sis. Ross

—o—

The Dragon

BY STERLING P. GROVES

AS FAR as we have observed, little has been said or written on the symbol of the dragon found in Revelation 20. Most of us probably accepted the interpretation generally placed upon it, and gave it no further thought. For a considerable time there has been forming in the writer's mind a conviction that something was wrong with the old interpretation. It seemed to us that the commonly received view did not fit harmoniously into the divine program of "things concerning the kingdom of God and the name of Jesus Christ." A thousand years reign of blessing, peace and righteousness followed by rebellion and a world-wide refusal to conform to the laws of the divine government then established on the earth would be evidence that the kingdom did not succeed in overcoming and removing all opposition. In other words, it was not successful in the work for which it was established. This would indicate failure on the part of Christ and his associate rulers to bring about the desired result. Such a view is both inconsistent and untenable because it stands the test of neither Scriptural evidence nor sound logic. It was mainly this phase of the subject that caused us to reject the commonly accepted interpretation, and started us seeking for the true interpretation.

Recently there has come into our hands a booklet on the subject. This booklet confirms and elaborates the writer's own views on this subject and to it we are indebted for some of the thoughts used in this article. To those of an open mind who appreciate new light we give an exposition of what we now believe to be the true interpretation of the dragon symbol.

THE NATIONS TO BE GATHERED AGAINST JERUSALEM TO BATTLE

"For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. Proclaim ye this among the nations; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Haste ye, and come, ye nations round about, and gather yourselves together, let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. And the Lord shall roar from Zion and utter his voice from Jerusalem; but the Lord will be a refuge unto his people, and a stronghold to the children of Israel" (Joel 3).

"Behold I will make Jerusalem a cup of poison unto all the peoples round about, when they shall be in the seige both against Judah and against Jerusalem. It shall come to pass in that day, that I will make Jerusalem a burdensome stone for all peoples: all that burden themselves with it shall be sore wounded; and the nations of the earth shall be gathered together against it. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and it shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south; and the Lord my God shall come, and all the saints with thee" (Zech. 12 and 14).

"Surely in that day there shall be a great earthquake in the land of Israel. Thus will I magnify myself and sanctify myself, and make myself known before the eyes of many nations: and they shall know that I am the Lord" (Ezek. 38).

"And I saw three unclean spirits like frogs go forth unto the kings of the earth, to gather them together for the war of that great day of God Almighty. (Behold I come as a thief.) And they gathered them together unto a place called Armageddon" (Rev. 16:13-16).

The main feature of these testimonies is a predicted gathering of nations to a war in which God Almighty (through the Lord Jesus Christ, who arrives on earth like a thief before the conflict comences), is to take part. But how and when is such a situation to be brought about?

WHY WILL THE NATIONS BE GATHERED AT JERUSALEM?

Rev. 20:1-3 and 7-9 reads:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up,

and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from heaven and devoured them."

The commonly accepted interpretation of Rev. 20 is that the devil chained for a thousand years, then loosed for a little time, represents sin restrained, or the restraint of the natural inclinations of human nature through the operation of the kingdom of God on earth, then the withdrawal of that restraint at the end of the millenial reign of Christ, resulting in a world-wide rebellion against his authority. Quoting from an expositor of this view he says, "The devil bound is sin restrained; and the restraint of sin during the thousand years reign of Christ and the saints results from the fact that they execute 'the judgment written' when Christ comes, an 'honor' they both have of binding the devil, an apocalyptic symbol which is explained to mean an execution of 'vengeance upon the heathen (nations) and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron.' To execute such a judgment as this upon the nations and their rulers is to 'bind the devil' in apocalyptic phaseology."

We believe this view is out of harmony with all revealed truth. It is a discordant note in an otherwise harmonious program. There are a number of sound, Scriptural reasons why we reject it.

Revelation 20 says that the dragon that old serpent which is the devil and satan after being bound a thousand years is loosed out of his prison and then goes out to deceive the nations, his purpose being to gather them together to battle. Whom do they oppose? The 9th verse says they surround "the camp of the saints and the beloved city." This indicates that the dragon deceives the nations after the return of Christ, since the camp of the saints and the beloved city as such do not exist prior to his advent. The object doubtless of the deception will be a political one, but there will also be a powerful religious motive behind this great movement. Hostility to the great King who at this time will be enthroned in Jerusalem, with his followers will surely enter into it, for they will realize that he is their great enemy, opposed to them and determined to overthrow them. Hence they will counsel together for his overthrow and destruction. From abundant Scripture testimony we learn that such an uprising against the authority of Christ will take place. But we believe it to be before, not after, the peaceful reign of Christ and the saints which lasts a thousand years. We will now give some reasons why we believe this view to be the correct one.

THE SCARLET COLORED BEAST

In Rev. 17 John is shown the judgment of a woman seated upon a scarlet-colored beast. Upon the beast were seven heads and ten horns, which are explained to mean "seven mountains and seven kings and ten kings." Each of the heads and each of the horns represents a king. But a king to be such must have a kingdom. Hence the seven heads represent seven kingdoms and the ten horns represent ten kingdoms. It will be noticed that this beast "shall ascend out of the bottomless pit." Now, since we find but one beast in all the book of Revelation that was to go into the bottomless pit, i. e. the dragon (Rev. 20:3) it must be the dragon that is referred to in the words, "And the beast (scarlet-colored) shall ascend out of the bottomless pit." Inasmuch as the dragon is described as a"great red dragon having seven heads and ten horns, and seven crowns upon his heads (signifying royalty)" (Rev. 12:3), and the beast is described as of a "scarlet color, having seven heads and ten horns" we conclude that one and the same beast is referred to.

It states (Rev. 17:8) that this beast "was" and "is not" because he was cast into the pit (abyss); but he "yet is" because at some future time he "shall ascend out of the bottomless pit." By turning to Ezek. 29:2,3 we find the term dragon applied to a then existing kingdom, Egypt. By turning to Jer. 51:34 we find Babylon referred to as a dragon. Both these nations of antiquity, identified with the dragon, were pagan. They had once been powerful, but when John saw this vision, they were of the five heads or kingdoms which had "fallen" (Rev. 17:10). We believe these five kings (kingdoms) represent the five pagan nations of the ancient world, for the beast (serpent or dragon) was already "old" in John's day (Rev. 20:). They were Egypt, Assyria, Babylon, Medo-Persia and Greece. These five having fallen were succeeded by pagan Rome, the sixth head or pagan kingdom, described as the "one is" (Rev. 17:10), that is, the one under which John was exiled to the Isle of Patmos.

In the conflict between paganism and Christianity in the fourth century (Rev. 12:7), the dragon (paganism) and his angels (followers) were cast out of the pelitical heaven, in which he had "power, a throne and great authority" (Rev. 13:2) "neither was their place found anymore in heaven; for he was cast out into the earth" (Rev. 12:8,9). For a "short space" of time (Rev. 17:10) the seventh head or pagan power was now no longer a ruler but was ruled over. In the fifth century this seventh pagan kingdom, the kingdom of the Huns fell, and in this state the beast "is not" and so remains to this day. But out of this abysmal prison state (signifying paganism restrained and restricted, yet organized and unadulterated, to Asia for a thousand years(Rev. 20:2) the beast will ascend or enter again into the territory of the Roman world; and when he ascends he is "the eighth, and is of the seven"(Rev. 17:11); and will continue for a "little season" at the expiration of his prison period, a thousand years (Rev. 20: 3).

Now it seems logical to us to expect that the military power of the confederacy of the nations of Europe especially those represented by the "ten horns" (Rev. 17:12), formed for the purpose of mutual self-defense, will be pooled or consolidated with the subtle power of organized paganism, called the dragon, that old serpent, which is the devil and satan, which after being bound for a thousand years is loosed to go out to deceive the nations, and to gather them against the power of the King set on Zion's holy hill. It is plainly stated that the ten kings "have one mind, and shall give their power and strength unto the beast," the dragonic power, paganism. Hence we conclude from this testimony that organized paganism will be united in a unanimous policy with the ten kingdoms into which the fourth-beast system, Rome is divided at the end. This will be the scarlet colored beast "which was, and is not and yet is" upon which the woman sits.

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Obituary

Death in Adam; Life in Christ

ELIZA JANE GAMBLE was born in Donegal, Ireland, Dec. 24, 1845, died April 21, 1923, aged 77 years, 3 months and 27 days. Sister Gamble left her native country and settled with her parents in Brooklyn, N. Y., in 1869. She was united in marriage to James W. Gamble, Feb. 14, 1873. In 1885 they came to Nebraska, settling in Frontier County. Here, through the efforts of Brother William Stevens, the writer came into the neighborhood and Brother and Sister Gamble were baptized. She and her husband left the farm and moved to Cambridge, Nebraska, later moving to Bartley, where she remaned until her [illegible]h.

By request the writer spoke words of comfort from 1 Cor. 13:3,4. The funeral took place from the home of Sister Jones, where she died, after which we laid her to rest in Cambridge Cemetary to await the call of the Master. Almus Adams

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JOHN ROBERT FISKE was born in McClain County, Illinois, Sept. 15, 1839, died Feb. 20, 1923, aged 83 years, 4 months and 5 days. In 1858 he was united in marraige to Miss Emma Walters to which union were born three children: David, of Sherwood, Oregon; Mary, who preceded him in death; and Wiley, whose present address is not known.

After death had robbed him of his companion he was again married to Julia Coliver, March 27, 1867, who fell asleep on February 6, 1908. To this union were born nine chlidren: Mrs. Lulie Wagoman, Frank, James, Elliott and John, all of Caldwell, Kansas; Mrs. Harriet Buker, and Fred, of Arkansas City, Kansas; William, of Sherwood, Oregon; and Mrs. Minona Johnson of Portland, Oregon.

In 1893 he homesteaded near Caldwell, Kansas and moved there the following year. In this vicinity he lived until 1913 when he moved to Arkansas City where he made his home with his daughter until death claimed him. He was baptized by W. A. Prosser in 1887, and the truth never had a stronger defender. Brother Fiske was kind and obliging to all and his life was consistent with his profession.

The funeral took place from the North Shire Community Church, eight miles south of Caldwell. Upon request at a previous visit the writer came to officiate and spoke words of comfort to a large concourse of friends and neighbors. We laid him to rest in the Spring Creek Cemetary and every sign indicates his sleep will be brief and he will soon enjoy the fruition of his many years of service.

Almus Adams

At the Table of the Lord

CONFIDENCE IN GOD

DEAR BROTHERS AND SISTERS:

The sentiment in the chapters this morning is that of confidence in God. The chapter in Genesis begins with these words: "After these things the word of the Lord came unto Abraham saying. Fear not, Abraham, I am thy shield and thy exceeding great reward."

This exhortation to confidence in the mighty God of Israel is one that was intended for you and I who are the children of Abaham, as well as for Abraham himself. "Whatsoever things were written aforetime were written for our Learning, that we through patience and comfort of the Scriptures might have hope." What could be better calculated to inspire hope and confidence within us than this statement made to Abraham and recorded for our learning: "Fear not, Abraham, I am thy shield and thy exceeding great reward."

Now it may seem to us that Abraham did not require encouragement as much as we do: but we have only to look at Abraham's history to see that he needed it very much. At the time these comforting words were spoken to him he was already an old man. He had left his own country and kindred and his father's house at the command of God and from that moment he had become a stranger and a pilgrim on the earth. He had wandered about from place to place having no dealings with those around him and having no contant abiding place on the earth although he had been promised all the land of Canaan for an everlasting possession. His lot was one of ostracism from his fellowmen. Just before these comforting words had been spoken to him he had found it necessary, although a man of peace, to fight some of the heathen kings in order to rescue his brother's son whom they had taken captive.

He and Sarai, his wife, had now come to old age and they had the apparent prospect of going into the grave without leaving a seed to perpetuate their name and to carry out the purpose of God. Under these circumstances we can see that these words of comfort were very appropriate, and the confirmation of the covenant which followed must have greatly strengthened the faith of Abraham.

Now while we are, in many respects, in a position similar to that of Abraham yet ours is a more interesting and, if I may be allowed to say it, a more favored position. Instead of living at the beginning of God's purpose we are living near the time of its final consummation when God is about to take unto himself his great power and reign. It is over 3800 years since these words of comfort and assurance were spoken to Abraham and duing the great lapse of time from Abraham's day to our's, God has been gradually unfolding his plan and carrying it out slowly and surely step by step, until today we are near its consummation. The finger of God has been writing the fulfilment of his purpose on the pages of history and we can read the record of some of the things taking place which were mentioned to Abraham in this chapter in Genesis; and also a great many more things of which we have no knowledge that Abraham knew. We know now of the fulfilment of prophecy in this 15th chapter of Genesis regarding Abraham's seed being a stranger in the land that was not their's. We have seen how the seed of Abraham went down into Egypt and was in bondage for 430 years where they were delivered with great signs and wonders We have seen how they received the divine law at Sinai and how they wandered for 40 years in the wilderness and were finally established in their own land which had been promised to them. We are acquainted with their history and how they lived there for many centuries, sometimes blessed because of obedience, but more often cursed because of wickedness, how they reached their fulness and were scattered throughout the earth as a byword and a taunt among all nations.

We are living at a time when these things have been fulfilled and more than that, brethers and sisters, we can read on the pages of history the fulfilment of the prophecies typified by Nebuchadnezzar's image. The head of gold has long since passed away; the silver empire of the Medes and the Persians, the brazen empire of the Greeks, the two legged iron empire of Rome are all matters of histary. We are living today in the time of the vision when the clay and iron feet are to be seen in the kingdoms of Europe and we know from the signs of the times that the times of the Gentiles are nearly ended. The passing away of the papal power to persecute the saints and the gathering of the children of Israel to prepare for their return to their own land again, the combining of the nations into a world league to be ready for the gathering to the place called in the Hebrew tongue, Armageddon, the cry for peace, the unrest among the peoples of the earth, the oppression of the poor; all these betoken the coming of the end of human goverment and the crushing out of human arrogante and wickedness and the appearing of our Lord Jesus Christ to set up that one universal kingdom. This kingdom will convert the present troubled sea, the waves of which do roar, into a crystal sea by the dispersing of righteousness and joy and peace among the inhabitants of the earth by

God's own chosen rulers and king.

We are living in the time when these things are about to be fulfilled. The night is far spent, the day is at hand. When we look back over the past and read the record of the accomplishment of God's will in the mighty events that have transpired it makes us feel how really unnecessary we are to the Mighty One of Israel, and how his purpose will go on and his word accomplish the thing whereto he has sent it whether we are here or not. In fact, the great part of his purpose has been accomplished and that before we had any existence.

Yet, brothers and sisters, let us not close our eyes to the importance of our relation to these things. We have been called by the goodness of God, through Christ, to be partakers of the divine nature and to have a part in God's purpose. We have been called at a most interesting time when the joyful sound of the gospel is giving its last call before the door shall be closed and they that are ready shall go in with their Master to the marriage supper. Having been called to his kingdom and glory it behooves us to do our part faithfully and to have confidence in God. If Abraham was encouraged by the word of the Lord saying to him, "Fear not, Abraham, I am thy shield and thy exceeding great reward" should not we be inspired to confidence at seeing the fulfilment of when we know that the Lord God is so great a part of God's purpose and when we know that the Lord God is still a sun and shield to us. Should we not especially rejoice in the resurrection of Christ by which God hath given assurance to all men of the fulfilment of his purpose. God has highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow. He has left us with a record of God's will: he has told us just what is required if we desire to be included in the exceeding great reward which God has promised.

We know what these things are; we have taken hold of them and have been dealing with them for a considerable time. Paul says that we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end (Heb. 3:14) and Christ says that it is he that endureth to the end that shall be saved (Matt. 24:13). Paul again says, "But Christ as a son over his own house, whose house are we if we hold fast the confidence and rejoicing of the hope firm *unto the end" (Heb. 3:6)*.

Brothers and sisters are we growing in confidence in God? If not, we are not being rooted and grounded in the faith. As we tread the narrow pathway of life and try to follow the steps of the Master and grow up into him, there should grow within us a confidence that should reach far above and far beneath the passing affairs of life. This confidence in God is the strength of the new man, the pillar and main support of the house. It is the effect of rooting and grounding principle of the faith. This confidence rests upon the firm foundation of knowledge; knowledge of God and the

Lord Jesus Christ; and this knowledge we derive from the Word of Life apart from which there is no good thing. No truly wise life can be lived apart from the daily meditation and feeding upon that Word of Life. This daily feeding upon God's Word causes a confidence to grow up within us that will support us through the trying vicissitudes of life. This daily feeding upon the knowledge of God teaches us to regard our trials as coming from him who doth not willingly afflict his children, but who chastens those children whom he loves. Even our Lord and Master had to learn obedience by the things which he suffered. He was made perfect through suffering. Jesus said, "The disciple is not above his Master, nor the servant above his Lord" (Matt. 10:24). If, therfore at times we are inclined to despond because of the heaviness of trial, let us consider the words of Paul in the 12th chapter of Hebrews: "For consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your mind. Ye have not resisted unto blood striving against sin and ye have forgotten the exhortation which speaketh unto you as unto children. My son despise not thou the chastening of the Lord nor faint when thou art rebuked of him: for when the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

While it is true that we have not the severe and open persecution which befel the Lord and his apostles, yet we have many trials and temptations and, no doubt, some of us feel that they are manifold But there is always a lifting of the curtain; the darkest hour is just before dawn. It has ever been so in the past. Just before Israel was delivered, their bondage was increased and their burden made heavier.. When Jacob's sons went down to buy corn in Egypt they were put to great trial and fear just before they were lifted up to know the truth that their brother was alive and a ruler in Egypt. The disciples had given up hope when the Lord was crucified, and you will remember the incident of the two of whom an apparent stranger asked: "What manner of conversation is this that ye have as ye walk and are sad?" The darkness of despair had closed in upon them so that there seemed not a single gleam of hope; but we know that at the darkest moment they were made to know the glorious fact that the Lord was risen from the dead to everlasting life which he would share with them in the future

When we have our greatest trials the Lord always delivers us and the silver lining appears to the dark cloud of despair. Then we see how foolish were our fears and we are ashamed at our faltering faith. It is at such times as these that our confidence in God is seen to be the stay of our lives and the support on which our hope is rested. In the midst of the ever-changing circumstances of life the man whose trust is in the Lord rejoices in a calm confidence which no trial can move.

Come what may, even though we be tried unto death, we know that the Lord reigns and that he is our refuge and our strength. We know that what he has promised he is able to perform. All things work together for good to them that love God and who are the called according to his purpose. Trial and affiction are but the refining process of our faith by which God will make us like unto pure gold when he has purged out the dross. It is but the needed correction to bring us into conformity to his will. The more we exalt God, the less will be the need of correction and trial. In all God's dealings with man, this exaltation of his name has been the great point in view. When he delivered Israel and poured out his terrible judgments upon Pharoah and his host it was not merely for the deliverance of Israel but in order that he might manifest his great power as well. We are told that he raised up Pharoah for this very purpose. When he pours out his judgments upon Gog and his armies it will be in order that he may be known in the eyes of many nations and that they may know he is the Lord of the whole creation. Let us have a deep and abiding confidence in him who doeth all things well and in whose hands we are safe though the earth be removed and the mountains be cast into the midst of the sea.

William H. Brown

CLEVELAND MISCELLANIES

THE REGULAR meeting of the Sisters' Society was held on Thursday afternoon, May 31st, at the home of Sister Robert Pate. The meeting was addressed by Brother Brown who chose for his topic "Acceptable service." After referring to several passages of Scripture bearing on the subject Brother Brown brought out many points to show the service which God requires of us for the mercies he has bestowed upon us. We are to love mercy, do justly, and walk humbly before him. True service begins in the heart and if our hearts are pure and honest it will flourish and grow. Oh, may God strengthen us in our weakness that we may fulfill these requirements. The lesson was much enjoyed by all present.

The object of these meetings is to increase the Christian fellowship of the sisters and by a united effort to minister to the sick and needy; also to encourage Bible study.

Sister Meermans, Sec'y.

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Edwin Wood	10.00
Newman Smith	5.00
Julia Alspach	1.00
E. J. Groat	1.00
John R Fiske Jr	1.00
C. E. Hatch	3.00
Sis. Hogarth	3.00
Sis. Stafford	1.00

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

THE COVENANT OF PROMISE

THE COVENANT of promise was first preached to Abraham in the year 1923 B. C. God said unto Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession and I will be their God" (Gen. 17:8).

He next spoke it to Isaac, Abraham's son, 135 years later.

After 13 years he spoke to Jacob in a dream.

Many years later he spoke to Moses in burning bush and told him to take the children of Israel to Canaan. After 10 years of travel they reached Canaan. Moses died before he reached there. Moses told them that if they did not obey God he would take the land from them.

God spoke to the children of Israel saying, "I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is and I will give it to him" (Ezek. 21:22).

Jesus is the one that is soon to come and take it. Then he will keep it forever.

Jennie M Thomas

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UNSEEN PROTECTION

A LADY was wakened one morning by a strange noise tapping at her bedroom window. When she got up to investigate, she saw a butterfly flying backwards and forwards inside the window in a great fright, because on the outside was a sparrow striving desperately to reach the butterfly. It was its pecking at the glass which had aroused the lady.

The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass though it saw the butterfly, and was quite positive of its ability to catch it. Yet all the while the butterfly, because of that thin invisible sheet of glass, was actually as safe as if it had been a thousand miles away from the sparrow.

It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountains full of horses and chariots of fire.

God has myriads of his angels watching and guarding those that are his. He is our shield and our Protector.

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

"The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

THE WEDDING GARMENT

IT WAS formerly the universal custom in the East for every guest invited to a wedding which the Sultan was to attend, to wear a wedding garment made expressly for him at the expense of the Sultan. No one, however dignified his station, was permitted to enter into the presence of that sovereign without a change of raiment.

Inasmuch as these garments were very costly and some of the guests might plead poverty, and thus appear in a garment unsuited to the occasion the cost was defrayed at the wedding by the Sultan. To each guest was presented a wedding garment. Had any appeared otherwise the Sultan would have deemed his dignity insulted and his magnificent gift despised.

The question then, "Friend, how camest thou in hither not having on a wedding garment?" (Matt. 22:12) explains the speechless condition of the man. The wedding robe was ready, furnished at the expense of the King His refusal to put on the wedding garment was an avowal that he denied his authority and despised his power. Hence he was bound hand and foot and cast out.

A Letter to an Adventist Preacher

DEAR BROTHER:

Your roll of tracts received and read. Many thanks for them; also for the interest shown by you for me.

There are two things to which I wish to call your attention in which the Advent brethren take an extreme position: scope of the resurrection, and the denial of the restoration of Israel. As I understand the Word, the resurrection will merely include all that understand the Faith whether good or bad. Those who have died ignorant of the Faith are not subjects of the resurrection. I shall not submit any proof of the above statement beyond the fact that you will find plenty of proof in proposition seven in my article on "Probation for the Dead" which was published in the Restitution Herald.

That Israel will be restored is certainly true. Kindly read the numerous list of references in proposition eight in my article on "Probation for the Dead" and be convinced that not all men will be burned up when Jesus comes.

There is a remnant, few men, residue, escaped of the Lord or "left of the nations" which will survive the the judgments of the Lord's coming. These will develope into "mighty nations" over whom Christ and his saints will reign a thousand years (Rev. 20:6; 5:9,10).

As the Russellites run to one extreme and affirm all men will be there in the age to come, hence clash with the idea of a "remnant" being left, so the Advent brethren run to the other extreme and teach the destruction of all men and therefore deny that there is even a "remnant" left. Both are partly right partly wrong. Russellites are right in teaching probation in the age to come but wrong in applying it to the dead, and all the living. The Adventists are right in denying probation for the dead and for all the living but wrong in denying probation for the "residue" that survives the judgments of the Lord's coming.

When Israel is restored a "flaming fire by night" and a "cloud and smoke by day shall be upon her assemblies" (Isa. 4:5) the wolf, lamb, leopard, kid, cow, bear and a sucking child (Isa. 11:6-8) shall all live together in peace. The sun's light will be increased "seven fold" (Isa. 30:26). Zion's wilderness will then be like Eden (Isa. 51:3). Israel will "fear the Lord forever" (Jer. 32:39) and "dwell in the land forever" (Ezek. 37:24,25; Isa. 60:21). David will be raised from the dead to be their king (Jer. 30:9; Ezek. 37:24,25; Hosea 3:4,5). "All nations" will be gathered (Joel 3:1,2). Plowman shall overtake the reaper (Amos 9:13-15). Every man shall sit under his fig tree, none to make him afraid (Micah 4:4,6,7; Isa. 65:2) to have a pure language (Zeph. 3:9,13,19,20). The mount of Olives will be split in two and "all the land be turned as a plain" (Zech. 14:4,10).

In that day Israel "shall look upon me whom they have pierced" and shall "mourn" hence the Lord will pour out upon them the "spirit of grace" (Zech. 12:10).

Have all these promises been fulfilled? They certainly have not, and just that sure as God has declared this, just that sure will these things happen when Israel is restored back to their own land. As Moses was rejected by Israel when he came the first time, but was accepted when he returned, so Christ when he came as a "lamb" was rejected the first time; but when he comes as the "lion of the tribe of Judah" (Rev. 5:5) Israel will be "willing" (Psa. 110:3) for they shall recognize him as the one whom they have "pierced" (Zech. 12:10) and shall mourn for what they have done.

Then the Redeemer will "turn away ungodliness from (the house of) Jacob" (Rom. 11:26) and "reign (then) over the house of Jacob forever" (Luke 1:33). The twelve apostles will each have a tribe to rule over (Matt. 19:28; Luke 22:30). The saints will reign with Christ (2 Tim. 2:12; Rev. 20:6) as kings and priests on David's throne (Rev. 3:21; Luke 1:32; Acts. 2:30) over Israel (Matt. 2:6) and the nations (Rev. 2:26,27) for a thousand years (Rev. 20:6). During that time the "nations" will learn of the Lord through restored Israel and the saints (Micah 4:2,3; Zech. 8:23; Acts 15:14-17).

Now do not think I have exhausted my list of proof texts proving Israel's restoration for I have not. Numerous and forcible are the texts I have in reserve. But surely these are sufficient to prove Israel's restoration. If not, I can furnish you with more. Trusting that having traced these references through your Bible you will thereafter obey the Lord in preaching Israel's restoration (Jer. 31:10) I am,

Yours in the hope of Israel (Acts 28:30)

John R. Fiske, Jr.

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—o—

THOSE who exalt sentimental religion, and ignore practical, ethical life, are like men who would improve ship architecture by cutting away the hull till it is no larger than a shingle, and spreading the sails until they are as big as the whole harbor. Every leaf must have a root which goes deep into the ground, and every sentimental blossom must have an ethical support.

—o—

GOING into a village at night, with the lights gleaming on each side of the street, in some houses they will be in the basement and nowhere else, and in others in the attic and nowhere else, and in others in some middle chamber; but in no house will every window gleam from top to bottom. So is it with men's faculties. Most of them are in darkness. One shines here and another there; but there is no man whose soul is luminous throughout.

—o—

WHEREVER I find truth I will appropriate it, for it is an estray from God's word, and belongs to me and to all. Eminent masters, parties and sects claim truths as theirs, because they have most fully expounded them; but men never make truths; they only recognize the value of this currency of God. They find truths as men sometimes find bills, in the street, and only recognize the value of that which other parties have drawn.

—o—

A NOBLE man compares and estimates himself by an idea which is higher than himself, and a mean man by one which is lower than himself. The one produces aspiration; the other, ambition. Ambition is the way in which a vulgar man aspires.

—o—

AS IT is only now and then that we have a landslide, while we are continually annoyed by the dust which sifts in at every crack, and door, and window, so it is only now and then that we have a crashing trouble, while we are perpetually annoyed by little cares and vexations.

—o—

DISCOURAGE litigation. Persuade your neighbor to compromise whenever you can. As a peacemaker the lawyer has a superior opportunity of being a good man. There will still be business enough.—Abraham Lincoln

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The Restitution

A MONTHLY MAGAZINE

Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12

June 1923

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THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE
KINGDOM OF GOD . AND THE NAME OF JESUS CHRIST " -- ACTS 8:12

VOLUME 75 CLEVELAND, OHIO, JUNE 1923 NUMBER 7

The Construction of the Kingdom

JEREMIAH 31:31

OUR CHRISTIAN life, we know, is a preparation. This preparation is not so much to try and be worthy of having something done for us, for we cannot be worthy. We are saved by grace, through faith, and that not of ourselves, because it is the gift of God. However we prepare ourselves to be God's representatives in a future work outlined for us.

From the Scriptures we know that in setting up the kingdom there is necessarily a destructive work to be done first before constructive work is commenced; judgments against the nations or peoples who are Christ's enemies, are poured out by his great power but it is in the constructive work that a people of character are required.

To illustrate our interest in this subject:

A student at college, for instance, studying metals and preparing to take an important part in an industry along this line, is taken away from his books and theories in the midst of his course and shown the industry which he expects to enter. Which part of it do you think would be the most instructive and interesting to him? Would it be where he goes to the finished product and admires the perfected output or would it be where he goes back to where the problems were being worked out? Would he not rather watch the material undergo its numerous tests, its properties examined, its contents noted, its strength put to test, rejections made, changes wrought, and final recommendations made? From this observation he would, no doubt, return to his work with renewed zeal to fit himself for service. So if we look only at the perfected state of the kingdom and not fully comprehending it, it seems remote to us; but studying some of the constructive process should give us a stronge incentive to do all we can now and be prepared to take up the more important work then.

In the past God has reached the people of the earth through his representatives, and from this we can learn how it will be done in the futtroying all the sinners. So we may understand that, although we may not see it, God is destroying or keeping them at his will. Some of the judgments in which Israel shall share will be seen as follows:

Isa. 28:17: "Judgment also will I lay to the line, and righteousness to the plumet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The people who are now returning to Palestine, and those yet scattered throughout the world, placed in the kingdom, would never perform their part in such a covenant in their present state. To give up their traditions in religion, their methods of business, their pleasures in leisure, in fact to change their ideas to any higher law is far from their thoughts, but we have in this prophecy an absolute promise. Zech. 13:9: "And I will bring the third through the fire, and I will refine them as silver is refined, and I will try them as gold is tried: and they shall call on my name and I will hear them. I will say, it is my people; and they shall say, the Lord is my God." Their conflict, their losses, and the affliction which follows, will create in them an humble and willing mind. It will bring down their pride and will serve to instill into their minds the great deliverance of the third, which might have been destroyed but for the interence of God's great power used in their behalf. Then they will be ready to honor and praise the God of their fathers, and the result we find in the verses following.

Zech. 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Jer. 24:7: "And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." So the remnant is changed and transformed, having an attitude of supplication.

Now go back to the covenant and it will be easier understood. First let us notice what is meant by "writing God's law in their hearts." Psa. 1:8: "I delight to do thy will, O my God; yea, thy law is within my heart." Here the law being written in the heart of Christ, of whom this was spoken, he could say, "I delight to do thy will, O my God." This shows his attitude to be a voluntary pleasure and joy to do God's will. That the same purpose is designated with Israel is shown in Ezek. 11:9: "And I will give them one heart and I will put a new spirit within you; and I will take the stony heart out of their flesh and will give them an heart of flesh." For what purpose? Verse 20: "That they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people and I will be their God." They will not only keep God's ordinances but walk in his statutes and do it with oneness

of heart, with a new spirit.

Now what has God done to create this attitude? Ezek. 39:29: "Neither will I hide my face anymore from thee; for I have poured out my spirit upon the house of Israel, saith the Lord God." The promises are:

To give them a new spirit.

To put the law of God in their hearts.

To give them a heart of flesh or a tender heart.

To pour out his spirit upon them.

THE CONSTRUCTIVE WORK OF THE CONVENANT

Here we come to the real constructive work of the covenant. This gives us our part in it. Jer. 3:15: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Who do you think these teachers will be? The spirit is poured out upon them by teaching them. Those who are the overcomers now in this age, will have the true knowledge imparted to them; will have had the same experiences, the same trials, and they will know how to guide them to be faithful. If they teach them the same laws of righteousness which they have obeyed, the effect will be the same as now; they will draw those desiring righteousness and repel the others. If the type illustrates how they will be gathered into their own land, it will be the younger generation who will be ready to go in under the laws of truth and right. The fact that we read in Jeremiah that the new covenant will not be as the former which they brake, would seem to infer that they each do it voluntarily, as a service that is from the heart, and which the prophets repeatedly state it shall be and can only be by their own volition, and in this way form the character acceptable to God. Jer. 3:14: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Isa. 27:12: "And it shall come to pass in that day that the Lord shall beat off the channel of the river unto the stream of Egypt and ye shall be gathered one by one, O ye children of Israel."

These references, I believe, make the covenant clear. This will be the covenant: "I will put my law in their inward parts and write it in their hearts." God, providing in abundance, teachers of righteousness, pours out his spirit upon them: with understanding hearts they receive the law and it reaching their effection, they make their voluntary choice of righteousness. This manner of entering the kingdom need not limit the number for one reference tells us that place shall not be found for them, thus showing that there will be a large number when all are gathered together. This number will comprise those of the twelve tribes of Israel. By this we see what a firm foundation the kingdom will be established on, and what a great work into which we enter.

The manner of the gathering would conform to the other Scriptures showing that the laws will be obeyed from the heart, willingly, and that they will not all be arbitrarily placed in the land to do either good or evil. So we can understand the great change that will take place from the people we observe at the present time. Zech. 3: 12,13: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Jesus compared the kingdom with a grain of mustard seed. It was a very small seed but it grew until it filled the whole earth. So the beginning of the kingdom will be the building up of the nation of Israel in righteousness and in truth in the land as promised to Abraham, and furnished with the greatest means of progress ever offered a nation. A temple erected beyond all comparison of former grandeur; a priesthood composed of immortal beings who were formerly like them in nature and experience, their land increased in fertility; their enemies forever driven out, and greatest of all, their immortal and eternal king dwelling in their midst, Jesus, the Christ, having all power to protect them.

Joel 3:17: "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more."

Ezek. 39: 7-8: "So will I make my holy name known in the midst of my people Israel: and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One of Israel. Behold it is come, and it is done, saith the Lord God; this is the day whereof I have spoken."

Jennie Salisbury

* * *

Happiness is not the end of life; character is. This world is not a platform where you will hear Thalberg piano playing. It is a piano manufactory, where are dust, and shavings, and boards, and saws, and files, and rasps, and sandpaper. The perfect instrument and the music will be hereafter.

The Trinity

The Editor
Evangelical Christian,
Toronto, Ontario

Dear Sir:

I notice you call especial attention to an article in the August issue by Rev. B. Angel, and am now writing to ask if you would kindly give me opportunity to reply to same through your columns. You will see by the enclosed tract "How Much do You Believe on the Lord Jesus" the stand I take on the question of the Trinity.

Trusting to receive a favorable reply to a reasonable request.

R. H. Judd

P. S. Through the kindness of a friend I get an occasional issue and often read "The Evangelical Christian." It is a well got-up magazine and its promoters are evidently earnest men; but I am sorry I cannot agree

with very much that appears regarding fundamental topics. The doctrine of the Trinity is so important it seems to me only right that you should allow a criticism of the article you publish.

R. H. J.

R. H. Judd
R. R. 1.
Grafton, Ontario

Dear Sir:

I have your letter of August 29th and in reply would say that the doctrinal foundations of our paper are settled, and we have weighed them carefully before we adopted them. We have gone well through the arguments against those positions and do not feel that our paper is the medium for carrying on of a controversy from the other side.

Had I time I should be glad to write you fully my own convictions on this matter and take up the doctrines which you hold in question. I have recently read a book, written from your standpoint, without in any sense having my own views modified.

The whole of the space in our paper is necessary to us for the presentation of the truths for which we stand. We cannot afford to give space for those who hold and teach the opposing views.

I appreciate the kindly spirit of your letter.

R. V. Bingham.
Editor

P. S. I can prove the personality of the Holy Spirit from the Scriptures to my own satisfaction from John 10: 5, possibly not to yours. I have no more difficulty in believing in the Trinity than I do in believing that I can get light, heat and power from the same wire into my house under the name of electricity—and it is no more mysterious to me.

A book published by us entitled, "Problems of the Soul, (Here and Hereafter)" by Rev. W. Mackenzie effectively deals with one of your difficulties.

R. V. B.

R. V. Bingham, Esq.
Editor, Evangelical Christian
858 College St., Toronto

Dear Sir:

Your letter of the 1st duly received. I note that you cannot allow any opposing views in your magazine. It is just as well you did not undertake to write to me about your personal convictions for judging by your letter which is before me I am afraid they would have very little weight. One trouble with so many persons like yourself is that you do not look facts squarely in the face, nor are you prepared to accept plain statements of the Word of God, but have to substitute phraseology of your own before you can express your creed in any of its fundamental aspects

Your remarks about electricity show this very clearly and indicate that you are incapable of distinguishing between things that differ. You cannot, therefore, draw logical conclusions which are in harmony with facts and the plain literal statements of the Word of God; you cannot, therefore, rightly divide the word of truth.

To say that you have no more difficulty in believing the Trinity than believing that you can get light, heat and power from the same wire proves this, for according to your published beliefs you believe the Trinity to be three separate, personal beings yet one God, though you claim each of them to be God distinctively, whereas light, heat, and power are three (separate?) attributes of electricity, as love, justice, and mercy are three of many attributes of the "one" and "only true God." If you are correct in your teaching than God's word cannot be so in the following passages which are only samples of many more: John 5:44 (R. V.): John 17:13; 1 Cor. 8:4; Eph. 4:4; Isa. 44:6-8. If language has any meaning at all, your teaching and these passages cannot possibly agree. If our heavenly Father is "the only true God" and beside him there in none else", no amount of agreeing on your part can overthrow so obvious a fact, and facts cannot be eliminated: you can never, never bring the doctrine of the Trinity into harmony with the known and the proved laws of the Creator himself.

I have had much correspondence with men of repute on these fundamental doctrines, and that correspondence includes such men as Rev. Dr. R. A. Torry, D. D., Rev. H. W. Frost, D. D., Sir Rob't. Anderson, Dr. Anderson Berry, and missionaries in China, and I have been amazed, times without number, at their inability to express their beliefs in simple Bible language. Indeed many use the very language of Scripture to deny its most positive assertions. I have in my possession various definitions of the Trinity from men prominent in Evangeletical circles and in misssionary endeavor, and were the matter not so serious, a comparison of their conflicting attempt would furnish amusing proof how otherwise capable and earnest men can lend themselves to that which in any other walk of life than the theological, would prove to be contradictory and absurd.

The gospel of Christ embraces "whosoever" and whosoever will may come" but when in order to comprehend the most fundamental and essential doctrines in the Bible, it is necessary to call in the services of an expert theologian it is surely apparent that such is not the gospel of Christ.

As to "Problems of Soul Life (Here and Hereafter)" which you recommend as one of your publications, I may say that you are quite presumptuous in supposing that I had any "difficulty" on that question for I am quite sure I stated none in my letter or in the leaflet which I enclosed. Your failure to distinquish between essential differences would itself make me hesitate to examine any work you might publish or recommend. have already read so many of that class of writers that I can readily surmise what the book to which you refer contains. I have a capital criticism on "Human Destiny" by Sir Rob't. Anderson, written by my personal friend, J. R. Norrie, and I shall be pleased to send you a copy free if you so desire. I may say I am now reviewing an article by Rev. H. W. Frost, D. D. (whom I have known for 25 years) on the subject of future punishment, and I must say it is the most dishonest pieces of reasoning I have read from the pen of any Bible student. I am sorry to make such a statement because of my personal respect for the man in other ways, and the prominent position he holds in the sight of the Christian world.

Let me say in closing that I hope you may yet be led to consider the awful responsibility such men as yourself are incurring in teaching to others such unscriptural and unreasonable doctrines. Trusting you will read these lines in the friendly spirit in which they are written. R. H. Judd

Communicated

DEAR RESTITUTION:

In looking over some old papers recently I came across the following Scripture in prose so will pass it on.

REST IN JEHOVAH

"Fret not thyself of evil doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb.

Trust in Jehovah, and do good: dwell in the land and feed on his faithfulness.

Delight thyself also in Jehovah; and he will give thee the desires of thy heart.

Commit thy way unto Jehovah: trust also in him, and he will bring it to pass. And he will make thy righteousness to go forth as the light, and thy justice as the noonday.

Rest in Jehovah and wait patiently for him:

Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger and forsake wrath.

Fret not thyself, it tendeth only to evil doing. For evil doers shall be cut off; but those that wait for Jehovah, they shall inherit the land. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be.

But the meek shall inherit the land, and shall delight themselves in the abundance of peace....

Jehovah knoweth the days of the perfect; and their inheritance shall be forever. They shall not be put to shame in the time of evil; and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs; they shall consume; in smoke they shall consume away." Psa. 37:1-11,18-20).

---Selected by Nora Long Johnson

Symbolic Time

IN THE visions of Daniel and John are we to take the statements of times and periods as literal or as symbolic? And if the latter, on what principle are we to translate them into plain language? We are not speaking of prophetic periods in general, but only of those which occur in these visions and relate mainly to the events of this dispensation. We believe the periods of time, mentioned in these visions, are symbols of other and longer periods.

If a geographer represents the surface of the globe on a sheet of paper, he must do so on a miniature scale; and to that scale he must adhere throughout. The symbolic prophecies of Daniel and John are of this character; they are miniature representations.

Now it would be to impeach Divine wisdom to suppose that God has, in these miniature symbols, violated the laws of proportionate reduction. Every feature is therefore on a reduced scale; and among the rest is chronology. The statement of time must, like the prophecy in which it occurs, be a symbolic miniature, intended to convey a reality immensely greater than itself.

There are mentioned 3½ days, 10 days, 1260 days, and 1335 days, a half week, a week, seven weeks, sixty-two weeks, and seventy weeks; a "day, month, and year"; and "time, times, and a half." In order to be intelligible, these miniatures of time must all be interpreted on one scale. What scale is it?

The answer to this question is found in the fact that one of these periods has been fulfilled and supplies the key to all the rest. The "seventy weeks" of Daniel 9 elapsed between the decree of Artaxerxes and the advent of Christ. That period was actually 490 years; the prophecy announced it as 490 days; predicted in miniature, a year represented by a day.

This principle once admitted, the chronology of these prophecies becomes simple and accurate. But if this system is rejected the chronology of prophecy becomes a strangely unmeaning thing and all harmony disappears. We look in vain for indications of Divine wisdom in the plan of the ages. Yet this natural, Scriptural "year-day" system of interpreting the mysterious times connected with the symbolic prophecies has been strongly opposed by Futurists. They maintain that statements of time should be taken as literally in Daniel and John as in Genesis and Exodus; should be regarded as having the same force when connected with miniature symbols as when associated with the plainest literal predictions.

We believe the Futurist view to be an erroneous and mischievous one: it precludes any adequate conception of the majestic range of the predictions of Scripture; it deprives the Church of the guidance of Divine prophecy as to the character and doom of the great apostasy, and of the stimulus to faith and hope afforded by the true interpretation. We must, therefore, take the time to dwell a little more at length upon the subject. The Futurist interpretation is a system which we earnestly believe to be seriously injurious to the Church, as depriving her of a [illegible] bulwark to her own faith, and of an invaluable advantage in the present conflict with infidelity, by robbing her of the unanswerable argument of daily fulfilling prophecy. Futurism, by insisting upon the literality of the symbols of time employed in symbolic prophecies, makes the predicted periods to be only a few years in duration, and thus no difficulty in assigning them all to the future, and in asserting that there are none or very few chronological prophecies relative to the Christian dispensation, but that we are left in ignorance as to our present position in the stream of time. This is to rob the "more sure word of prophecy" that "light that shineth in a dark place" of some of its brightest rays, and to deprive this incredulous age of a great [illegible], with which, by the true interpretation, it is confronted.

Professor Francis seems to be confused in the nature of the signs that are, according to Scripture, to be vials of the wrath of God, i. e., God's judgments upon the earth. The Divine system of times and seasons discredits the Futurist system of interpreting the symbolic prophecies of Daniel and John and confirms the historic system. We have shown that if the true meaning of the periods of time connected with these prophecies can be determined it will at once settle the question at issue between these two [illegible] the nature of the predicted Anti-Christ is decided by the duration of his existence. If the "1260 days" of his dominion be (unlike all the other features of the prediction) literal, then the Futurists are right in looking for the future division of the Roman earth into ten kingdoms with the contemporaneous future rise of an individual Antichrist, whose advent shall precede by three and a half years that of Christ; and in denying that these prophecies have already received their fulfilment. But if the "1260 days" be (like the prediction in which the period occurs) symbolic, then the Little Horn and the ten horns, having a duration of 1260 years, and their rise immediately succeeding the breaking up of the Roman Empire, the fulfilment must be looked for in the past; and can only be found in the history of the papacy, and its relations to the kingdoms of Christendom and to the true Church of God, during the last twelve centuries.

The period which marks the duration, and therefore the nature of the great Antichristian Apostasy is seven times [illegible] in expressions synonymous with half a week of years: "forty and two months," "1260 days," "time, times and a half." This alone would prove nothing, because weeks on a great variety of scale are found in the Word and works of God. But this half-week leads up to a certain terminal point, the establishment of the kingdom of God and the overthrow of Antichrist and his armies, and the cessation of the treading down of the Holy City. We find a whole week of "seven times" or 2520 years, leading up to these same events, and we find also a half-week of "time, times, and a half" leading up to the same. How can we question that the latter is half of the former? that the half week [illegible] symbolic of a half week of prophetic times, or years of years? that the predicted 1260 "days" represents the 1260 years which are the last half of the Gentile dispensation?

If this be so, if this period be the whole momentous last half of the last great dispensation, the twelve centuries which have passed over Christendom since the rise of the papacy, then it is easy to understand the prominence assigned to it in the Prophetic Word. But if it be literally half a week of years, it is a half without a corresponding half and no reason can be assigned for the great importance which is attached to it.

When, further, turning to the times of the Gentiles was bisected by the rise of an Antichristian Power, accurately fulfilling the conditions of the prophecy, whose political existence did endure 1260 years or half a week on the year-day scale, it seems almost impossible to resist the conviction that this is the scale employed, and this the power foretold. When, further the fact that these periods of Daniel and Revelations, interpreted on the year-day scale, are found to be astronomic cycles of regular accuracy, unknown to mankind until discovered by means of these very prophecies, seems alone to settle the question that this is the true scale. Taken literally, the periods of symbolic prophecy are astronomically nothing. Interpreted on the year-day principle, they are natural cycles, marked out as such as distinctly as our ordinary months and years. Would this be so, were the brief symbolic period everything, and the anti-typical year-day period nothing? Taken literally, 2300 days are astronomically nothing; while 2300 years form the largest soli-lunar cycle known.

Now when these harmonies are allowed their due weight in determining the time scale of prophetic chronology, only one conclusion seems possible. The system employed is that of denoting a year by a day; not brief but long periods are therefore predicted, enduring through centuries and affecting many generations of men. These events are not to be looked for in the future; they are already for the most part fulfilled. This conclusion overthrows the Futurist system, and fixes the application of the main symbolic prophecies of Daniel and the Apocalypse to the past and present, rather than exclusively to the future.

We invite Futurist expositors to consider the arguments we have adduced, and either to refute them or acknowledge their force. Prophetic discussion and controversy are often feared and discouraged, because they have in times past occasioned separation among brethren. This however, is an evil from which humility, and a real desire to discover the truth of God, will effectually preserve sincere inquirers

One system or the other must be erroneous and surely it is not hopeless to discover which. No generation of Christians could ever have attempted the task with such a prospect of success as our own. Not only is there a special promise to "the wise" in the time of the end, that they shall understand these things, but the very nature of the case makes it clear that if the historic system be the true one, we are in a better position to prove it that our predecessors could be, for every fresh fulfilment that can be found strengthens the proof. That most notable event, the downfall of the temporal power of the papacy exactly 1260 years after the edict of Phoras, ought to provoke a calm and thorough re-examination of the subject on the part of Futurist interpreters.

Our Master when reproving the Jews for not recognizing their Messiah, blamed them for not understanding the signs of the times. They wished him to give them a sign from heaven, something wonderful, something supernatural, something miraculous. He refused. But did he object to their wishing for signs? No; for he gave such in abundance to his disciples and to the multitude, and he appealed to the witness borne by these signs to his Messiahship. He objected to their refusal to discern the signs that abounded on every hand in the shape of fulfilled prophecy. He objected to their craving for the supernatural, the emotional instead of taking to heart the abounding signs then actually present. He subsequently gave signs of his second advent in glory to his disciples. It is evident therefore that he wishes his people to study and comprehend prophecy, and to be alive to every true sign of the times.

Now the question is, What are true signs of the times? Remarks are often made, which betray a want of intelligent comprehension of the nature of the signs that are, according to Scripture to indicate "the time of the end"? Are they to be wars and calamities, persecution and apostasy, martyrdom, treachery, abounding iniquity, gospel preaching, the fall of Jerusalem, the tribulation of Israel, which has as we know, extended over nineteen years? No. These things were to fill the interval, not to be signs of immediate proximity of the second advent. How could things of constant occurrence be in themselves signs of any uncommon and unique crisis? They could not. What commoner all through the ages than wars and rumors of wars, famines, pestilences and earthquakes? These as marking the course of the age can never indicate its close to do which something more distinctive and definite is required.

Some who see the folly in looking at great natural calamity as a sign, go to an opposite extreme and expect wonderful, unprecedented supernatural and impossible signs, basing their expectations on a literal interpretation of the Apocalypse. Such signs would be so grotesque and absurd in character, that it is an insult to human intelligence, not to say to Divine revelation, to say that they are to be expected. There is one simple and all-sufficient answer to this childish conception of the signs of the last days. Our Lord says: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." The Apostle Paul confirms this: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

If such signs as are imagined by some were to precede the advent, the state of society predicted in these passages could not by any possibility exist. If monstrous, unheard of, supernatural events were to transpire, would they not be telegraphed the same day all over a startled world and produce such a sense of alarm and expectation that buying and selling and planting and building and marrying and giving in marriage, would all cease together, and "peace and safety" would be far from anyone's lips or thoughts? If one of the Apocalyptic prodigies is to be fulfilled all of course must be so. Conceive, if you can, a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden destruction. No: there was nothing special to alarm the antidiluvians before the day that Noah entered into the ark: nothing special to startle the men of Sodom ere the fire from heaven fell: and like as it was in those days, so will it be in these. All going on just as usual, no stupendous signs to attract the world's attentions. "None of the wicked shall understand" the true state of affairs, only the "wise," enlightened by the word of prophecy. What reason then has Brother Francis for stating that special Divine and supernatural warnings are to be given of God's judgments upon earth's inhabitants at or just prior to the coming of Christ?

If the signs of the times which we are expected to recognize are neither ordinary natural events, nor extraordinary ones, what are they? Scripture abundantly answers this inquiry. Please note the answer. They are special but perfectly natural events, occurring in a predicted order, and at a predicted time, and of various and widely differing events occurring in combination. They are not sudden, startling, supernatural phenomena, and that is why they are not recognized or understood by the wicked, but they are definite stages in long progressing natural movements whose history was written twenty-five centuries ago by Daniel.

In the evidence which compels us to conclude that we are on the eve of the great and long predicted change there is nothing extraordinary or supernatural, nor will there be, until the coming of the Son of God in glory startles a sleeping world as a thief in the night. Each of the signs taken separately and singly, or occurring in any other connexion, or at any other time, might argue nothing remarkable but occurring as they do, as links in a predicted series, as the closing stages in a long movment, and at the precise periods indicated twenty-five centuries ago, they become to "the wise" clear signs that the end of the present state of things is at hand. To the world they seem as they are in themselves, perfectly natural and ordinary events, easily accounted for by secondary causes, and having about them no special providential character or evidential value as signs of the approaching end: but to the understanding eye they portend the near approach of "that sudden destruction" which impends over a guilty and Christ-rejecting world, and over a corrupt and apostate church, as well as the glorious deliverance speedily to come to the true people of God, though there is nothing in them to interrupt the world's dream of "peace and safety," or to disturb the scoffer's conviction that "all things continue as they were."

One more thought and this article must be brought to a close. "The days are at hand," and the testimony of the Church on this subject should be as clear and unanimous as possible. Why? Because if the trumpet give an uncertain sound, who shall prepare for the battle? The world will never give heed to the warnings of the prophetic Word, while the ministers of that Word differ diametrically among themselves as to its true meaning; nor will Christians be roused to any such deep and real conviction of the nearness of the end as will produce practical results, by the exposition of varying and inconsistent views. At this eleventh hour, if ever, the predictions of the Word of God ought to be clear to wise and humble students: nor should such rest content without an honest endeavor to compare and dissolve their differences. We humbly hope that our own efforts may be helpful to others in the consideration of the question; and especially do we hope that the year-day system of interpreting the times of symbolic prophecy—that main pillar of the historic view—may, in the light of the evidence given, be generally received among students of prophecy as a truth which has been demonstrated. Further, our hope is that in this time of the end large numbers of Christians, who have received without personal investigaton Futurist views, may be led to examine at any rate the opposite historic system, to prove all things and hold fast that which is good.

To trace the hand of God, in history, to note how all the ages of his providential government have moved according to a foreseen and foretold order, to watch the last stages of the Divine program of universal history fulfilling themselves in our sight in these last days, to discern "the signs of the times," and to observe the budding of the fig tree, is to find hope merging in definite expectation, and in patient waiting for Christ—a waiting for him as for one whose footfall may be already heard, one who even now standeth at the door; it is to lift up our heads, convinced that our redemption, our full redemption, the redemption of the body, and of the world itself, draweth nigh.

Sterling P. Groves

* * *

Men plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now, God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

* * *

God pardons like a mother, who kisses the offence into everlasting forgetfulness.

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Editorial

THE WAY CHRIST USED THE SCRIPTURES

IN HIS temptation, recorded in Matt. 4:1-11, he quotes three times successively from Deuteronomy in answer to the tempter. Verse 4—Deut. 8:3; verse 7—Deut. 6:16; verse 10—Deut. 6:13.

He taught in the temple at Jerusalem. This must have been from the Scriptures as no other instruction would be recognized in the temple (John 7:14,15).

He quoted part of Isaiah 61 in the synagogue at Nazareth and then declared it to be fulfilled (Luke 4:15-21).

He told the people to search the Scriptures (John 5:29).

He used the Scriptures to refute the Sadducees (Matt. 22:23-32).

He answered the Pharisees out of the law (Matt. 22:35-40).

He quoted from Psalms 110 to prove his divine origin (Matt. 22:41-46).

He quoted Gen. 1:27 and 2:24 to show that divorce is wrong (Matt. 19:4-6).

He declared that the Scriptures cannot be broken (John 10:35).

He declared that not one jot or tittle of the law and the prophets could pass away till all be fulfilled (Matt. 5:17,18).

He declared that it was easier for heaven and earth to pass away than one jot or tittle of the law to fail (Luke 16:17). In speaking of the law he sometimes meant the Scriptures in general or at least other parts beside the writings of Moses as will be seen by John 10:34.

He quoted the Scriptures in support of his claim that he was the Son of God and in order that his hearers would be impressed with the great strength of his argument he stops in solemn parenthesis and says, "And the Scriptures cannot be broken" (John 10:33-36).

* * *

Servants of God

I THINK everyone will understand what is meant by "servant." However, I might say that a servant is one who performs a service for someone who has a right to expect it of him. The one for whom he performs this service, we must understand, has a right to dictate the kind of service to be rendered. Before we can render proper and perfect service we must certainly know what is expected of us. If we, then, have entered upon the service of God, we should study carefully the word of God that tells us of what that service consists. It is evident when we enter the body of Christ that our labors have just begun. Hence it is said, "We are laborers together with God." If, therefore, we never do anything we certainly have laid down on the job, and if we were asked the question "Are we laboring with God?" we would be compelled to answer "No." In that case could we expect to hear, "Well done, good and faithful servant"? Surely not. Then the question arises. "What hope is there when no real service has been rendered?"

This is a more serious question than we might perhaps think. When we have heard the gospel and obeyed the command to be baptized, we too often think this is about all that is necessary but, as stated above, our work has just begun. A careful survey of the question reveals to us the fact that we are now the *servants* of God, and as servants we must serve faithfully. If we never go to church or are absent from the Sunday school, seldom ever sit down and study a lesson, visit and talk of everything but the Bible and the great plan of God, we are rather poor servants. What would you think of a domestic that would let the dishes go from day to day unwashed, the rooms unswept and the beds not made and all other things likewise neglected? Could you then say, "Well done, good and faithful servant" or could you expect your pay as a dutiful and faithful servant? This needs no comment, and it is just as true with reference to our own service to God.

Jesus is said to be our example, and think how dutiful he was. He once said, "I always do that which pleases my heavenly Father." Paul says, "Forget not the assembling of yourselves together and all the more as you see the day approaching." Do we think, then, that it pleases our heavenly Father when we fail to meet together and admonish one another? When we enter the service of the Lord we learn, little by little, so we should not be discouraged if we do not get it all at once. Each day brings its task and we should perform only those that belong to the present day. If we leave our task of today for tomorrow then we have double work to perform so we should finish each day's work as nearly as possible and this lightens the burden.

Suppose we start in to learn a lesson of real service and begin with 2 Peter 1:5-11. Peter here says, "Add to your faith, virtue." The word "faith" means belief. The first thing, therefore, is to get the correct belief and then begin the work of adding to it, and Peter no doubt gives them in the order in which they are to be added. The first one, as we have said, is virtue. This word means anything that has good in it. The second one is knowledge. By adding virtue we have received a knowledge of what good and wonderful things go with the gospel.

The third is temperance. How could we be temperate without first knowing how? Therefore, knowledge necessarily comes before temperance. The fourth is patience and patience is one kind of temperance, so it naturally comes after it.

The fifth is godliness. God is patient and longsuffering so we see patience is one of the attributes of God. Therefore, when we have added enough so we can be patient we have advanced far enough so we can begin to be God-like The sixth is brotherly kindness. It takes all of the above to get us to where we can really become brotherly.

The last is charity or love. Love is the foundation of all. Without love there can be no service. Now I think my readers will understand that these are to be added on, one by one, and it takes effort and practice to get these added to our faith. When this is accomplished we are ready to be in real service.

The next question is about the adding of these seven graces. What does it do for? Peter answers the quesiton by saying, "For if these things be in you and abound, they make you that you shall neither be unfruitful that you shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ." On the other hand, the question is, "What will it do for us if we fail to add on these Christian graces?" He answers the question by saying, "But he that lacketh these things is blind, and cannot see afar off and hath forgotten that he was purged from his old sins. He also shows us that this is all necessary in order to make our calling and election sure. Then what is the outcome of this perfect service? He answers this by saying "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Jesus Christ.

It was to important and necessary to our salvation that Peter said, "Wherefore I will not be negligent to put you always in remembrance of these things."

My hope, then, is that we shall all be true and obedient servants, not neglecting our duty because it is dangerous for us to do this. Think what it means if we do not neglect these things. It means a home in the kingdom of God with the right to enjoy all its glories and immunities.

Let us resolve to be ready to every good work that there may be no doubt as to the outcome but that we receive a full reward.

Leta Lamberson

Evangelist Report

APRIL

Sermons	18
Expense	24.31
Money received	102.00
Amount of order	124.00
Due on order	22.31

REMARKS

WE CONTINUED our meeting in Arkansas City to May 2nd. Sunday we held our meeting in the City Hall, and in the afternoon had a good audience. Later when conditions are more favorable we expect to hold a series of meetings there. I am glad to note that there is not so much wordliness among the brethren here as in some places. All must certainly know that the gospel sets forth what we must believe, and when accepted, separates us from the world, and then the life we live insures us of an entrance into the kingdom. Just believing will never get us any closer than if we had stayed in the world. It is the life that is separate and distinct from the world that fits us for the kingdom. If we should go on the dance floor and take part we would be ashamed to look up and let Jesus who is our example see our face. What does Jesus think of his bride flirting with the world? What does he mean when he says, Keep yourselves unspotted from the world"? The pastor or evangelist who neglects to tell the brethren these things should surrender his commission. Brethren, are we persuading God or men? Do we prefer the pleasures of sin for a season to an entrance into the everlasting kingdom?

From Arkansas City we went to Raymore, Mo., and visited at the home of Sister Lawrence and her sister, Sister Leasley, and went up to Belton and spent a couple of days very pleasantly with Sister Fugate and her husband. They sent a car for us and on Sunday we all went down and spent the day with Sister Lawrence. She called in her neighbors and kinfolks, like Cornelius of old, and we spoke words whereby they might be saved.

Then Sister Lawrence's two sons, from Kansas City, came for us in their car, and after a long evening of Bible study, we, on the morrow, went to Moscow across the river opposite the city where Sister Morgan lives. This faithful sister sent word to her neighbors to come to her home and listen to the message of life and to our surprise quite a good sized congregation came and I believe fruit will result from the seed sown here.

We then started homeward once more. The following Sunday Brother and Sister Harper and son of Avery, drove by and took us in, and drove to Blair where we spent the day with Grandma Johns and Sister Free, both of whom had just recovered from pneumonia. Sister Johns, on account of her advanced age, is still in a feeble condition. She has been a long time in the faith and the life she has lived, brings cheer and hope in her closing days. She can say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

Thn came the long expected message to come to Bartley, Neb., and preach at the funeral of Sister Gamble and to bring Sister Adams along. We stayed there a week and talked to fair audiences. If no more was done, the brethren were strengthened and took new courage. We left Sister Adams there to enjoy the hospitality of the brethren and came to Ft. Morgan, Colo.

I see in the library of J. P. Morgan, of New York, an organization has been perfecter to re-write the Bible. It is to be written along the lines of 20th century science. The moral and intellectual stumbling blocks are to be eliminated. This will serve the purpose of latter day critics and will pave the way for the last act of the drama. The Bible is almost a back number with them, but I hope that to us it is still the Word of God. Its doctrines and principles are the only hope of the world but they are casting them behind their backs and want men to prophesy smooth things.

Come Lord Jesus, come quickly

MAY

Sermons	16
Money received	29.00
Expense	11.34
Amount of order	100.00
Amount due on order	72.34

REMARKS

WE STARTED the month at Ft. Morgan, Colo. Here we met with the Dimmick family who always make us welcome and who delight to hear the word of God expounded. This family has been, and still is, faithful to the truth, both as to doctrine and ethics. They are not of the kind that think just believing the truth will save them. The plan of God is the main topic here. What little is said about the world is how to keep aloof from its wiles. At the close of the meeting Roland Wagoner, a young man of sterling qualities, put on Christ. We ask for your prayers in his behalf. We trust he may be an honor to the church and a bright and shining star in the kingdom.

I wonder how many realize that when we put on Christ we have at the same time put off the old man with his deeds? Our work has just begun and we are laborers together. Now at what are we working? The same old trade we worked at while in the world? We are to become new creatures in Christ Jesus. How are we to become new? Just believing does not make us new. We believed before we were baptized, otherwise we would not be subjects of baptism. Then to be a new creature means to be created, and we are being created in Christ Jesus. In other words we are made over. If we follow after the same things we did before, where does the change come in? We have entered the service of the Lord and our time and talents are his, and he has the right to dictate how our time is employed and our talents used.

We bid the brethren of Ft Morgan good-bye once more as we have so many times in the past and commended them to God, who will care for them if they continue to be faithful.

Once more we were aboard the train headed east, and at six o'clock stepped off at Laird where Brother Halley's son met us and conveyed us to his hospitable home where a meeting had been arranged. It was gratifying to see every member present and eager to hear the word when meeting time arrived. After the regular service an hour or more was spent in asking and anwering questions. Some of the younger members had entered into a discussion with some orthodox friends and while they held them pretty even they were anxious to learn the best way to defeat their arguments and, if possible, lead them into the truth. Let us pray that their efforts may bring forth fruit unto everlasting life.

The day following this meeting was a busy one as we had but one day here, so we tried to see all. I had left Sister Adams at Bartley where she visited for a few days and then proceeded to Arapahoe and Holbrook where I first began my evangelistic career. She was getting anxious to get home to consult her physician and wished me to accompany her and so I was hurrying and the Laird brethren were perfectly willing to let me off under these circumstances. They, however, made me promise to return as soon as possible.

Once more we were passing rapidly over old Mother Earth and at 10:40 P. M. we stopped off at Bartley where, after a good night's rest, we visited Sister Moor with reference to co-operation in the work which is so helpful. Her department is doing good work and I am trying to encourage it everywhere.

The next morning found us in Holbrook where we found Sister Adams lodged with Brother and Sister C. F. Story near the village. Here in my early work, in fact in the beginning of it, I had built up a congregation of forty members. It seemed almost as though we had arrived home again. A sister and nephews made demands upon our time that reached the limit of endurance. On Saturday Brother Grover Gordon from north of town came for us. That evening being their regular Bible study, a goodly number came and asked me to occupy the time. By request I spoke on "Our Duty as Members of the Body of Christ." Time and space forbids a review of our discourse. After Sunday School we, in company with Broth. Gordon, Harry and their mother whom I had baptized many years ago in St. Paul, took dinner with Sister Long. Sister Long is one of the faithful and we certainly believe a place in the kingdom awaits her.

We then went to Brother and Sister Tomlin's home and found a splendid time awaiting us there with these children of God. Then next we had supper with Brother and Sister Arthur Barnetti. It is just such hearty greetings as these that smooth our pathway. All these good sisters got up nice dinners and suppers but Sister Adams, being on a diet, had to forego most of them, but she feasted on their good wishes and brotherly love and company. We find by experience that we do not "live by bread alone." We were very sorry to find that Sister Barnette had been compelled to undergo a slight operation but was doing nicely and was able to attend two meetings. Rain prevented us visiting some others and we were sorry for we know how pleasant it would have been.

On Sunday afternoon we spoke at Sister Long's place and to our surprise two carloads of Bartley brethren drove up. Their willingness to drive so far shows a spirit that is commendable. Sister Jones is responsible for a great deal of this spirit. The following Sunday a goodly number of us went to the home of Brother and Sister Baxter, south of town, where we enjoyed another feast. This was a day long to be remembered. While my life is a continual grind and round of hard work it has a few bright spots. I feel it is a duty I owe to all those whom we meet and who take us in and make it pleasant for us, to speak of it that they may know they have done some good in the work of the Lord. In the evening we took our leave of all these associates and were soon speeding toward Omaha where we landed at seven in the morning, and we were soon in our own home again where we found all was well.

After consulting her physician, Sister Adams found she had stood the trip in fine shape and was quite improved. Diet is all that can be done for her and she has that to do herself. The doctor can advise and tell her whether or not she is improving and she, hard though it is, is sticking to it with telling effect. There is an age soon to come when the great Physician will heal all our ills. Is that not worth living for?

A few days at home and the pressure of calls started again so am once more in the vineyard trying to pluck a little fruit for the kingdom. The appointments now made will keep me very busy for the summer. I hope I may have your prayers and co-operation to keep up this great work. I do not believe many of you realize how strenuous it is. But it must be done and not by constraint but willingly for the Lord loves cheerful and willing workers. All should be perfectly willing to say, "Here am I, Lord, send me" and when the work is laid down finished, what a consolation to know we have not faltered and can expect the "Well done."

Almus Adams

The Sick Turk

YEAR AFTER year, and decade after decade, the writers of prophetic lore have held up before their readers the Turk as the sick man, whose death was imminent; and that that event would produce a crisis in this world's affairs, the coming of Christ, and the end of the age being imminent, because the drying up of the symbolic Euphrates would precipitate that crisis.

I think probably desire is father to the thought, for the Turk balks and refuses to die to please the prophets.

Of the three main central powers, Germany, Austria and Turkey, Turkey is the most lively of the three, refusing to be bound by the victors in the world war. Evidently something is wrong with the expounders of the prophecy, for according to their exposition we are under the sixth vial, under which the Euphrates is dried up. But its symbolic waters move on, refusing to dry up.

Having studied the question of the pouring out of the last seven plagues, I unhesitatingly say that we are not under the sixth vial for the very good reason that the first vial is yet future; and therefore the Turk will not die until his time comes under the sixth vial.

THE PLAGUES FUTURE

1. Because the first "vial is poured out upon the earth" and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshipped his image (Rev. 16:2). No man can show in history, the fulfilment of this prophecy because the image of the beast is not yet made; neither do men know what it is (Rev. 13:15), altho nearly all the material for the image is made ready like the stones and timbers of Solomon's temple. The difference is that the material for the temple was literal, while that of the image is a mental or religious image.

2. Before the plagues are poured out the Lamb stands on Mount Zion, and the three angel's messages are proclaimed giving fair warning of God's judgments. The third angel says with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." All flesh is on the scene before these judgments are afflicted; and the seven last plagues exhausts God's judgments: for they are the last; and if the plagues are in the past how will God subdue the nations to the rule of his Son?

3. The seven angels having the plagues come out of the spiritual temple the material of which is still in the dust of the earth (Rev. 15:5). "And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth" This temple testimony is in harmony with the thought that the saints have the honor of inflicting the judgments written. "To him that overcometh ......will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:6-7). "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord" (Psa. 149:5-9).

George Francis

Editorial Comments

We would like to call attention to a few facts which, in our estimation, militate against the conclusions arrived at in the above article. The best interpreters of prophecy are facts and events. When the things spoken by the prophet come to pass then we know the meaning of the prophecy and need not speculate any further upon it.

We know of no prophecy that has been more accurately fulfilled than this drying up of the Euphrates (Turkish power). If anyone has any doubt about this, let him take a map of the Turkish Empire as it was one hundred years ago and compare it with the Turkey of today. No further argument will be necessary to show that the drying up process has been proceeding apace. Not only has this process been operating for the last one hundred years but we feel confident that it has been completed. Let us briefly review the facts.

Beginning about the year 1820 internal strife broke the unity of the empire and shortly afterward Greece declared its independence. Later Egypt passed out of its possession. Then Moldavia and Walachia united under the name of Romania and declared their independence; and following the trend of evaporation Servia, Bulgaria, Bosnia and Herzegovinia, Roumelia, and finally, as a result of the great World War, Syria, Palestine and Mesopotamia were lost to her.

Before the Balkan war the Turkish Empire was as large as Russia in Europe and had a population nearly as great as France. Today there is nothing left to her but a fragment of her once mighty empire. She has been driven out of Europe entirely with the exception of a small zone on the European side of the city of Constantinople which she holds only by agreement with the Allies whose ships she is compelled to tolerate in the Dardanelles. She is now confined to a small territory on the mainland of Asia Minor. With these facts before us how can we possibly deny that the drying up of the Euphrates or Turkish Empire has been going on according to the prophecy? If the drying up process has been at work then the sixth vial must have been poured out for the evaporation of this power was to come under that vial. A common mistake seems to be made in looking for the complete disappearance of Turkey; as Brother Francis expresses it: "Year after year and decade after decade the writers of prophetic lore have held up before their readers the Turk as the sick man whose death was imminent." But there is nothing in the prophecy to indicate the total extinction of the Turk. The prophecy simply states that the river or rather the waters were to be dried up that the way might be prepared for the Kings of the east (literally, the kings of the sun's rising). When the waters have been dried up sufficiently for this, the prophecy has been fulfilled.

Who are the Kings of the sun's rising? We belive they are none other than those who shall come with the sun of righteousness who shall arise with healing in his wings. Why was it necessary to evaporate the Turkish power to prepare the way for the coming of Christ and his company of kings? Because the Turk held that land to which they are to come; Palestine. They held it so stubbornly that their power had to be reduced to a point where they were impotent to prevent the return of the holy people and the development and preparation of the land for the coming of the great King and his immortal associates. That this has been accomplished none can deny. The Jews are now in Palestine under British mandate. Jerusalem is

rising out of the dust of Gentile downtrading and the times of the Gentiles is about fulfilled and the greatest event in human history is almost here.

This is all in harmony with the type of Cyrus conquering Babylon. Cyrus, we all know, was a type of Christ and was mentioned one hundred years before he was born. When he came to Babylon with his armies he found it to be an impregnable fortress. The people stood upon the walls and laughed at his efforts to break them down. But Cyrus was not to be thwarted in the task which God had appointed him to do, and so, consulting with his generals de decided that the only way to get into the city was on the bed of the river Euphrates which flowed through the city. He therefore set his army to work to dig a canal around the city and diverted the great river from its regular course thus drying up the river or that part of it which flowed through Babylon and then marched into the city on the dried up bed of the river.

So Christ, the great anti-type of Cyrus, has dried up the great political Euphrates to prepare the way for the victorious entrance of the King of Kings and Lord of Lords.

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis Missouri

APPEAL FOR A WORTHY BROTHER

We are trying to help raise a fund to place a brother 72 years old in the Golden Rule Home at Oregon, Illinois. He is now living at a County Home. He has no relatives to care for him and he is unable to work sufficiently to support himself.

Three years ago this summer at our annual National Berean Conference, as many of you know, the Relief Department was added to our Berean work. One of the first letters I received after the report came out in our church papers that I was made chairman of this work, was from this brother. He did not ask me for material help but his request was that I help him get out of the county institution, and in these past three years I have received many such letters from him and in this length of tide I have been trying in various ways to grant his request.

One brother told me that he had been to this institution and it was a very pretty place. Yes, they generally are. The buildings and grounds are nice, and so are the attendants when you visit there, but it is the every day life there that I am making this plea to have our brother freed from. Often, in an institution of this kind, the inmates dare not complain for fear of the ill treatment they would afterward receive.

This brother is one of the many unfortunate ones the National Bereans have been helping, and he is very thankful to the dear ones who have helped to bring a little cheer into his lonely life, and now my appeal is not to those who have so willingly given me assistance when I have asked for it but to the ones who have waited to help in some special case. Surely this is the one.

Those of you who have good homes and the comforts of life around you should think of this lonely brother and help him. Won't you? He has been in the County Institution for a long time. Would we want any of our loved ones there?

One sister said recently, in sending her donation to me for the relief work. "I am sending you this money in preference to buying flowers for an alreay overloaded casket of a relative."

My prayer is, brethren, that this same kind of spirit will be in your heart, and that you will give toward the remaining fund that is to be raised to give our brother the privilege that he has desired so long of living where he can be with God's people and enjoy the wonderful blessings that are to be found at our beautiful church home.

Mrs. Orpha Sanford,
Chairman, Relief Department,
174 Cedar St., Aurora Ill.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

PAUL AFTER THE FLESH AND AFTER THE SPIRIT

AFTER the flesh Paul could say, "In me, that is in my flesh, dwelleth no good thing." As regards his knowledge of the law, and his honorable character and ancestry as a Jew, Paul was "not a whit behind the very chiefest apostle." However he only referred to his standing in Moses when he was compelled to do so by those boastful people whose sole glorying was "after the flesh." In those things constituting natural advantage Paul had good ground for boasting had he been so minded. That it was far from his mind is evidenced by his interspersion in his writings of such exclamations as, "I speak foolishly" and "I speak as a fool." The Paul he gloried in was not a flesh-proud Paul of Pharasaic geneology but the Paul who had "obtained mercy" of the Lord, and such abundant revelations—"of such a one will I glory."

AFTER THE FLESH

(Acts 22; Phil. 3)

1. Born in Tarsus (free-born).
2. Circumcised the eighth day.
3. Of the stock of Israel.
4. Of the tribe of Benjamin.
5. A Hebrew of the Hebrews.
6. Brought up at Jerusalem.
7. Brought up at the feet of Gamaliel.
8. A Pharisee taught according to the perfect manner of the law.
9. A great persecutor of the church.
10. Blameless as touching the righteousness of the law.

AFTER THE SPIRIT

(2 Cor. 11)

1. Five times received forty stripes (save one).
2. Thrice beaten with rods.
3. Once stoned.

4. Thrice suffered shipwreck.
5. A night and a day in the deep.
6. In journeyings often.
7. In perils of waters.
8. In perils of robbers.
9. In perils by countrymen.
10. In perils by heathen.
11. In perils in the city.
12. In perils in the wilderness.
13. In perils in the sea.
14. In perils among false brethren.
15. In weariness and painfulness.
16. In watchings often.
17. In cold and nakedness.
18. Daily care of all the churches.

* * * *

TRUST IN GOD

IT IS easy for us to trust in God when the sun shines brightly and the birds sing. But that is not what trust is. It is when darkness covers our pathway and when adversities come upon us that trust brings us its greatest blessings. Job, although afflicted almost to the point of death, could rejoice in the Lord and exclaim, "Though he slay me yet will I trust in him" (Job 13:15).

The greater our needs the greater should be our faith. The assurance which God gives us that he is willing yea, more than willing, at all times to bestow his blessings upon us should especially cause us to call upon him in time of trouble and trial, not because of his greater willingness to bless, but because of the fact that we realize to a greater extent our need of his help. Therefore, upon such occasions as these, above all others, we should call upon him with "full assurance of faith."

PERIODICAL INSTITUTIONS

National sacrifices were offered by the Hebrews, and national feasts, fasts and sabbatic periods were provided for by the Mosaic law on the following scale:

Daily sacrifice—1 lamb, morning and evening.
Weekly—(sabbath) double the "daily sacrifice."
Monthly—(new moon) sacrifices of mixed animals.
Yearly—three feasts and one fast day.
Seventh or sabbatical year—sabbath of the land.
Fiftieth or Pentacostal year—Jubilee.

—Brewer

* * * *

A man in old age is like a sword in a shop window. Men that look upon the perfect blade do not imagine the process by which it was completed. Man is a sword. Daily life is the workshop, and God is the artificer, and these cares which beat him upon the anvil, and file his edge, and eat in, acid-like, the inscription upon his hilt—these are the very things that fashion the man.

Obituary

Death in Adam; Life in Christ

WETHA R. CONVERSE was born August 1, 1836 at Bainbridge, Ohio, died May 31, 1923 at Ione, Washington. She was married February 6, 1854 to George W. Merwin at Ashtabula, Ohio. Eight children were born to their union, five surviving her: Elsie M. Culvern, Ashville, S. C., Milford J. Merwin, Benton Harbor, Mich., Jennie M. Smith, Bay Minnette, Ala., Alberta H. Merwin and Harriet M. Bright, Ione, Washington. Her husband died in August, 1900.

In 1863 they moved to St. Joseph, Michigan where they raised their family. After the death of her husband in 1900 she moved with her daughter Harriet to Benton Harbor. Fourteen years ago she came west and made her home with Mr. and Mrs. Bright.

She loved the west and made many friends. She especially loved young people. Her mind was bright and she was interested in all the topics of the day. How dearly she was loved was shown by the beautiful floral oferings with which her room was filled during her last sickness.

Brief funeral services were held at the Bright residence in Ione and her body then taken to Benton Harbor where services were held at the home of Milford Merwin where all her children were gathered to pay a last tribute to their beloved mother.

Burial was at Royalton, Michigan by the side of her husband in the family lot. At rest, she lies, from all life's worries, safe in Jesus' care.

Harriet M. Bright

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

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A sister	1.00
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Sis. Wolfe	3.00
J C. Thompson	3.00
Salem Church of God	10.00
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Beginning of the Church

THE WRITER contemplates a series of articles dealing with the general subject of church organization, management and service, and uses the present heading to introduce it. Any questions or criticisms arising in the mind of the reader will be welcomed as we procede.

When did the church begin? This is a disputed question. Perhaps the whole controversy arises because of different concepts arising in the minds of different persons in response to the word "church." Hence it is well to begin with definite ideas by stating definitions, for most controversies are caused by that same confusion that

arises because some have different ideas as to the meaning of the terms used in common in the discussion, and hence one person is arguing one concept, true or false as the case may be and another person is arguing another concept, and the only source of controversy is a misconception, and the only way to come to harmony is to have a common understanding of terms used and all parties use those terms with that meaning attached. Thus it will happen often, though not always, no source of disagreement exists. One child may see two animals side by side, and in childish misconception call the mule a horse and say the horse is black, while the other child may be very sure that the horse itself is white. Even fists would never settle such a controversy. We are all called children in the Scriptures, and probably the name fits us better than we may at first realize.

So we will say we are using the word "church" as meaning those believers as a group from the beginning of the resurrection of the Lord onward to the close of the present dispensation. That answers the question, "When did the church begin?" for the purposes of this discussion for it sets the limits of the church as we are using the word, between the resurrection of Christ and the end of our age, though it may not settle the real question of the beginning of the church, for there may be a beginning of the church in another sense, under a different definition, earlier than the date we have set. We shall consider that presently.

The Scriptural reason for the date we set may be found in such words as those in Eph. 1:19-22. Please notice that here we find the beginning of the headship of Christ in the church at the date we have set. He was not head in the church till that time, as here it is formally so stated. There was no head in the church before then, and he is said in Col. 1 to have the beginning and pre-eminence in all things, including the church, it is evident that there could be no members in the body, the church, before the head. In Eph. 2 also, we find that at the cross the former distinction and enmity between Jew and Gentile was obliterated and one new humanity, evidently the body of Christ from Gal. 3:26-29, was made from the former groups of believers who should henceforth believe.

But we find by 1 Cor. 12 and Eph. 1 that the twelve apostles were in the body of Christ and we know they were apostles before the resurrection of Christ, so how shall we harmonize these conflicting statements with the definition and time limits we have set above

A parallel comparison will perhaps help us to comprehend the truth here involved. The holy spirit was in the world before Jesus was born, as we see by 2 Peter 1:21 and Neh. 9:30. By John 11:26 the Holy Spirit is called the Comforter. Shall we then say the Comforter was not in the world before Pentacost? Here is an illustration of the case of controversies arising over different concepts and definitions in the various minds above referred to. If by Compforter we mean the Holy Spirit in the general sense, we must say it was in the world before the birth of Jesus and that moreover it was in the world and in the disciples at the very time Jesus was promising to send the Comforter, which would conflict with his words.

The solution of the difficulty is to see the definition of the word "Comforter" as Jesus used it. In this speech he was unfolding to them the news, sad to them, that he was shortly to leave them for a place or condition in which they were to be temporarily parted from him. To relieve their sorrow and comfort them he promises them that an equivalent would take his place with them and that this equivalent would be the Holy Spirit and that it would be to them all that his personal presence had been. Because it would thus comfort them in his absence he called the formerly named Holy Spirit by the new name of Comforter. The Holy Spirit as the divine energy and inspiration had previously been in the world in him, and then when he was speaking of the future coming of it, but the Holy Spirit as the Comforter in his absence could not be in the world while he remained in it.

So with the church. In Acts 7:38 the Israelites enroute from Egypt to Canaan, are called by the same Greek word that is translated here and elsewhere "church." We have found by Eph. 1 above, that the church as Paul uses the word began at that time. Likely Paul uses "church" in a different sense yet in his late epistles. So all the people of God are the church of God, God's church, according to Acts 7 and the like, and Gen. 15:6, Hab. 2:4 and Heb. 11:4,6 with 10:38-39 in connection with the whole of chapter 11 all show that all the people of God, ancient and modern, are justified by faith in one and the same gospel in its different phases. They are, therefore, on the same standing and inheritance of justification of life, Titus 3:7, Rom. 5:18, and therefore in that sense all in a similar class are called as we have seen by the term "church." But as to their service, now and hereafter, they are classed in different divisions and one of these divisions is the church in the limited sense of the figurative body of Christ, a phrase never applied to a part of God's people by anyone but Paul, and limited in its beginning as to that title, as to the date of the resurrection of the Head. There is a sense in which we cannot even now be in that body of which he is the Head, the sense of the new creation of which Col. 1 thus makes him head and beginning. We are in life, salvation, justification in its fullest sense now, only by faith, and that is the sense in which we are called as being in that new body and nature in which he as our forerunner is already head.

Likewise, the twelve were in the church before his resurrection in the sense, and under the definition of "church" as used in Acts 7:38 in that the twelve were then a part of God's elect, as Israel was when Stephen refers to it, though Israel and the twelve were elect in different senses and for

different services. So the church today, while in the same body as the ones spoken to in 1 Cor. 12 and Eph. 4, are in a different service than those, the non-miraculous temple of the Holy Spirit, as those were the miraculous.

Likewise, in Matt. 18:17 the Lord seems to apply the term "church" to the group of those who believed at that time, though this is not certain, for he may have been giving instructions to be used at the time the church would exist, as he referred to in Matt. 6:18, referrring to the date of his resurrection as given by Paul in Eph. 1. But at any rate, there can be no doubt that Stephen applied the same title "church" to the ancient Israelites in the desert that Paul applies to believers who constitute the body of the Lord figuratively speaking.

The church as the believers before ion. It may be that the church signified by the later use of the word is made up of a different class of persons than the groups before them chosen for different services.

Please bear in mind that we shall use the word "church" however Paul applies it, to the latest class of be- by faith they then grasped a new conception of what they were to be, immortal, as evidenced by sight and other sense perception of him as their head in that new condition. The realities of the future life had never been demonstrated till his resurrect- his resurrection, those who were his disciples during his ministry, were made to be a new body, a new church, in the later use of the word, in that lievers, which would, in the extended sense, include us.

J. W. Williams

Question and Answer Department

Send Questions to J. W. Williams, Belle Plaine, Iowa

"Judges 1:1,11-13 tells us that the taking of Debir was after the death of Joshua, yet Josh. 15:15-17 and 18:1 show it to have been taken before his death."

A CAREFUL reading of all these Scriptures iis all that is necessary to remove from the mind any suspicion of error in the records. It is a great deal the same as the objection that a doubter once made to the writer that two bears could not eat forty-two children at the behest of Elisha. He had probably heard the criticism without reading to see if the Scriptures said the bears could or did perform such a difficult feat.

True the first reference above does put the capture of Debir after the death of Joshua, and the others do not say to the contrary. The only possible difficulty is in Josh. 15:15-17. Verse 13 is in the lifetime of Joshua truly enough, but verses 14 to 19, inclusive are evidently a record of later events, that part of the record being duplicate and parallel with the record in Judges 1. Note carefully that it is not stated in Joshua 15 that verses 15 to 19 are a record of events in Joshua's time, which removes all ground for the objection made. Some things in the book of Joshua, at least, were not written by him, as 24:29-30, and it is nowhere affirmed in Scripture who did write that section of the record.

"The four accounts of the inscription on the cross do not agree."

The testimony of different witnesses in a human court never agree, word for word. If they did, a stronge suspicion of collusion would at once arise. Variety without contradiction lends strength to the case. So with this case. There is no contradiction among all the four witnesses, even though there is not word for word agreement. Part by part, the four records contain the essential criminal accusation, that of kingship, which the mob averred constituted treason against Rome in that any pretender to the throne of David under the Roman dominion would be the initial act in an insurrection.

—o—

Let the waters flow on in their course. Let men be men: that is to say, be vain, inconstant, unjust, false, and presumptuous. Let the world be the world: you cannot help it. Let each one follow his own bent, and his own ways: you cannot form him over again. It is wiser to leave men to themselves and endure them. Accustom yourself to unreasonableness and injustice Remain at peace in the presence of God, who knows all your trials and permits them. Be satisfied with doing with calmness, what depends on yourself, and let the rest be as though it were not.

-Fenelon, translated by Mrs. Follen

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ALONE

It is human to stand with the croud; it is divine to stand alone. It is manlike to follow the people; to drift with the tide; it is God-like to follow a principle, to stem the tide.

Selected by Cassie L. Hicklen

—o—

GARDEN

To the end of the world the word garden shall be sweeter than flower or fruit could make it: for the Son of God, the fairest thing that ever grew, was planted there, and sprang from thence in celestial bloom and glory.

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The Restitution

A MONTHLY MAGAZINE

Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12

July 1923

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THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

VOLUME 76 CLEVELAND, OHIO, JULY 1923 NUMBER 9

Patience

PATIENCE IS a virtue, or rather a grace which beautifies all virtues—which no man ever gets easily. It cannot be inherited from our ancestors; no father or mother can bequeath patience to the son or daughter. Patience cannot be bought; it is not for sale upon the market. It cannot be obtained in the halls of learning; it forms no part of any school or college curriculum. Patience is not a child of prosperity; it comes hardly to those upon whom the sun smiles and upon whom the south wind softly blows.

It is a virtue that comes through day of stress and struggle. It thrives in the north wind and defies its cold and tempest. It is more often born of grief and sorrow than it is of joy and gladness. Patience is the blossom and the fruit that grows on the storm-lashed tree of tribulation. Paul says, "Tribulation worketh patience." Bayard Taylor personifies patience and pictures it as an angel sent from God in these lines:

To cheer, to help us, children of the dust,
More than one angel has our Father given,
But one alone is faithful to her trust,
The best, the brightest exile out of heaven.

Her ways are not the ways of pleasantness;
Her paths are not the lightsome paths of joy;
She walks with wrongs that cannot find redress,
And dwells in mansions time and death destroy.

She waits until her stern precursor, care,
Has lodged on foreheads open as the morn
To plough his deep besieging trenches there,
The signs of struggles which the heart has borne.

But when the first cloud darkens in our sky,
And face to face with life we stand alone,
Silent and swift behold! she draweth nigh,
And mutely makes our sufferings her own.

Unto rebellious souls that mad with fate,
To question God's eternal justice dare,
She points above with looks that whisper,
"Wait —
What seems confusion here is wisdom there."

We shall never enter the kingdom of God without patience, because in the first place it is one of the fruits of the spirit, and in the second place, without patience we cannot develop any of the other fruits of the spirit. The Apostle James says, "The trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, lacking nothing" (James 1:3,4). It evident from this inspired statement that patience is necessary to make us perfect (complete) and entire and fit for the Master's use in his eternal kingdom. We need only glance at the last of the virtues included in the fruit of the spirit to see how true this is. They include love, joy, peace, longsuffering, kindness, gentleness, goodness, faith or faithfulness, meekness, temperance (self control) and Peter adds virtue, knowledge, patience (Gal. 5:22,23; 2 Peter 1:5-7).

The son or daughter of God who has all of these qualities of character even in a limited degree has begun already to reflect in his personality the glory of God that is to be so perfectly exemplified in the immortal sons of God in that beautiful morning when sin and death shall have passed away. But we all realize that it takes time and patience in our laboring together with God to build such a character. Love is the actuating power behind all character building: it is the transforming power of the spirit. But patience is the cement used by love to hold the building together; to keep it intact; to make it permanent; to keep it from falling to pieces. How many brilliant and otherwise beautiful characters have gone to pieces because they lacked this holding quality of patience to give continuity and permanence to their other excellent qualities of character.

Look what the lack of this virtue did to Israel in the wilderness. They had a certain amount of faith or they would not have kept the passover or started out with Moses into the wilderness. But they had no patience: they could not wait for the manifestation of God's power when confronted with the difficulties of their wilderness journey, and losing patience they lost what little faith they had and became a grumbling, complaining, cynical and unbelieving people, doomed to failure and death in the wilderness.

A notable instance of lack of patience is seen in the account of Israel's actions while Moses was up in the mount communing with God about the construction of the tabernacle and the laws to govern Israel as a nation. The people waiting for him to return lost their patience and ordered Aaron to make a golden calf, saying, "As for this Moses, the man that brought us up out of the land of Egypt we know not what has become of him." In a little while loss of patience followed by loss of faith resulted in their going to pieces as far as their fidelity to God was concerned, and presently they had become out and out idolators, bowing before a piece of cold inanimate metal and crying out: "These be thy God's, O Israel, which brought thee up out of the land of Egypt" (Ex. 32:1).

As a result of this infidelity, about three thousand of them were slaughtered by the Levites at the command of Moses. A momentary loss of patience caused Moses to commit the sin that brought God's judgment upon him and kept him from entering the land of promise. Are we tempted to act in this way sometimes? When the clouds hang low and dark and we watch and wait for the light, are we impatient when it seems never to come? "My God," we cry, "is there no silver lining to this cloud?" Patience whispers "Wait", but inwardly we begin to rebel, when suddenly the sun shines through and we are much ashamed of our faltering faith and we see the great wisdom and merit of patience. How well advised are the words of the apostle in Hebrews 10:35-36: "Cast not away, therefore, your confidence which hath great recompense of reward. For ye have need of patience that after ye have done the will of God ye may receive the promise. For yet a little while and he that cometh shall come and will not tarry."

Once a small boy received a bulb and was told that it would grow and flower if he planted it. With great delight he followed instructions, and went about promising blossoms to his friends. But at the end of a week he went to his mother and complained that he had been told lies. "They told me it would grow and have pretty flowers," he said, "but it doesn't grow a bit or I have dug it up every day to see."

That is just what we do with our plans and God's promises. We will not let them rest quietly in his hands. We will not wait patiently for the working of the elements and the unfolding of the strength and beauty God has placed in the bulb. Roots are not for examination but must be left in trust in the ground of God's care. Let us wait with faith and patience for the soul-satisfying results which God alone can give.

Patience is one of the most appealing of God's divine attributes. If it were not for his patience we would not be here to wait and hope for immortality. We are like fretful children who continually grieve their parents by always wanting that which is not best for them and ever ready to wander in forbidden paths. But God's patience is infinite. He bears with us long and patiently and is ever ready to forgive and start us along the right way again. This is indicated in the name which he gave to Moses by which he desired to be known: "The Lord: the Lord God: merciful and gracious, longsuffering and abundant in goodness and truth" (Ex. 34:6). Longsuffering is in reality patience with those who wrong or grieve or wound us. The difference between God's patience and our's is illustrated in the question which the disciples asked the Master. It is recorded in Matt. 18:21: "Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" This seemed to Peter to set the limit of toleration. To forgive the wrongs committed by another seven times seemed to Peter, no doubt, to be as far as human patience and forbearance ought to go. What a shock the answer must have been to him: "I say not to thee until seven times but until seventy times seven." How smooth and sweet and beautiful would all our personal relations with each other be if we were imbued with this spirit of Christ; a spirit of patient forbearance toward each other. If we only had the spirit in which each takes into consideration his own shortcomings and forgives as he would be forgiven.

We had an experience some time ago which illustrates the havoc that can be wrought when this patient spirit of Christ is wanting. In a certain ecclesia some intolerant spirits came into control of the guidance of the church. Being of the cold calculating type and imbued with the spirit of autocracy rather than that of meekness they inaugurated a campaign of ruthlessness directed chiefly against the weaker members of the congregation. Instead of following the advice of Paul when he said, "If one be overtaken in a fault ye which are spiritual, restore such an one in the spirit of meekness remembering thyself lest thou also be tempted" they threw patience to the winds and the result was that not only was the ecclesia wrecked but shipwreck was made of some for whom Christ died. We cite this to show that when patience is wanting, whether it be an individual or an organization that is lacking it, it goes to pieces.

Patience is like the governor that regulates an engine. If the governor fails to work the engine will go so fast it will break in pieces and wreck everthing around it. The apostle Paul says, "Support the weak; be patient toward all" (1 Thess. 5:14). "Be gentle toward all, apt to teach, patient" (2 Tim. 2:24). This phase of patience is a most important one, both as regards it's effect upon our characters and it's influence for good, for peace and good-will during our daily lives.

When we consider our own frailities and the shortness of our lives surely it should impell us to be patient with each other. If we only knew how close we are to taking our last farewell of each other I am sure we would be always more patient and more kind. Our journey from the cradle to the grave is but a narrow span at best. The Psalmist says it is like a tale that is told, a dream in the night; that it is swifter than a weaver's shuttle, and he prays: "O teach me Lord to number my days that I may apply my heart unto wisdom."

Since we have such a little way to go together let us put our arms around each other and let our hearts beat in unison, and with patience and love let us travel our pilgrim way.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow
    and trying to keep pace—
If they mistake or tread upon some flower
    that we would take,
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
        We may be mute
Not turning quickly to impute grave fault,
        For they and we
Have such a little way to go, can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find:
We see them, for not blind
Is love. We see them but if you and I
Perhaps remember them some bye and bye.
        They will not be
Faults then—grave faults—to you and me,
But just old ways—mistakes or even less
        Remembrances to bless.

Days change so many things—yes, hours;
We see so differently in sun and showers
Mistaken words tonight
May be so cherished by tomorrow's light.
We may be patient for we know
There's such a little way to go.

It is patience that gives us the mastery over all the obstacles that block our progress toward the Kingdom. It gives us first of all that greatest of all things to be mastered, selfmastery; for patience means self-control. Christ commends the church at Ephesus for it's patience and also the church at Thyatira. The church at Philadelphia is commended because it kept the word of his patience. The triumph of the saints is spoken of in this way: "Here is the faith and the patience of the saints."

Job is held up to us as an example of patience suffering, and truly he is a wonderful example of patient endurance. We are so accustomed to think of Abraham as the father of the faithful that we are apt to underestimate his other sterling qualities of character. Patience was one of his virtues. What wonderful patience he must have had to wander far from home in strange lands, day by day, year by year, a pilgrim and a stranger not knowing whither he went, and waiting, ever waiting for the development of the purpose and promise of God. Age crept on and yet no signs of the seed that was to be the means for the fulfilment of the promises made to him many, many years before. Abraham's faith was supreme but what wonderful patience he must have had to hold that faith and hope and love through all those weary years when there was no sign or word to encourage him or show the fulfilment of the promise. Paul says, "If we hope for that we see not then do we with patience wait for it." Abraham exemplified this to the highest degree. So also did that long line of worthies mentioned by Paul in the eleventh chapter of Hebrews.

Patience is a characteristic of every true saint. All that have successfully finished their probation and laid down to await the great summons of a glorious day, have endured patiently. Paul exhorts us to be followers of them who through faith and patience inherit the promises (Heb. 6:12). Christ says in the parable of the sower that they which receive the seed in good ground are they which in an honest and good heart, having heard the word keep it and bring forth fruit with patience (Luke 8:15). As we said at the beginning of these remarks there can be no fruit without or apart from patience.

The greatest exemplar of all these virtues is Christ. He exemplifies patience and endurance in the daily affairs of life, and above all, in the ignominious death which he suffered for us. We do well to take the apostle's exhortation in Hebrews 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us.

looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds. Ye have not resisted unto blood striving against sin."

No, brethren and sisters, we have not resisted unto blood but he did. He went all the way, step by step, day by day, patiently, calmly, confidently, knowing that every moment brought him nearer to that awful shadow of the cross. Yet we hear from him no complaint. With patience he bears the taunts of his murderers as he treads the way with head erect and victorious bearing.

They crushed and lacerated his poor flesh as they nailed him to the cross but his spirit was unconquered. They could break him in pieces, physically, but morally and spiritually he was far beyond their power. His patience, cementing all the noble qualities of his wonderful character, carried him safely through.

We, therefore brethren, have only to look unto him and receive the inspiration of his example and the practical help which he is now able to bestow as he sits by the right hand of the Eternal God. Be patient unto the coming of the Lord.

William H. Bro n

IF THERE is any person to whom you feel dislike, that is the person of whom you ought never to speak.

Judge Not

DID ever human live that loved to be hurt at heart? And yet how wildly and with what insanity we many times let out our brains in thoughts and acts. Without any "taking heed" whatever, we judge. and of course, nearly always misjudge.

Lightly judge--but best not judge at all.

The greatest moments that you ever pass are those that you spend alone in serious and earnest meditation over your abilities, shortcomings, ideals, ambitions, sorrows, joys and disappointments. Many of the greatest thoughts that were ever thought are never revealed. You may have thought some of them. The one you may have judged or misunderstood may have thought some of them too. With a mind clear from all judgment or enmity toward others your whole life will take firm root and grow.

Lightly judge--but best, judge not at all.

About every mistake or wrong or even crime that is commited in this great world is but the act of someone akin to you, someone merely carrying out the act that you would have probably have carried out had you been placed in the same position. None of us is very good after all. We can well afford to freely give of every possible power at our command for the increasing of smiles and happy faces in this world. There are enough now that are sad and unhappy. So it is a big plan to

Lightly judge--but best, judge not at all.

Adopt the Golden Rule.

Is There a God?

Article one

MAN, THERE must be. You ask why? Because creation shows purpose. Do you mean design? Not exactly. Design and purpose are no doubt the same thing in some connections; but I use "purpose" in a sense different from the meaning usually attached to "design" in arguments about God. I mean a purpose invested in, creation itself. I don't understand you. Well look here: when men say creation shows design, they mean that it is so wisely made that it must have had a maker: that as the hand is so exactly adapted for prehension it must have had an adapter: that as the eye is so exquisitely contrived for sight it must have had a contriver. Well isn't that what you mean? No. What do you mean? I mean that creation shows a purpose that it should be carried on. You are no more lucid than before. Well, see ;I am referring to the capacity for reproduction attaching to every plant and animal under the sun. You know the contention of the evolutionist: that the various existing forms of life have been evolved and shaped through what might be called the stress of necessity blindly acting upon them through circumstances; thus, the birds are supposed to have gradually got their wings through wanting to fly; and the fishes their fins through wanting to swim; and men their legs and arms through wanting to walk and handle things, and so on. Exercise is supposed to have developed them more and more through long ages.

There are tremendous difficulties in the way of these suppositions; e. g., how could a wing excercise itself in flying till it was a wing, and how did it become a wing in the first place? But nevertheless, in a rough way, it is barely conceivable (at least as an hypothesis) that life has been developed by blind necessity, acting without purpose or intelligence in the stupendous laboratory of the universe, through the exigency of what is called "environment."

But how can the mechanism of reproduction be brought into this conception? Re-production has no relation to the creature itself. It has reference to successors. It is a thing of futurity. It cannot be the product of environment. There is no necessity in the creature itself that it should be replaced by a similar form of life when it dies. There is no acting tendency, therefore, such as evolutionists suppose have blindly produced fins, wings, arms legs, etc. Yet here is the fact that every form of life, animal and vegetable, is endowed with a mechanism of reproduction which it does not require for its own use. Here is evidence of a purpose that living creation should be perpetuated. On no principle recognized by evolution can the existence of this reproductive apparatus be accounted for. It not only exists in all forms of organized life but in the very earliest forms and in forms so simple that the supposed law of evolution has not had time to develop it, supposing such a thing could be developed by evolution —that is, by the pressure of necessity. It is a provision for futurity; it is the indication of purpose. The purpose in embodied in things as they are. This goes deeper than what is called "the design argument."

Consider it well. The more you think of it the more it will show you the truth of what I said at the start. There must be a God. Here is his manifest footprint. Evolutionists exclude "purpose" from the action of their "force": here is "purpose"—a purpose that the forms of life produced shall be re-produced.

But what do you mean by God? It does not matter what specific view I may desire to express by that term. I believe in the God revealed in the Bible, but it is sufficient for my present argument if I say that by God I mean intelligence somewhere operative through power. The study of nature cannot inform us of the seat or nature of this intelligence; but it is a great matter that it shows us its existence, which it undoubtedly does in the particular which I press upon your attention. Revelation does the rest.

There is force in what you say; but there is something I can never get over. What is that? This: if the existence of contrivance proves a contriver, then call that contriver what you like; he also must have been contrived because this power to contrive must be the highest contrivance of all. There, my good friend, you reason smartly but not soundly. Where is the flaw? In the assumption that the eternal power of contrivance must have been contrived, that which has always been cannot have been contrived. But just how am I able to know it has always been? Consider, my friend, the initial power of all—what our modern scientific friends call "the primordial force" must have always been— must: there is no escape from this; consider. Well, suppose I admit it? Then its capacities, whatever they are (and creation shows them stupendous in wisdom and power) cannot have been contrived. Very well, then, here are wisdom and power without contrivance. Granted. Well, why may it not be so in the smaller things you speak of? Because, my friend, it self-evidently is not so. Take the smallest mollusc; will you affirm that power and wisdom are in it to make itself; or that it has always been? You cannot do so. Therefore there must be power and wisdom exterior to the mollusc to account for it. The proof of contrivance it contains must in its case involve a contriver, because it has come into existence and could not have contrived itself. But by what argument would you make eternal power and wisdom evidence of eternal power and wisdom before it?

Besides, look at the dilemna you are in. If it is an objection to belief in God that he could not make himself, why do you find it so easy to believe that the finite objects of creation have created themselves by however slow a process? If you can believe that things that have had a beginning and that show marks of an intelligence exterior to themselves have been equal to the amazing feat of self-contrivance you ought to be able to receive the simpler and more apparently inevitable conclusion that self-existent eternal power and wisdom (centralized in the Father revealed by Christ) is the efficient cause of all things. Man there must be a God: by the Bible and history and many other things when fairly studied we may clearly see there is.—Selected.

Draw Nigh Unto God

PAUL SAYS in Ephesians 2: 13: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."

It is the "old, old story of Jesus and his love." We have gone over it many times, told as it is here in Paul's inimitable and fascinating way, and will continue to go over it, never tiring, until "in the dispensation of the fulness of times. God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

The Ephesians were dead in trespasses and sins; they walked in these, keeping step to the course of the world in obedience to the prince of the power of the air, instead of letting the spirit of God work in their hearts to do his good pleasure they let this evil spirit work, as it does in the hearts of all the children of disobedience. Their conversation was just as idle and flippant as that of other Gentiles. Their natural lusts and desires were as wantonly and as recklessly fulfilled. They were by nature the children of wrath even as others.

But there came a time even when they were dead in sins when God, who is rich in mercy, for the great love wherewith he loved them, quickened them or made them alive together with Christ. O, the wonder of it! They were saved by grace through faith, not by their own work but by accepting salvation as the gift of God through the death of his beloved Son on their behalf.

They had heard the word of truth, the gospel of their salvation. They had believed in him; they had trusted in Christ, and had been sealed with that holy spirit of promise (Eph. 1: 12,13) "which is the earnest of our inheritance until the redemption of the purchased possession to the praise of his glory" (Eph. 1:14).

They had been uncircumcised Gentiles, without Christ "being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."

Their gods could not save. They had eyes, but they saw not; they had ears but they heard not; hands had they, yet they handled not: feet had they, but they walked not; neither spake they with their tongues. The great Diana of the Ephesians was a thing of naught.

But in Christ, they having redemption through his blood in the forgiveness of sins (Eph. 1:7) according to the riches of his grace, were no more strangers and foreigners but fellow-citizens with the saints and of the household of God. They had been "adopted as children by Jesus Christ unto himself" and as children had of course been drawn nigh to God and to all the riches of the glory of his inheritance.

Mr. Spurgeon used to say that a minister who can preach a sermon without addressing sinners does not know how to preach. He had been told to "look to Christ" when as a boy of sixteen he was trying to find out how to have his sins forgiven but there was not a word said as to how this looking was to be done yet it satisfied him; it would not sacisfy us.

Paul taught in a more satisfactory way. He showed how one time sinners had become saints. He affirmed that there is one body, one spirit, one hope, one Lord, one faith; one baptism one God and Father of all and that the church is "sanctified by the washing of water by the word" or in other terms, that all its members must be buried with Christ in baptism if they wanted to be made nigh to God and to the covenants of promise by the blood of Jesus.

. The man who wrote—

> "There is a fountain filled with blood,
> Drawn from the Redeemer's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains"

forgot that water, as well as blood, issued from the Savior's side when he was pierced for us, and that therefore baptism is essential to salvation. There is no other way to have the saving name of Jesus named upon us, no other way to come into the family of God, no other way to receive the adoption of sons, no other way to the atoning blood but by being baptized into Christ's death.

We must have our bodies washed with pure water if we want to draw nigh to God. Repent, believe and be baptized is the gospel order. Then go on increasing in knowledge, endeavoring to keep the unity of the faith in the bond of peace until we measure up in knowledge and in conduct to the measure of the stature of the fulness of Christ.

He who so measures is a perfect man. He who can bridle his tongue and is thus able to bridle the whole body is a perfect man.

But the drawing nigh to God must be kept up. We must come daily to the throne to find grace to help in every time of need. "Draw nigh to God and he will draw nigh to you."

We must draw nigh to him by constant study of his word that we may know his will and do it and by continued and devoted service in his name. We have not been called to our high vocation to be idlers but to bring forth fruit to the honor and glory of God.

The most earnest prayer of my heart dear ones, is to be kept so near to God that he can use me to help you to keep you near to him and to draw others nigh by the blood of Jesus.

S. Roxana Wince

CASE OF NEED

AN APPEAL has come to us for a sister in need. This sister has a large family and small means to supply the necessities of life.

Any who may desire to help may send contributions to The Restitution and mention that it is for "the case of need."

The Future Antichrist

OUR FRIENDS who advocate the secret rapture theory believe that there will arise after the saints are invisibly taken up into the air, that power known as "antichrist" (which they say is a man), and he will continue three and one-half literal years of time. During this time they claim that the "tribulation" of Matt. 24 followed by the sun's darkening will take place, and then will come the second stage of Jesus' coming. It will be profitable to look into this matter. Our friends may be wrong.

These folks make a distinction between Christ's "coming" and his "appearing." The Bible makes no such distinction, as we shall see. These friends say his "coming" is invisible to the ungodly, while his appearing, later, will be visible to them. Between Jesus' "coming" and his "appearing" these folks place the rise, the growth and the destruction of the antichrist. In this those dear people are wrong, as we shall show, for they do not notice what the Word says as to the rise and end of the antichrist.

1. In 1 Thess. 4:16 Paul uses the word "coming" (Greek, parousia), and refers it to the time when Christ's people will be caught up to meet the Lord in the air. Let us notice what Paul says of "the man of sin." "Let no man deceive you by any means; for that day ('the day of Christ,' v. 2) shall not come, except there come a falling away first (an apostasy), and that man of sin be revealed, the son of perdition. ..... For the mystery of iniquity (that will head up in this man of sin) doth already work; only he who now letteth (hindereth) will let (hinder) until he be taken out of the way. And then shall that wicked (man of sin) be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming" (2 Thess. 2: 3-8). Note the following facts:

First: "The day of Christ" cannot come till after "the man of sin" comes. Don't forget it. This very "day of Christ" is the day of his "coming." Paul does not say "appearing." He says "coming." If our friends are right in making a distinction between Jesus' "coming" and his "appearing" then Paul is wrong here! We believe the two words express one event. The Bible so teaches. But if two events are meant, even then Paul fails to assist our friends, for he says "coming" and not "appearing." Now the man of sin comes first; then follows Christ's coming.

Secondly: Paul had in previous language said: "Now we beseech you, by the coming of the Lord Jesus..and by our gathering together unto him," etc. This is precisely that which he referred to in 1 Thess. 4:16, where he uses the word parousia ("coming"). This gathering, the secret rapture advocates say, is "the secret rapture" to which we answer: If so, it comes in connection with Jesus' "coming" as Paul says; and not his appearing as they claim. Now the man of sin must come before this coming of Jesus to gather his saints comes; therefore, antichrist exists and works before the parousia ("coming") of Jesus. Thus Paul teaches as plainly as can be that the man of sin cannot rise between the coming of Jesus and his appearing—even if these two words express different times and events, which they do not. There is only one man of sin spoken of by Paul. You can make it a single individual or a power; that just now does not matter. But one thing is certain; he comes before Jesus' "coming."

Thirdly: Paul speaks of the "mystery of iniquity" which would develop the "man of sin." This mystery was at work then and would have come to the front soon had not there been a hinderer. Our friends assume the man of sin to be a single person and the hinderer a single person. But a little common sense is all that is needed to explode such a wild theory. If that "mystery" that was fast ripening into the man of sin in Paul's day was hindered then, and is still hindered, it is certain that the hindered is now over eighteen hundred years old; and if that person who was hindered from being "revealed" has been hindered till now, and is still hindered, cannot all see that that person must be over eighteen hundred years old also? Can any reasonable person believe what a future antichrist theory forces them to believe and advocate, after reading Paul's letter again carefully?

But it may be objected: "The antichrist does not exist at all till we arrive at the end of the age." Answer: Paul said the mystery that would develop the antichrist existed then, and worked, and would become a persecutor soon if not hindered. Could a person living in Paul's day hinder the rise of another person to live in these days? Nay!

Fourthly: And now when this hindering thing (whether person or power) is removed, then that wicked man of sin is revealed. And the Lord destroys the man of sin with the brightness of his parousia (coming). So if we may believe Paul there is nothing in the reign of the man of sin that is not finished when the "brightness of his (Christ's) coming arrives. Yes, when that "coming" arrives, at which coming the saved are gathered unto Christ, then—at the very same time at the brightness of this same coming the man of sin will be destroyed, instead of being brought into existence! This fact deals death to the future antichrist theory. The translation of the saints and the destruction of the man of sin take place together. There is no mistake about this. It is the very language of the holy spirit speaking through Paul. Therefore, the day of Christ's "coming" could not—would not be witnessed by the faithful church till the man of sin had arisen. Paul's "mystery" (2 Thess. 2:7) must be developed which brings the man of sin; that man of sin must be "revealed" (shown). But before this apostate power or person could be revealed a hindering power or person holds back its development. When, however, later the hindered is removed, the mystery becomes the man of sin. The work of that man of sin is clearly spoken of in 2 Thess. 2:4. Paul lectured to the church of Thessolonica about this mystery and its development (verse 5). He said the man of sin would reach his majority, and that the subsequent to all this Jesus' "coming" would destroy him. In short, this power or person must appear after Jesus leaves the earth for heaven, and before he returns from heaven, for at his "coming"—his return from heaven—the man of sin is "destroyed." This may be hard for the secret rapture folks to see. But it is Paul's own language. Simple faith must believe it.

This secret rapture theory is about the sleekest deception yet tacked on the glorious doctrine of the second coming of Christ. With it goes not only the future antichrist, but the future fourth empire, future probation for the dead in a future millenium, and a host of other errors equally unscriptural and dangerous. If the spirit says the antichrist will be "destroyed" at the "coming" (the parousia) then why not believe it instead of quibbling and doubting about it?

—Selected by John R. Fiske, Jr.

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

Mrs. E. F. Randolph	1.00
Belle Keith	3.00
L. G. Jaeger	1.00
Chas. E. Anderson	5.00
F J. Lee	1.00
E. K. Robinson	2.00
Sarah E. Smith	10.00
Ida Overholt	6.00
Cantwell Drabenstott	1.00
Mrs. Maudes Reed	.50

Spirit

THE WORD "spirit" occurs 385 times in the New Testament. It has four significations.

1. It represents primarily the air we breathe.

2. It denotes a being, as an angel.

3. It represents an influence from a being.

4. It indicates a state of feeling.

In the first definition we find it to be a substance that surrounds the earth; we speak of it as the air or atmosphere. It was created by God for a special purpose. He created it to give life to everything which he created. He breathed it into the nostrils of Adam, and made a living soul of him (Gen. 2:7). No animal or plant can exist without this spirit. When man and animal cease to breathe they are dead (Eccles. 3:19). This spirit that we breathe is God's "free spirit" which surrounds the earth, and sustains all life of man and animals or vegetation. There is no life without it. All creatures that live by breathing, inhale God's free spirit at every breath and when they cease to breathe the last breath goes into the air which is God's and so we say the spirit returns to God who gave it (Eccles. 12:7).

God said he would destroy all flesh wherein was the breath of life (Gen. 6:17; 7:22). This is all the life there is in the flesh and as the flesh is destroyed so is the life.

2. A being, as an angel. "Who maketh his angels, spirits" (Psa. 104:4; Heb. 1:14). "The angel of the Lord appeared unto the woman" (Judges 13:3,16). Again two angels appeared unto Lot (Gen. 18:2; 19:1,15).

3. An influence from a being. "Now if any man have not the spirit of Christ he is none of his" (Rom. 8:9). What is the spirit or mind of Christ? It is an influence over one that leads him to do right. Do all people receive this influence? No. Who does? Those who come to that state of mind where they desire to be related to Christ, and by searching the Scriptures learn there is no future life only through Christ. They are led by this spirit to do right. "If ye are led by the spirit ye are not under the law" (Gal. 5:18). "If we live in the spirit let us walk in the spirit" (Gal. 5:25). If we walk in the spirit what will result? We will not fulfill the lusts of the flesh (Gal. 5:16). Is there a difference in the spirit of Christ and of God? spirit of Christ and the spirit of God? No. At least not in their relation to man. What does this spirit do to man? It leads him to do right and wait for the hope of righteousness by faith (Gal. 5:5). What is the fruit of this spirit? It is goodness, righteousness and truth (Eph. 5:9). Is this spirit given to man? The manifestation of the spirit is. For what purpose? For profit in gifts. Do all receive the same gifts by this spirit? No; to one is given the word of wisdom, to another knowledge, faith, healing, miracles, prophecy, etc. These different gifts are by the same spirit (1 Cor. 12:4,11). We are all baptized into one body by this one spirit (1 Cor. 12:13,14).

How can we have the spirit of Christ? By believing the words of Christ and obeying by baptism we obtain life through his spirit (John 6:63).

4. A state of feeling. This spirit is emotional and is manifested very greatly in revival meetings and in times of great mental excitement. There is no saving grace in this spirit. It is a spirit of delusion which makes man believe a lie (2 Thess. 2:11,12). There are no words given in connection with this spirit which indicates that it is deathless, never dying or immortal.

In conclusion we say there is a greater spirit called the Holy Spirit. This is a spirit from God. When given to man it gives him power to prophecy, perform miracles, raise the dead, etc. It is through this spirit that the Scriptures were written by holy men of God who spake as they were moved by the holy spirit (2 Pet. 1:21; 2 Tim. 3:16). It is this spirit that made the new covenant with Abraham possible, by a miracle in bringing Sarah into child-bearing (Gen. 17:17,19). The same spirit brought the promised seed and mediator by a miracle in the birth of Christ (Matt. 1:18,20; Luke 1:31, 35). This holy spirit was the power by which Christ performed miracles (Acts 2:22; 10:38). After his ascension the "promised comforter", the holy spirit (John 14:26) was given unto his apostles (Acts 2:4). What for? To confirm the Scriptures as the word of God (1 Cor. 1:6; Gal. 3:15,17; Heb. 2:34; 6:16,17). This word was confirmed or made sure by the oath of God (Heb. 6:17) as well as by the apostles. The gift of miracles healing and prophecy in the sense of foretelling are not given to the church now. No one can raise the dead or open the eyes of the blind. These gifts were given to the early church to confirm the word (Mark 16:20; Heb. 2:4). That word was confirmed by Christ and his apostles (1 Cor. 1:6; Rom. 15:8).

The gifts of wisdom, knowledge, hope and faith are now given to the church through a knowledge of the written word which is the word of the spirit (Eph. 6:17). There is now no miraculous bestowal of the holy spirit upon anyone, by God or by man by laying on of hands. The word is all-sufficient and makes one perfect (2 Tim. 3:16,17). It is a sin for mortal man to claim he has the holy spirit when that spirit belongs to God and is not a free spirit but a creative spirit.

E. W. Knapp

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Communicated

DEAR RESTITUTION:

As I have not written to you but once since you have been sending The Restitution to my wife and me I am writing to you now.

My wife had a paralytic stroke seven years ago this coming August and has been almost helpless ever since. We live alone and I do almost all the housework. I am trying besides to make a living at times. I feel almost like giving up in despair sometimes, yet we have some here of the precious faith who are very good to us. I have a hard time to make ends meet and am already behind but the Lord willing we may get through till we are called to meet the Lord.

We have enjoyed reading The Restitution and are sorry that we cannot pay for it, but I do not ever expect to be able to pay for it. I am 63 years old and my wife is sixty one years old.

G. W. Barnes

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Sister Hannah Barber requests publication of her change of address from 1203 Lake Ave. to 1127 Evans Ave., Pueblo, Colo.

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Editorial

THE SUMMER days are waning. Autumn with its sere and yellow leaf is approaching. Our walks through the woods will be upon a carpet of fallen and withered leaves. The snap in the air will invigorate and prepare us for new efforts and earnest endeavor in the Master's work. The hot months of the summer season somewhat abate our momentum and cause the work to lag. It is nature's season of rest and we do well to recognize it as such. No one ever got very far in any project by ignoring natural law We think, therefore, it is best during the hot months of summer to reduce our activities to a minimum.

It is better to have a few activities well attended to and sustained with all the enthusiasm that the season's heat will permit our nature to summon to our faculties, than to have *many* activities indifferently attended. To work against the appointments of God in nature is to work also against God even though we may do it with the thought and the good intention of serving him. Still, somehow, we look forword with pleasant anticipation to the season just ahead when nature awakes *from* the languor of summer heat. We feel the impulse to work awakening within us, and the activities of the Lord's work can begin in earnest to be enthusiastically carried out through the season of work according to the appointment of nature and nature's God. Brethren and sisters, let us prepare to make this the greatest season of successful labor, labor for the Master we have ever known. Let us recall the words of Christ: "I must work the works of him that sent me while it is called today: the night cometh when no man can work."

MARRIAGE

ON July 25, 1923 at the Church of God, Cleveland, Ohio, Brother Alfred Shilitto and Sister Lilias Taylor were united in marriage. May the blessing of God go with them in their journey through life and may they be mutually helpful in preparing themselves to take part in the marriage of the Lamb.

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Pray without ceasing.

Are the Vials of Revelation Future?

A REVIEW OF BROTHER GROVE'S ARTICLE

BECAUSE I assert that the seven last plagues are future is no reason that I am what is termed a Futurist. I believe with Brother Groves in the historic fulfillment of the seals and trumpets and that they are mainly historic at this time.

Ths point is ably dealt with in the article by Brother Groves to which I say Amen.

Brother Groves marshalls in an army of 26 able and popular writers who are agreed as follows:

1. That seals 1 to 4 are the decline of the pagan empire.
2. That seal 6 is the fall of paganism under Constantine.
3. That trumpets 1 to 4 are the Gothic invasions.
4. That trumpet 5 is the Saracens.
5. That trumpet 6 is the Turks.
6. That the little opened book refers to the Reformation.
7. That chapter 11 is the papal persecution.
8. That chapter 12 is the depression and recession from view of the true church during the papal ages.
9. That the beasts are aspects of the papacy.
10. That the vials are the great French revolution and its results.
11. That chapter 17 is Rome.
12. That chapter 18 is the papacy.
13. That a day is the symbol of a year.

Now I will say that numbers to prove a proposition is of very doubtful utility because the majority are generally wrong. They were wrong in the apostolic age, and in the Apocalypse we read: "And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

Again it is written: "And all the world wondered after the beast" (13:4).

Now I object to this exposition of all this army of talent and wisdom; they have failed to discern in the opening of the seals, the greatest event of all, the crusades, the most destructive of all wars in the history of the world. This omission becomes more apparent when we consider that the Revelation was given "to show his servants things that must shortly come to pass" (Rev. 1:1).

The crusades were directly in line with the object or design of the Revelation; to warn the Christians of the danger to which they were exposed if they followed the teaching of the "man of sin" into the great apostacy.

The crusades were the delirium of the drunken harlot of the Apocalypse and any exposition that fails to warn the servants of the Deity avoid its horrors is woefully lacking in the ability to give light on the subject. The four horsemen of the Apocalypse is a grand study and when understood gives a vast amount of light, enabling its possessor to say, "The entrance of thy word giveth light."

Now question: Why are the opening of the seals not understood? The reader of church history perceives that in the early centuries the Christians expected Christ's return to the earth in their day and therefore when famine caused the death of millions in the Roman Empire in the third century they thought they were in a period of the pale horse because in that time they would "kill with sword and with hunger and with death and with the beasts of the earth" (Rev. 6:8). They had not learned the symbolism of the horse as given in Zech. 6:5: "And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them," etc. Here in Zechariah the horses go forth from standing before the Lord of all the earth.

But in Revelation 6 they go forth from the Roman heaven, the color of the horse indicating the spirit of the government during the period of the righteousness (Rev. 19:11) which was in evidence during the reign of Nerva, Trajan, Hadrian and the two Antonines, 96-180 A. D. But during the reign of Commodus a change came in the spirit of the heavens of the empire—symbolized by the red horse, when they in harmony with the prophecy "killed one another." This killing by assassination and slaughter lasted from 193 to 284 in which 59 deaths of rulers occurred in 91 years. Probably there is nothing like it in all history. This was under the 2nd seal of the red horse which reads: "And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword."

Here the early expositors made a fatal mistake by giving no space to the rider of the red horse but confined it to the time of killing "one another." Albert Barnes here says not a word as to the exercising of the great sword but passes on to the third seal of the black horse. The great sword naturally extends to the war with Persia, and to the sounding of the four first trumpets under Alaric, Genseric, Attila, and Odoacer; Odoacer becoming king of Italy causing the imperial succession to cease in Rome thus opening the way for the rise of Paul's man of sin in Rome. There was no room in the city for such an exalted power as the papacy while the emperor remained there, but when the imperial succession ceased in Rome, A. D. 476 "that that hindered being taken out of the way" the papacy arose gradually to civil power, the saints being given into its hand by the degree of Phocas, A. D. 610.

Now we are under the third seal of the rider of the black horse whose reign was to lest for 1260 years ending in A. D. 1870 when the Pope lost his civil power to the king of Italy. The black horse—the papacy of the dark ages—is father to the pale horse of the crusades: the crusades being

the delirium of the drunken harlot, and the children's army of crusaders shows the insanity of the times. The symbols of the fourth seal are true to the horrors of the times.

"And I looked and behold a pale horse and his name that sat upon upon him was death and hell followed with him. And power was given unto them over the fourth part of the earth to kill with sword and with hunger and with death and with the beasts of the earth." Death here should read pestilence because the same word is so rendered in other places (Albert Barnes). To kill with death does not seem to read right but pestilence did its deadly work during the crusades.

Next under the fifth seal is the cry of the martyrs; those put to death by the apostacy during the dark ages. What a travesty of the truth and of the harmony of the holy writings to claim these martyrs are those put to death by the pagans! It exalts a molehill above a mountain. Furthermore the early martyrs are mentioned long ages before this time. To the church of Smyrna Christ says, "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

"And they over came him by the blood of the Lamb and by the word of their testimony and they loved not their lives unto death" (Rev. 12:11).

Here we have the prophecy and its fulfillment. The saints, martyred by the pagans were faithful unto death in the forepart of the 4th century. "Seals 1 to 4 are the decline of the pagan empire." This statement is not true. The white horse of the first seal "going forth conquering and to conquer" finds no correspondence in the decline of any empire. In fact, in the period of the first seal, the empire under the emperors, Nerva, Trajan, Hadrian and the two Antonines, reached the height of its power and prestige.

Gibbon says of that period: "If a man were called to fix the period in the history of the world, during which the condition of human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman Empire was governed by absolute power under guidance of virtue and wisdom. The armies were restrained by the firm but gentle hand of four successive emperors whose characters and authority commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian and the two Antonines who delighted in the image of liberty and were pleased in considering themselves as the accountable ministers of the laws. Such princes deserved the honor of restoring the republic had the Romans of their day been capable of enjoying a rational freedom" (Gibbon, Vol. 1, p. 96).

Under seal two the rider of the red horse took peace from the earth by killing one another and by the great sword; that caused the decline and finally the fall of the empire.

2. That seal 6 is the fall of paganism under Constantine.

The best illustration of how prophecy is fulfilled is that of a piece of rock, broken from the parent rock. The piece is full of indentations and projections and no other piece of rock in the wide world will fit the place it is from. Now how do the symbols of the sixth seal find their counterpart in the fall of paganism under Constantine?

"And I beheld when he had opened the sixth seal and lo, there was a great earthquake; and the sun became black as sackcloth of hair and the moon became as blood:

"And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind" (Rev. 6:12-13)..

The [illegible] passage to this Scripture [illegible] and the next verse reads: "And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Nothing corresponding to these symbols took place in the days of Constantine.

The world war, however, that commenced in 1914 corresponds to the "great earthquake" and its subsequent events. Christ comes during the period of this seal. Notice verse 14: "And the heaven departed as a scroll when it is rolled together; and every mountain and island was moved out of its place." Nothing answering to the rapidity of this symbolism, nor to the symbols themselves, happened in Constantine's day.

In fact the reverse was the case. The change from paganism to Christianity was a slow mental process, taking many years for its accomplishment. Some years after Constantine's time Julian, a pagan, came to the throne and he compelled the Christians to rebuild the pagan temples they had pulled down..

In the period of the second seal the fatal error of giving no space to the great sword, given to the rider of the red horse, threw the remaining five seals into utter confusion; that has remained so to the present time. Ignorance of the symbolism of the number 7 caused the trouble.. The number 7 covers the period of the seven churches on the way from Patmos to the end of this dispensation covers the opening of the seals and the sounding of the trumpets. The seventh church of Laodocea, the seventh seal, and the seventh trumpet all end with the end of this dispensation. The very same symbolism holds good in the seven last plagues; they are all last as compared with the seals and trumpets; they cover the full and complete Day of the Lord "in the presence of the holy angels and in the presence of the Lamb" (Rev. 14:10).

George Francis

The Last Minute

HOW PEOPLE do work at the last minute. For hours and days they will delay and neglect and dawdle their time away, until they come to

the point where delay is no longer possible, and then they will develop a most astonishing power and capacity for work, throwing their whole souls into matters which they have long neglected, and finally coming out flurried and often belated, suffering loss and causing inconvenience to others by their procrastination and neglect.

It is very important to be able to work quickly and energetically in times of special emergency, but it is yet more important to learn to take time by the forelock, and do promptly and betimes the things that must certainly be done, and can be done much better in season than out of season, and after long and needless delays.

A great lesson which people should learn is to do their work at the beginning of the day instead of at the end; when they have the time before them, instead of when most of the time is gone beyond recall. The Word of God urges people to promptness in all Christian duty, and the voice of inspiration says, "Behold now is the accepted time, behold today is the day of salvation." A little while later our opportunities will be gone; the present is the hour for improving privileges which once gone will return no more. Selected

Obituary

Death in Adam; Life in Christ

HENRY ROBINSON was born in Horncastle, Lincolnshire, England, July 31, 1830, died Juy 6, 1923 at the age of 62 years, 11 months and 6 days.

He came to America in 1881 settling in St. Paul, Nebraska, where he engaged in the blacksmithing business until 1916 when he removed to Missouri coming back to Nebraska in 1918 and settling in Clarks where he remained till death came.

Brother Robinson was stricken with that dread disease, cancer of the stomach. His sufferings were intense but he bore them with patience and Christian fortitude.

He was united in marriage to Miss Louise Schnasse, Jan. 20, 1885. To this union was born six children, Mrs. Elsie Place of Kingston, Mo, Mrs. Nora Wyatt of Los Angeles, Cal., Shermon of Portsmouth, Va., Lee and Josephine at home. These with Sister Robinson and two brothers and two sisters with a host of friends are left to mourn his loss.

Brother Robinson united with the church of God in 1893. He was rather quiet in his manner but his life talked always. I am sure of all the hundreds I have baptized none have been more faithful or devoted than he. He was never in such a hurry that he could not take his Bible after breakfast and read a chapter after which he petitioned the God he served for guidance.

The funeral was conducted from the home, the writer speaking words of comfort and portraying the hope of the believer in the resurrection of Jesus. We then took him to St. Paul and laid him to rest to await the Master's call. A good man is gone and it can be truly said: "He being dead yet speaketh."

Jude Nine

IT IS not possible, to give an entirely satisfactory explanation of this passage of Scripture. Jude has not given us sufficient details of the incident of which he speaks, to make it possible for us to be positive as to the explanation. Different theories have been advanced but all are more or less lacking in the way they fit into Jude's reference. Some believe that there was a literal contention between Michael and satan about the physical body of Moses, when he died on the top of Mount Nebo. Those who hold this theory, however, are mostly believers of "immortal soulism" and the personality of satan. As we do not believe in these things we can readily dismiss this theory.

An explanation given by some of the brethren is the incident of Balak calling upon Balaam to curse Israel when the angel of the Lord rebuked Balaam and reversed the desire of the adversary Balak. In this instance it was the body of Moses that was being contended about, that is, the Israelitish body, the congregation or nation of Israel: the contending parties were Balak and the angel of the Lord and Balak was rebuked by having the curse which he desired to come upon Israel reversed into a blessing. Now in a general way this compares fairly well with the ninth of Jude. But one could hardly say positively that this was the proper answer.

Another theory that is advanced, (and it is the one generally accepted by the believers) is that Jude is referring to the incident of Korah, Dathan, and Abiram who were swallowed up by the earth when they contended with Moses about the authority which they said he usurped over Israel.

Now in both these instances there is truly a contention about the body of Moses and in the first (that with regard to Balak) the contention is between satan on the one hand and the angel of the Lord on the other hand. This angel may have been Michael, the archangel. The second one does not seem to fit so well because the contention was between Moses and Korah, Dathan and Abiran whereas Jude says that Michael contended with the devil. But in neither one of these cases is it recorded that Michael or the angel of the Lord said: "The Lord rebuke thee satan" and this is really the principle point of Jude's reference.

Now a theory which in my estimation is stronger than either of these, is that Jude's reference is to Zech. 3:2 where the very words of which Jude speaks are used. Joshua is pictured as standing before the angel of the Lord and he is oppossed by satan (or an adversary). It is evident that the contention has to do with Israel for Joshua, the high priest would represent Israel and the context shows clearly that the subject of the chapter is the restoration of Zion under Christ when the faithful among Israel, such as Joshua, will receive a change of raiment or in other words a change from mortality to immortality. Now here is something that seems to me to fit the case exactly. The angel of the Lord contends with satan and says: "The Lord rebuke thee, O satan," and the contention seems to be about the body of Moses for the angel further says: "The Lord rebuke thee, O satan even the Lord that hath chosen Jerusalem rebuke thee, is not this a brand plucked out of the fire?" Now we find in Amos 4:11 that a remnant of Israel is spoken of as a firebrand plucked out of the fire and as this prophecy seems to speak of a remnant that will be saved of Israel (some of those who formed the body of Moses) it is quite evident that the contention between the angel and satan had to do with the body of Moses.

Here then is an instance that seems to fit the case perfectly and Jude's remark seems to be simply a quotation from Zech. 3:2. It was quite the natural position in which Joshua is pictured in the vision of Zechariah, namely that of having an adversary standing at his right hand to oppose him. Joshua was the high priest who with Zerrubbabel conducted the rebuilding of the temple. The adversary opposed him in every way but he finally succeeded in finishing the work on the Lord's house. In Haggai 1:14 we read: "And the Lord stirred up the spirit of Zerrubbabel, the son of Shealtiel, governor of Judah and the spirit of Joshua, the son of Josedech, the high priest and the spirit of all the remnant of the people; and they came and did the work in the house of the Lord of hosts, their God." Please notice the reference here to the remnant of the people who were with Joshua and who stuck by him through all the terrible opposition he endured from the people of the land who became to him the adversary of satan.

Now it was only a little over a month after this time that Zechariah who also helped Joshua, saw the vision in which Joshua is pictured standing before the angel of the Lord with this same old adversary or satan who had opposed him in the building of the temple, standing at his right hand to oppose him. Not only Joshua but also this remnant of the people who had supported him are also pictured in the vision for we read in the eighth verse of this third chapter of Zechariah: "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee for they are men of sign for behold I will bring forth my servant the branch." Now the remnant of the people and the fellows of Joshua who sat before him and who were men of sign, are one and the same people. When in the second verse the angel speaks of a brand plucked out of the fire he means this remnant of the people, these fellows of Joshua who were men of sign and who were the faithful body of Moses. Here was this body of Moses then, with Joshua its head represented in symbol or vision standing before the angel of the Lord and satan representing those who had opposed the Lord's work standing at his right hand to oppose him, but the angel brings no railing accusation against him but simply says: "The Lord rebuke thee. O satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this (that is this body or company, these fellows who sit before

Joshua) a brand plucked out of the fire?"

Then Joshua is pictured as being clad in clean raiment, that is, immortality; a mitre placed upon his head and a promise of judging God's house is made to him and that he should have places to walk among those that were with him. Then we are told that they were men of sign, that is types. Now of whom would they be types? Joshua is a type of Christ, the builder of God's house. "The remnant" is a type of the few that be saved, who are called, and chosen and faithful. In the type Joshua was raised above his fellows and a mitre was placed upon his head. So was Christ anointed with the oil of gladness above his fellows. Joshua and his fellows were opposed by the adversary, satan, and Christ and his brethren are likewise opposed by the same adversary. Jude simply draws a lesson from the analogy.

William H. Brown

The Minor Prophets

IN THE early part of the year the brethren at Unionville, Ohio, in considering what would be a profitable subject for study, decided that their acquaintance with the minor prophets was rather vague. It was thought probable that by taking them one by one as we found them in the Bible and gathering notes from one source or another, "here a little, and there a little," sometimes from commentators or from writers who have studied the prophets from different angles and viewpoints and from articles written by the brethren, the study of those prophets would be very beneficial. We were very much pleased with the results and thought that there might be some readers of The Restitution who would also be interested in the result of our enquiries. We are sending you a condensation of the several lessons so that you may use it if you think it would be profitable. It may stir up some thoughts and facts which we have missed and which would do good by being brought to the notice of searchers after the true wisdom which is stored up in God's word.

The many things, new and old, "pearls of great price" we have found in this study have given us a better understanding of Jesus' conversation with his disciples which is recorded in Luke 24:25-27, 44-46. Our hope has been strengthened and we feel in a better condition to "lift up our heads" because the time seems nearer to us when the wonderful and glorious things spoken of by these prophets will be accomplished and our faith turned to sight and—we pray—our participation in them realized.

PROPHECY AND PROPHETS

Prophecy is history anticipated. History is prophecy accomplished. Man cannot produce it. God alone foresees the future actions of free agents; the consequence of laws of his appointment which convinces us of its divine origin. The fulfilment is to us a miracle among the nations and also in regard to the seven churches. As

time advances and history interprets the prophecies it still testifies to the truth and foresight of the Author.

Some prophecies seem obscure, partly from our own ignorance and no doubt in some cases as a test of faith.

There is a center to which all prophecy leads and to which it bears witness. Glimmerings began immediately after the fall and as time goes on it becomes clearer what that center or pivot is. Salvation, hid in God's mind, began to flow in a small brook, reviving wherever it went, increasing by degrees, making every place it touched fertile and pleasant and becoming a large stream. The gospel current flowed into it and now rolls on, enriching the earth, pure river of water of life, clear as crystal, streams which make glad the city of God till it empties into eternity.

There is a double sense to some prophecy: first, as to some temporal blessing, and secondly in a fuller sense in relation to the blessings of the gospel and the Kingdom of God. (Isaiah's fortieth chapter for instance and the restoration of the Jews), but beyond that we see in that prophecy the glories of the kingdom portrayed. Many of the Psalms might seem to refer to Solomon but are only complete in Jesus Christ. Some prophecy is only understood when fulfilled as John 14:29.

Prophecy came mostly through men of one nation yet it covers and concerns the whole of mankind. It came through kings and shepherds, governors and gatherers of sycamore fruit, dwellers in palaces in the desert, from Egypt, Babylon, Arabia and Syria. It was delivered in times of liberty and plenty, and also in times of famine and vile oppression, yet it ever holds to the one great theme, continually claiming connection and pointing to the one great end: the triumph of God's will. Prophecy is a part of revelation and after it is fulfilled an evidence of it Peter calls it "a light in a dark place." As we see it develop, it becomes "more sure" and so not only a light to guide but a firm ground of confidence as "the evidence of things not seen." Peter stood upon this ground when he said: "Holy men of old spake as they were moved by the Holy Spirit" and that "prophecy came not by the will of man."

The uses of prophecy are not to deceive but to teach. Disputations come on account of private interpretation. The discussion of prophecy should draw us closer and nearer to God, satisfy us that we are standing upon a Rock with a beacon light to guide us on the ocean of life and as we navigate it warns us of dangers. So we take heed to the exhortation: "Despise not prophecyings.

God never forces man to believe, but there is enough in prophecy to convince a willing mind while the wilfully blind are not contrained to see it.

The Hebrew word for prophet is "nabi" from the verb, to bubble forth, like a fountain, hence one who announces or pours forth. From the Greek it signifies one who speaks for another, especially one who speaks for the gods and so interprets their will to men and so, an interpreter.

The modern use of the word is one who predicts.

Way back the priestly order was the instrument by which the children of Israel were taught and governed in spiritual things, teaching them by acts and words.

During the times of the Judges they degenerated and people no longer took notice or were affected by the acted lessons in the Law. From this state of things came out the Prophets or Prophetical order: We see how Samuel, a Levite, and no doubt, a priest, was the means used for effecting a reform in the office and giving it an importance which it did not have until this time; not that Samuel was the first prophet or that prophecy was a new thing for the Law was prophetic and the priests were its prophets but they had, as it were, fallen asleep. Samuel took measures to restore the order and to make it permanently effective. From what we read in 1 Sam. 19:19-20 it seems that he instituted schools or companies of prophets. We read of them at Bethel and Jericho (2 Kings 2:2.5) and at Gilgal (2 Kings 4:38). Into these, no doubt, were gathered promising students in training for the office. It must have been successful for from the time of Samuel to the end of the Old Testament there is very nearly one continuous line of official prophets.

Their chief study, most likely, was the Law and its interpretation, teaching being transferred from the Priests to the Prophets. But to belong to the prophetic order and to possess the gift of prophecy, as we understand it, was not always the same thing.

We find then that these men thus called and commissioned and entrusted with the message of God to his people, were the national poets. They were preachers of patriotism founded on religious motives (Nehemiah 6:7). They were preachers of spiritual religion, they were a political power in the state. Above all this they were the instruments to reveal God's will to man.

We learn from the books of those recorded in the Scriptures that they received communication by the agency of the Holy Spirit and the means are indicated in Numbers 12:6.8—by direct declaration, by dreams, by vision. They were the "mouth" of God to describe and present his attributes and will.

So by study and searching we have from them a wonderful view of God's plan of salvation each one along the line adds a feature, a detail, till in them all combined we have the full picture.

With these thoughts in our minds we can better appreciate the books of the minor prophets, so called, not because of minor importance but because their books are smaller in size.

HOSEA

There is a great lesson for us as we read these prophets and the peculiar and sometimes curious things they had to do for signs. They had to make themselves noticed, a by-word, so that the people, even those who would not otherwise be interested, would ask the reason why they did such things and so to them also the message would be delivered.

The Prophet Hosea is an instance of this. In his personal affairs he had to typify or figure the idolatry of the nation, its separation from God, the consequence of it and finally its restoration to favor. After this he charges the people, priests and princes with iniquity and prophecies their punishment by exile.

In the latter part of his book he begs and entreats them to repent and promises them great blessings if they do.

We find from the first verses of Hosea and of Isaiah that they were contemporary but Isaiah tells of Judah and of other nations while Hosea refers almost exclusively to the ten tribes under the names of Samaria and Ephriam.

Jeroboam had set up calves at Dan and Bethel and for one hundred and fifty years sin in every form had spread among priests and people.

At the time Hosea delivered his message there was a great show of prosperity but iniquity was fast bringing ruin. So he uses strong language and strange figures of adultery to reprove the violation of their covenant with their God. He also shows them how vain is their dependance on other nations for help. He tells them they are just sewing wind but they will reap a whirlwind. He however, had little success and probably lived to see retribution come upon them by captivity. He gives a remarkable history of Jehu and how he was God's instrument to destroy his enemies—the idolaters the Baalites—yet he also fell in the matter of the golden calf teaching the great lesson that no half hearted service will gain enjoyment of eternal life.

Hosea is referred to by Jesus in Matt. 9:13 when speaking to the Pharisees, who prided themselves in their knowledge of the Scriptures, to learn what is meant by Hosea, the prophet, when he says God requires mercy and not sacrifice (Hos. 6:6).

The Apostle Paul quotes the prophet too in Romans 9:25.26 to show that not only Jews but Gentiles also can share the inheritance and kingdom which it is God's purpose to establish and Paul says he will finish the work.

Peter also uses the same quotation (1 Peter 2:10). Paul seems to have been well acquainted with the prophecy of Hosea as we see in that wonderful fifteenth chapter of 1 Corinthians, verse 45; he again refers to the words of the prophet.

Surely, then if it was so useful for the apostles to be well acquainted with these books and to be able to quote them to prove their arguments and reasoning, it is quite as necessary for us too, especially in these days of false prophets and false doctrines, to become well acquainted with them.

There are several points in Hosea's prophecy which stand out very clear and which are of great interest to us, his prediction of the captivity and dispersion of Israel (Hos. 5:5-7; 9:3.6-10; 10:5.6). The destitute state of the Jews (3:4), their deliverance, figurative of salvation by Jesus (1:7), their restoration and union with the

Gentiles in the kingdom of God (1:10; 3:5).

Jesse I. Titman

(To be continued)

Meaning of Scriptures

DO THE SCRIPTURES MEAN WHAT THEY SAY?

HOW FEW people we find in our intercourse who, in reading the Bible, let plain unsymbolical words stand for the ideas they express and which would be so accepted in any other book.

The great number of religious teachers, for example, in reading "The wicked is no more" (Prov. 10:25) or "The heathen shall be as though they had not been" (Obadiah 16) say these words mean the wicked shall live forever in conscious being. When they *read* "The righteous shall be recompensed in the earth" (Prov. 11:31) they say this means they will receive their reward in the heaven where God resides. When they read "The soul that sinneth it shall die" (Ezek. 18:4, 20) and "The wages of sin is death" (Romans 6:23) they say this means they will live forever. Again when they read "Seek for immortality" (Rom. 2:7) and "The gift of God is eternal life" (Rom. 6:23) they say this means we are born immortal from our mother's womb, virtually saying it comes from Adam, the progenitor of the human race. We who are enlightened by the word of God justly regard this as adding to God's word which is a very dangerous thing to do.

I read a curious article lately in which the author says, "We can condemn evil but the evil doer must be left to the judgment of God. The moment we stop speaking of the doctrine and begin talking about the preacher of the doctrine, condemning him, we leave our legitimate sphere of judgdent and enter the sphere that belongs to God alone."

Take the *first* statement: "We can condemn evil but the evil doer must be left to the judgment of God." I woud like to ask the reader to turn to 2 Thess. 3:14. Does this mean that we must not condemn (judge) the man and have no company with him, or just condemn his doctrine and keep our companionship (fellowship) with the man himself? Again see 1 Tim. 6:3,6: "From such withdraw thyself." Does this mean to just withdraw from the man's doctrine or does it mean just as it says, to withdraw from the men themselves who teach such doctrine?

Again see 2 John 10:11: "If there come any unto you and bring not this doctrine, receive him not into your house neither bid him Godspeed." Pray does this mean we are to bid the man Godspeed and receive him into close fellowship and just keep his doctrine out of our presence. To say that these plain commands do not mean what the words stand for seems to me to be interpreting God's word in the same manner as those teachers spoken of at the beginning of this article.

Now I want to ask in all common sense can we condemn evil and doctrine that is antagonistic to Scriptural teaching without judging the one who holds such doctrine or is living in sin? Again Jesus in Matt. 18:15, 18 gave commands as to the action of an individual and to the church. How could these things be if the transgressor was not judged as guilty of the transgression? That no one but a prophet or one endowed with a miraculous power from God can warn a sinner leads me to ask a question. Of what use are our papers, tracts or ministers? It is the old cry of Cain: "Am I my brother's keeper?"

Now I suspect there was a great big judgment going on in the mind of the writer of the above mentioned article else how could he try to correct one if he had not aforehand judged him that he need to be corrected? If his interpretation of what the Scriptures teach as to judgment is correct, is he not in danger of condemning himself in this? See Rom. 2:1-4.

Paul once said: "All they of Asia are turned away from me" (2 Tim. 1:15). What did he do? Why he went right on preaching the same old gospel and did not give heed or time even for sixty minutes (Gal. 2:5) to those who would have silenced him. Paul also gave a command to believers: "Be ye followers of me even as I am of Jesus Christ" (1 Cor. 11:1). So although our names may be cast out and that which happened to Paul may happen to us we are resolved to not be moved from the truth by what man shall do unto us. In these last days many are being turned away from the truth and true defenders of the faith are sorely needed to contend earnestly for it.

Flora A. Knapp

Editorial Comments

IT IS WITH no great pleasure that we take up our pen to comment upon the above article. We do not enjoy controversy; and especially is it distasteful to us when it brings us into opposition with those whom we love for their work in the truth. We are placed in a position, however, which imposes upon us one of two courses of procedure. We are in the dilemma in which every editor sooner or later finds himself, namely, that of either offending his correspondent by refusing to use his manuscript or accept the alternative of offending him by publishing his article with editorial comments. As the results are the same in either case we accept that horn of the dilemma which at least gives us an opportunity to help our readers and which we hope may not be all together unprofitable to our correspondent.

The main attack in the above article is directed against what the writer terms "a curious article." In this curious article the writer is quoted as saying: "We can condemn evil but the evil doer must be left to the judgment of God."

Now, dear reader, we can very easily understand that to those who have always felt that they were invested with the right and the glorious privilege of judging, condemning and hurling invectives at all who disagree with them (whether baptized believers or not) that the statement referred to is a curious one. Nevertheless it is the very essence of the spirit of Christ and is absolutely in harmony with the teaching of the Scriptures. In fact the whole work of God with mankind has been directed toward condemning sin and saving the sinner.

All who succeed in gaining the crown of life and entering the kingdom of God will be conscious of the fact that God has dealt with them, not in the way that our correspondent suggests we have a right to deal with each other, but in the very opposite way. He has the right (and he alone) to condemn, and there is in every one of us just grounds for his condemnation; but what has he done? Has he used his prerogative and relegated us to oblivion? No! Thanks to his love and mercy the record is: "While we were yet sinners Christ died for us." In doing this God laid down the principle upon which we are expected to deal with each other. It is the principle of forbearance and love. No doubt Paul had this in mind when he said: "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Rom. 14:13).

Paul was enraged because some in his day engaged in condemnation of the brethren and challenged them in these words: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea he shall be holden up; for God is able to make him stand" (Rom. 14:4). The great anxiety in the apostle's mind was to save and help and uplift, not condemn and crush and destroy.

Our correspondent quotes the apostle Paul in his epistle to the Thessalonians: "And if any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed" (2 Thess. 3:14). The question is then asked: "Does this mean that we must not condemn (judge) the man and have no company with him, or just condemn his doctrine and keep our companionship (or fellowship) with the man himself?" Our correspondent does not answer the question which she here propounds, but seems to imply that it supports the idea of judging and condemning persons. Nothing could be further from the truth.

In the first place there is not one word or thought about the condemning or judging persons in the passage. The only question involved in the apostle's statement is the question of joining with the people in their disorderly conduct. Paul's injunction is: "Have no company with them." Undoubtedly what Paul means is to have no company with them in their evil doing. In fact the apostle seems to have the same idea in mind which is expressed in the so called "curious article" for he immediately adds in the fifteenth verse, which our sister omitted to quote: "YET COUNT HIM NOT AS AN ENEMY BUT ADMONISH HIM AS A BROTHER."

The apostle Paul, therefore, stands squarely on the principle laid down in the article which our sister calls "curious,"; he calls upon us to stand aside

from evil-doing, but the evil-doer is to be treated as a brother, and admonished in the spirit of brotherly love.

This is the spirit of Christ without which we are none of his. The fact that we may have a more correct understanding of some parts of the Scripture than others does not give us a license to condemn them nor does our accuracy of interpretation commend us to God unless it is accompanied by conformity to the great law: "Thou shalt love the Lord thy God with all thy heart, strength, mind; and thy neighbor as thyself." The degree to which we conform ourselves to this law during the days of probation is the criterion of judgment as to our eternal destiny.

The other passages referred to by our sister are in the same catagory as the one just explained. Not one of them gives even the shadow of support to condemning one another for the privilege of which our sister is pleading. We need not deal with them one by one as we would gladly do if it was necessary. Paul does not contradict himself. After telling us not to judge and condemn one another he does not thereafter teach us to do the opposite.

But our sister asks a question which touches the heart of the whole question and which we will deal with in conclusion. She says: "Now I want to ask in all common sense can we condemn evil and doctrine that is antagonistic to Scriptural teaching without judging the one who holds such doctrine or is living in sin?" The answer is simple for anyone who is actuated by the spirit of Christ, and who has the love of God and his fellowmen deep within his heart. Such an one not only can but in obedience to the divine law is under obligation to do so, he dare not do otherwise. Let us take an example.

Here is one who teaches that Christ is the son of Joseph. How should we deal with him? First we condemn his doctrine. We can go so far as we like in our judgment and condemnation of such a doctrine provided we keep within the bounds of truth. If we are fond of strong adjectives we can call it a pernicious doctrine, a damnable heresy, a God-dishonoring untruth. If our vehemence is not spent with these expressions we may return to them and repeat them in the superlative degree. Condemn the false doctrine as much as you like, but when you come to the individual put your adjectives and invectives aside and appeal to him in love to put away his false doctrine, repent and flee from the wrath to come. Your attitude toward the individual should be pity, love, a desire to save him from his own wrong doing and false conceptions. It is the attitude expressed by Paul in Gal. 6:1: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

All of God's arrangements for dealing with erring ones have as their object the salvation, not the condemnation of the sinner. We do not contend that the sinner can be considered apart from his sins entirely, and it may be quite true that in the sight of God he stands condemned, but that does not give us the right to condemn him. Our part is to look upon him as a fellow mortal prone to sin and error, and hold out a kindly, helping hand. If, instead of doing this, we call him Anti-Christ, a minister of satan, etc, then we are dealing with him in a way we are praying God will not deal with us. God's unchanging law is: for sin; condemnation, hatred, denunciation: for the sinner; love, pity, invitation, mercy, forgiveness, redemption, immortality.

May our dear sister see these things in their true light and increase her power for good by infusing the splendid articles she writes with the spirit of the meek and gentle Jesus of Nazareth.

* * *

A Chinese girl, who was carrying a rather bulky baby, was asked if she did not get tired carrying such a heavy burden. She replied, "That's not a burden: that's my brother."

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  Let him know it;
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  Let him know it.
Can't you give the plan a trial?
It is sure to bring a smile,
And that makes it worth the while—
  Let him know it.

You are pleased when any one
  Lets you know it.
When the man who thinks 'Well done'
  Lets you know it;
For it gives you added zest
To bring out your very best—
Just because some mortal blest
  Lets you know it.

When a fellow pleases you
  Let him know it.
Why, it *isn't much to do*—
  Let him know it.
It will cheer him all the day,
And he'll think his efforts pay;
If you like his work or way,
  Let him know it.

* * *

WHAT would the nightingale care if the toad despised his singing? He would sing on and leave the cold toad to his dark shadows. And what care I for the sneers of men who grovel upon earth? I will still sing on into the ear and bosom of God.

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Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ": Acts 8:12

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MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

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Bible Account of Creation

THERE HAS been considerable discussion in recent years over the conflicting theories of of creation and evolution as to which is the true explanation of the universe and order of things as we now see them.

The evolutionist has had the stage and had his chance of proving his theories. The world of thinking men should always be ready to listen respectfully to new theories, and then determine whether what has been advanced in any way changes opinions previously formed. The proper attitude should be one of always having an open receptive mind to truth, but before adopting it be sure it is the truth. As the Apostle John says. "Try the spirits." I say the evolutionist has been given a fair chance to prove his theory. Now the question is, Has it been done? bearing in mind that it is not what we want to believe, but what the truth is, that should determine our opinions. It should also be borne in mind that mere assertion will not alone get us anywhere, as all the assertion of the world, if contrary to fact, will not change that fact.

I was raised in a Christian home, where I was taught to revere the Bible as God's Holy Word, but as I grew to manhood unthinking acceptance was not good enough as God gave me a mind and I have naturally and inevitably questioned and investigated the statements contained in the Bible. This Book, in addition to other things, professes to be a record of facts, among which are statements relating to the origin of this present creation, as well as the object for which it was formed and I found in evolution a theory contradicting what I had been taught. The great question I had to decide was, Which was the truth? They both cannot be true so I said, If I believe in the Bible account of creation because I was taught it as a boy I want to know why I believe it, and if it does not accord with all the facts of the universe and its laws then I will discard it in favor of any thery that will agree with all the facts. I took in my investigation, as a maxim, that truth cannot and does not conflict with truth. The more I observed of life, the laws of nature, read the theories of the evolutionists, and studied the Bible, the more I became convinced that the Bible was telling the truth about it, and therefore my faith in it as a boy was confirmed and strenthened by the observations and studies of the man, so that today I can give a reason why I believe the Bible account of creation and the subsequently detailed events as the true explanation of things as they are—at least, at any rate, to my own satisfaction.

I must confess one thing in my investigation of this subject continually amazed me, and that was the tendency of a good many of those defending the theory of creation to try and prove something that the Bible itself never asserts. Of course, this cannot be done. On the other hand I was amazed by the credulity and proneness to jump at conclusions on the part of those defending the theory of evolution. It is usually advanced that the one who believes in the Bible account of creation is the credulous party, but from my observations the ordinary run of believer in the theory of evolution is infinitely the more credulous of the two. The past eighty years have amply demonstrated that what was considered a scientific truth in regard to evolution and advanced as a proven fact is today nothing but an exploded theory. This continued overturning of the accepted theory of yesterday by the findings of today should make one, as it did me, cautious at least of placing too much reliance in the theories advanced by men. So if, after some thought and study, I have arrived at a definite belief in the Bible account of creation, I ought to be able to give reasons supporting that belief.

It is not my purpose at this time, as it is not now my topic, to prove the divine authorship of the Bible, and yet, in a way, this has a great deal to do with determining in one's mind what one believes regarding the theory of creation. You must remember that if you disprove the Genesis account of creation, you disprove the Bible, as about every important Christian doctrine can be traced back to Genesis, and really the whole Bible is based on Genesis.

The verses in Genesis dealing with the account of creation are simple, flat statements, and one can either accept them or reject them, but there is no half way measure They are either true or they are false. I direct your attention to the remarkable fact that there is no attempt upon the part of the author of the Genesis account to furnish supporting evidence, or proof, in Genesis of the statements made. It is apparently not considered necessary to substantiate same, and I can readily believe that when it was given it was simply accepted by those receiving it as agreeing with the facts that could be observed; and today, some thousands of years after this account was written and the events mentioned took place, there is no other adequate explanation of all the facts excepting that of the creation by Almighty and Divine power. The language and statements made are in accord with facts in existence now when a subsequent account of the beginning of this age is considered in the words that God spoke to Noah after the flood and also the commands and judgments of God at the time of man's fall. To me the plain statements of Genesis are the most reasonable explanation of all the facts of life, I can find, and I maintain I have to accept less in blind faith than the evolutionist.

Do we not now see that there is light; that there is the firmament; that the waters have been gathered into seas and that therefore there is dry land; that vegetable life is and that this vegetable life each has within it the principle of seed or reproduction; that the lights to govern the day and the night are manifested and they rule the day and rule the night respectively as they have in all the recorded history of man; that there is life in the seas; that there is life in the air; that there is an animal creation and that man is today the highest form of life upon the earth and that the command of God to man to have dominion has been true down through all the generations. Also, that we now have the rainbow in the heavens as a witness that there shall be no more destruction of the world by flood as promised to Noah; that it is as much a fact now as before that man does have to earn his bread by the sweat of his brow, and that there is a curse on the earth.

Those who have brought forward the theory of evolution as an explanation of all things as they now are, advance many of the different sciences to try and support their contention, and to try and prove creation incorrect.

Among these different sciences I think that the one of geology has been more frequently advanced. You must bear in mind that in order for any other theory of the origin of the earth and life upon it to become accepted, the Bible account of creation must first be disproved and got rid of and the geological date has been advanced not only with the idea of supporting the theory of evolution but mainly with the purpose of trying to disprove the theory of creation. Geology unquestionably records evidence in the rocks and strata of the earth that prove beyond a peradventure that the material earth is older than six thousand years ago which is the accepted approximate date of the detailed account in Genesis and therefore right then and there the conclusion is presumed that geology has disproved the Bible account of creation. If this was true it would be a serious blow to the theory of creation, but is it so ? A great deal of the difficulty of many of those who defend Genesis and the account of creation is due to the fact that they try to make Genesis state things that it does not state. I ask, do you find any single statement in the account of Genesis subsequent to the first half of the second verse in Genesis that makes a single definite remark regarding anything under the surface of the earth. I cannot find it. It is a surface creation only that is stated, same being built on something which was there prior to this surface creation. Another thing one should be careful not to presume hastily and that is that this account of creation in Genesis is the first record of life.

If this is presumed how can one account for those Bible references on angelic and satanic life prior to the Genesis account of creation. Stick to the facts and the plain statement of what is said, and do not try to read into the account that which is not there.

I have read carefully the writing of deep students of the Bible on this subject and have also carefully examined the language myself and I believe I am right when I say that all of the ancient geological records preceding the second half of the second verse in Genesis simply bears out in detail what is so briefly stated in the first verse and a half of Genesis. What does it say? You know the Bible was written without punctuation and it is, I believe, perfectly proper to read the first few words in Genesis in two ways, both of which are correct. "In the beginning God." Of course he was in the beginning. It is hard for us to get any idea of what the beginning of the entire universe can be, but I believe there are streches of an age or possibly ages preceding the account of creation in Genesis all of which is simply summed up in this sentence, "In the beginning God." Then it is quite proper to go on and say that "In the beginning God created the heavens and the earth," because in the beginning of this earth that is exactly what he did. Verse two is worthy of the most minute examination as it comprises some extraordinarily tremendous events. Referring to the earth it says it was without form and void. In the revised version the word is, "was waste or void." In other words the verb "was" has the same meaning as "became." It became waste and void. This condition by no means represents what God created originally in the first verse. Why it became, or order was turned into disorder, is not revealed and I might add that it is not necessary for us that it should be revealed. It is none of our business. It has no relationship to the condition of salvation or our relation to God. It has no bearing on our present or future life in any way. All that it would do would be to add to our knowledge which so far as I can see would be of no practical benefit, but might very likely be to our detriment. In this connection I can not do better than quote the words of Dr. Campbell Morgan, who was so recently here in Seattle:

"It is not possible that these words describe the condition of the heaven and earth as they were created by God. Between the original creation and the conditions herein described there had been a cataclysm. Of that revelation has given us no account. Speculations are interesting, but they cannot be dogmatic and final. It may be that behind the material cataclysm there was a moral catastrophe. Probably if we knew all the history we should know the truth concerning the origination of evil."

Lloyd, writing on Genesis, writes as follows:

"By bhohuhu vabho is described, the state of the earth not as formed by God, who made everything perfect (Isa. 45: 18); but as it became by some convulsion or catastrophe, of which we have no record. Many ancient fathers of the Christian church supposed that this change was brought about (with God's permission) by the machinations of fallen angels."

That God did not create it a waste in the original creation I would quote from the revised version Isa. 45:18:

"For thus saith the Lord that created the heavens, he is God, that formed the earth and made it; he created it not a waste, he formed it to be inhabited."

What caused it to be made a waste and void is not clearly revealed and there are many who think that the destructive agent was water, as it is recounted that at the end of this cataclysm and before light was created, that darkness was over the face of the deep; also in Job 38:8,11 it refers to the water breaking out of the earth, and in Proverbs 3:20 it speaks of the depths being broken up, and in Psa. 104, referring to laying the foundations of the earth, that it was covered with the deep as with a vesture, and that the waters stood above the mountains. This refers not to the time of the flood as you will recall that it definitely states the water for the flood came out of the clouds as it rained for forty days and forty nights. Bible language is very explicit in these things and it is well to note these differences as they give clear indication of what they mean.

I have not the time in this article to do more than refer to the principle of ages. We are familiar with the phrase that the Bible principle of ages is a very important one to understand as it simplifies many things. The first age is Genesis 1:1. Of this age we know practically nothing. This age ends with the destruction of the world that then was. The second age opens with the renewal of the earth and re introduction of life (Gen. 1:2), and that age was closed with the deluge. The third age open after Noah and his sons come out of the ark, and this age still continues, but it will end with the coming of Christ to end this evil age. There are ages to come yet, each with its particular part of the plan of God to contribute to ultimate perfection.

Arthur G. Young

(Concluded in next issue)

Redeeming the Time

BY SISTER H. A. JUERGENSEN

PAUL is here giving each one of us good advice, and I think it would do us all good to refresh our minds and to meditate on what he is trying to teach us. "See then that ye walk circumspectly, not as fools, but as wise." What does the apostle mean? He says we are to walk in a circumspect manner, with watchfulness every way; with attention to guard against surprise or danger Why is this so necessary? Why do we have to be all the time on guard? Lest thou enter into temptation and to be redeeming the time? The answer is: Because the days are evil. If business of all sorts requires vigilance and effort is it to be supposed that the affairs of eternal life may be safely left to chance?

Meditation is the life of the soul. It matters little what we read or hear if we do not make it the subject for mediation it can never profit us. Even a small measure of reading, if it be of the right kind, or of hearing, if what is preached be the glorious gospel of the kingdom, will affect wonders in nourishing and building us up in our most holy faith, if it be thoroughly digested by meditation. This making our calling and election sure is a serious matter; it is of more importance than all our business in the world. We are to redeem our time because the days are evil. What is time? It is the present hour. The past has fled, never to return. This moment is all that we have as our own to use well or waste as we may. I know that my future depends alone on the way I live today. Tomorrow never yet on any human being rose or set. Time, how short: "Teach us to number our days that we may apply our hearts unto wisdom." "Lord make me to know my end, and the measure of my days what it is: that I may know how frail I am."

Time is to be carefully used; we are to redeem it and make it the very best use of it. Time how short! Time is passing away continually: it lessens even while we are complaining of its shortness. There is nothing we can think or speak or do that does not take away some time. Our moments are gone before we are aware: our time has elapsed before our designs are accomplished

To redeem the time should be our daily task; and to seek the Lord while he may be found and call upon him while he is near. He is the wisest scholar who learns best how needful it is for him to redeem the time and who will say to himself, I will take care of today, for who knoweth the tomorrow?

Let us embrace the present opportunity to do good for "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. I say to you, brethren, that the time is short. "Every one of us shall give account of himself to God." "But I say unto you that every idle word that men shall speak they shall give account in the day of judgment." Let us be careful of the words that fall from our lips for "by thy words thou shalt be justified and by thy words thou shalt be condemned."

Heeding Paul's advice to walk circumspectly will keep us close to the throne of grace. Peter also reminds us how needful it us for us to be redeeming the time. He says: "But the end of all things is at hand." May these words ever ring in our ears. We know that "the night is far spent and the day is at hand; let us cast off the works of darkness and put on the armor of light." The apostle is reminding the believer that the night of toil and of trial and danger and suffering is far spent; the day of peace, rest, joy and glory is at hand. Only a brief space remained ,until they would finish their course with joy.

Let us learn a lesson from Paul. After the Lord had revealed himself to him and the scales had fallen from his eyes he received his sight. How earnestly did he work to redeem the time. He counted everything as loss that he might gain Christ and eternal life. Let us increase our watchfulness and ever remember we are not our own; our time and our talents all belong to Christ who has bought us not with corruptible things as silver or gold but with his own precious blood. Christ, our great example, went about redeeming the time. He fully realized how short the time at the longest is. Eternity! Oh, how long; it has no end. The end of time for you and me is drawing to a close. Our race will soon be run. Will it be said of us: we have kept the faith, henceforth there is laid up for us a crown of righteousness? If so we have been redeeming our time and have used the talents entrusted to us to the honor and glory of God. Realizing the shortness of time and the length of eternity, let us press on towards the mark for the prize that is set before us. Let no one take the crown. May we, in the strength of Christ, our Savior, continue steadfast to the end of life's journey and enter into that rest that remains for the people of God.

* * *

Is There a God?

Article two

HAVE YOU digested the argument I gave you last time?

I have been chewing it: I cannot say I have digested it.

You find it somewhat eatable, then; or at least not quite uneatable?

Well, there is force in it: great force, I must confess.

I feel certain you must find it conclusive. If purpose is proved, God is proved: the power of reproduction proves purpose as distinct from "design." Design, as usually conceived, is the present adaptation of a thing to a use, but the capacity of reproduction points to futurity, and therefore to purpose concerning it.

You said there were many other proofs of God's existence.

Yes, many.

Are they of equal force to the reproduction argument?

I think so. Here is one. Every faculty proves the existence of its object. The stomach proves the existence of food, even if food cannot be obtained. The ear proves the existence of sound even though there may be dead silence. So, the nose proves the existence of odor; the eye, the existence of light; the lungs, the existence of breath, and so on. These are what may be called gross illustrations of the argument, but they yield a principle having a powerful application to God.

I do not see how you can apply it to God.

The illustrations I have used have to do with bodily faculties and what you might call material things; but it applies to the desires and capacities of the mind, as well as to what we may call the appetites of the body. There is the power to observe, the power to reason, the power to calculate, the capacity to fear, to love, to hope: all these are innate in the human constitution, though their development is a matter of exercise. Now, each of those proves the existence of its corresponding object, even if the person possessing these powers and cepacities is cut off from access to all those objects. Thus, the capacity to fear proves the existence of danger in the abstract; the capacity to love proves the existence of other persons than ourselves; the capacity to calculate proves the existence of numbers; the power to observe and reason proves the existence of objects and events and laws exterior to the faculty itself. We should reason correctly of the existence of these things from the possession of these powers, even if we were so cut off from the external world (perpetually immured in a dark dungeon, say) as to have no actual knowledge of their existence.

How do you apply it to God?

In this way. We have a group of faculties that all indicate him as plainly as love indicates man. We have the capacity to venerate and adore the higher than ourselves; the tendency to place faith in that which is more able than ourselves; the power of infinite hope above and beyond ourselves; and the faculty to recognize obligation to higher authority than ourselves. Veneration, conscientiousness, faith and hope are the highest and noblest features of the human mentality. Phrenologically, they are seated in the very centre and apex of the brain, highest in the being—looking away to heaven (as we might say) telling us of God, even if we had no evidence otherwise of his existence. They lead to devotion, prayer and worship and moral heroism. They all point to God. They have no adequate object apart from him. When applied to man, they wither and die. My argument, put into a sentence would take this shape— that the higher faculties of the human brain prove the existence of God, as plainly as the human eye proves the existence of light.

I do not think the facts are consistent with your argument.

In what way are they inconsistent?

Well, food, light and the other things of which you have spoken, are all accessible, and they are matters of experience with the common run of men. But God is not in the experience of any.

Wait a moment, my friend. Is light a matter of experience with the blind?

I must admit not, of course.

Is food a matter of experienc with the newborn babe thrown out to die of exposure? You must give the same answer. Yet the eye is there proving the light, though never seen; and the stomach is there, proving the food, though never tasted. Now suppose all men were blind and starving, the fact would be no argument against the existence of light and food.

But you see they are not all blind.

No, but they might be. It is possible in the abstract; and you must admit the possibility to see the bearing of the argument. Universal blindness would not disprove the light, which would be proved by the universal sightless eye-balls. It has sadly to be granted that God is not a common experience with men; but we must not use this fact as a disproof of God, if it should appear that the cause lies in some special circumstance that is at war with the native constitutioo of things. My argument is, that man's latent capacity for God is a proof of God's existence, even if we might not be able to explain why we are shut off from him, which the Bible enables us to do.

My difficulty is about the "latent capacity." I do not see much of this latent capacity in the bulk of men with whom I have any acquaintance. In 99 cases out of 100, I see no capacity at all. The vast majority are content to be without God. Indeed, it would be uncongenial to have God obtruded upon them in any way.

No doubt what you say is true, but it does not affect the argument; because the argument does not require that every man have the superior faculties in an active state. If any, however few, have them in that state, it is enough to prove the existence of the object of these faculties. Disuse may sink a faculty almost out of being, as in the case of barbarians who have no sense of right and wrong, no appreciation of the beautiful, no ear for music. The moral faculties have been in comparative disuse among all nations for ages, due to the revealed fact that God, having hid his face, has left them to look after themselves. As the result of disuse, the bulk of the population are in the state you describe, but there is "a remnant" with whom it is different—in whom the moral faculties are in an active state. Consider their case fully, and you will find the argument fully sustained—that God's existence is evident from the mental constitution of the human race when developed to the level of its normal type.

(to be continued)

* * *

The Minor Prophets

(Continued from last issue)

THE COMING of Jesus out of Egypt is suggested (Hos. 11: 1); his resurrection on the third day (6:2); also the final ransom from death and the grave in Hos. 13:14 as quoted by Paul.

Surely then, in Hosea we find the glad tidings of the kingdom and like all the other prophets he points to that great center—the Lord Jesus, as the Savior and Redeemer of mankind.

JOEL

HOW OFTEN do we find in God's word that the greatest messages are given to us by men whom we know only by the words delivered by them. So with Joel and his brief announcement, "The word of the Lord that came to Joel, the son of Petherel", and there our knowledge of Joel, as a man, ends, except that we can form an idea of the kind of man he was by the three chapters of his book.

As the prophet Hosea addresses Israel, so we find Joel addresses Judah and does not mention the ten tribes. He does not speak of idols so it would seem they had not yet gone so far as open idolatry although they were in an awful state of indifference to the law of God. He delivered his message to them in a period of grave calamities and famine in Judah, in the midst of which he aims to warn them and to encourage them, showing them that sin, sooner or later, brings its punishment. He showed them how the people under the law cannot break it and not reap the reward of disobedience. Just as barrenness has come upon the land till even the daily sacrifice was cut off because there was nothing left to offer so that even the priests could not fulfill their offices as mediators between them and their God and he says "Joy is withered away from the sons of men. Alas for the day."

Seeing this terrible condition the prophet calls for a solemn assembly and a fast and for a gathering together to the Lord's house to cry unto the Lord, otherwise further destruction will follow. Joel sees the evil and knows the only remedy (1:19): "O Lord, to thee will I cry." He would take the stand anyway and his confidence grows for in 2:32 he says "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered." He knows that no matter how far down and out they were, that God would answer their cry for help. He promises them plenty and prosperity and a new spirit if they will call on Him, even in their adversity. He is able to rebuild again.

In 2:17 he directs the people, high and low alike as to what they must do and say to avert the course of Divine justice. "Spare thy people, O Lord, and give not their heritage to reproach that the heathen should make mockery of them, wherefore should they say among the people, Where is their God?" Then he assures them "Then will the Lord be jealous for his people" and in 2:26: "And ye shall eat in plenty and praise the name of the Lord your God that hath dealt wondrously with you and my people shall never be ashamed. And ye shall know that *I am in the midst of Israel and* that I am the Lord your God and none else and my people shall never be ashamed." Truly a great lesson on God's jealousy for his name.

In verse 28 the prophet tells of what shall come to pass "afterward," after repentance and the great forgiveness there is promise of future good, part only of which has come upon them: "For in Mount Zion and in Jerusalem there shall be deliverance and in the remnant whom the Lord shall call."

In the third chapter, looking far down the ages, Joel speaks of things *still far ahead,* events which precede the final restoration. The prophet depicts the struggle among the nations before the King of Kings shall dwell in the "glorious Holy Mountain", when our hope and the hope of Israel will be realized—to see the King in his beauty and dwell with him forever.

His main predictions are the Chaldean invasion, the destruction of Jerusalem, the outpouring of the Spirit in Christ's time (2:28-32), the restoration and conversion of a remnant and the final dispersion of God's enemies.

Jesus in telling the disciples of the destruction of the temple (Matt. 24:29: Mark 13:24) was no doubt quoting Joel 3:15, and Peter on the day of Pentecost brings to the mind of his audience the words of Joel 2:28-32 and

shows them that prophecy is unfolding right before their eyes (Acts 2:16-21. We think Paul was quoting from the same prophet in Romans 10:11 and also in Romans 10:13 (See Joel 2:26.32).

So we still are satisfied that it is good for us to be familiar with the message Joel left on record and again our faith is strengthened because we read the part of the Great Plan which he supplies and see them unfold in the workings of the nations; we too, like Peter, can say "This is that which was spoken by the prophet Joel."

AMOS

In the prophet Amos we have a very remarkable man especially when we consider him in the light of his social standing as he himself gives it in chapter 7:14,15. He is not a poltician, a diplomat, not even patriotic in the general sense but he was called from among the herdsmen of Tehoa and "the Lord said unto me, Go and prophecy to my people Israel" and we get a good idea of the character of the man in the next verse. It did not matter who said "Prophecy not"; he had a message to deliver: "Now, therefore, hear the word of God." He had no special training for the office he had to fill. He did not belong to any school of the prophets, not even a prophet's son: he did not have any letters at the end of his name; on the contrary, just a Judean peasant and so we find many of his similies are taken from nature and things agricultural.

He lived during the reign of Jereboam who, we remember, did evil in the sight of the Lord." They were in a state of prosperity, having recovered some territory from their enemies but success seemed to bring evil and ruin in its train as we see in chapter 6:1-6. Their inward condition was hastening them to decline (5:8-12). The prophet presents their sins with great distinction. They had broken their allegiance to God and yet there was a profession of religion: their holy days and sabbaths were still observed; priests were still honored while luxurious revelry was carried on even in the temple at Bethel (4:4,5).

Amos was called to denounce their abominations and we see it was no easy task. He would hear of their evil doings and no doubt his heart would be stirred so we find no delay between the call and his response. We notice particularily his obedience. The prophets of Israel were generally known as the recipients of God's word and this was the authority with which Amos spoke (3:1,8). Amos was a strong and fearless man, not to be silenced but listened to and his message taken to heart. His message to them meant obedience or disobedience, life or death. He declares not only to Israel but covers the bordering nations of Philistia, Edom, Ammon and Moab.

THE PROPHETS MESSAGE

So we see Amos had a tremendous work to do and his prophecy covers a long period. He lived within thirty years of the commencement of captivity. About two thousand six hundred years have gone and still his predictions are not all fulfilled although there are signs that the end is near

The apostles who had the prophets as their guides and for examples were seeing some of the prophecies being fulfilled. At the time of the conference at Jerusalem, when Paul and Barnabas were brought before the church, the question of circumcism and keeping of the law of Moses by the Gentiles who had been converted by the apostles was discussed. James refers them to the prophet Amos (9:11,12); and notice how they understood the words "which are called by my name." James says "And all the Gentiles upon whom my name is called."

So in our day, if we read these prophets with understanding and then see the details of God's plan being unfolded and the things spoken of, being fulfilled, we too can refer back with the same confidence which helped the apostles to be steadfast in the faith. When we look around us we find much the same conditions that were prevalent in the days of Amos. People so busy with this world's affairs, everything commercialized, that they have no time for the true worship of God. Nations have reached the point where they feel they cannot make a mistake. We hear of the divine right of kings. They can violate all the laws of civilization and still excuse themselves. All intensely interested in the things that are passing away. We find there is still a good show of religion; armies being blessed by God's representative upon earth (so called) to destroy one another, killing being done under the order of God (?). And thus it is.

We who have had our eyes opened by the Word know that it is impossible for man to right these things and that they are getting worse as time goes on and like Amos we know the end is not far off. This knowledge brings upon us a great responsibility. We have received the revelation. Can we sit still and not speak a word of warning whenever we have an opportunity? Paul says, "These things were written for our admonition"—our examples. Amos did not shirk his duty though it did make him very unpopular. Paul "conferred not with flesh and blood." Peter said, "We must obey God rather than man" and Jesus said to his disciples: "Ye are the salt of the earth" and salt will penetrate whatever it touches. So we see there is a present duty upon our bands and we must deliver the message and not "hide it under a bushel." Amos did not make his seeming unfitness an excuse but went about the work fearless and confident. He surely felt the authority at the back of him. If we have this wonderful, glorious message, and it is to all people, we see our position. Paul gives it in 1 Cor. 1:26-31: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world....the weak things of the world....the base things of the world....that no flesh should glory in his presence." But when these lowly, insignificant ones are touched by the Word they become bright lightstands reflecting God's glory in their words and works.

Amos does not stand alone in this respect. Daniel was a shepherd boy; Joseph was a slave in Egypt; also

Samuel and many others whom we can recall to mind. With this line of thought still upon us let us also remember the parable of the talent and the man who hid it in a napkin and then the result of his doing so.

HOW THE MESSAGE WAS RECEIVED

How was his message received? He was invited to leave that part of the country. To take notice of him would have interfered with their ways and doings; it would have spoilt their business. Probably like a later generation they had married a wife, bought oxen or a farm. They were too busy in other ways and could not bother with God's word and if he insisted let him go into Judah and tell such things if he valued his life. Later on, in New Testament times, Paul was beaten, Peter was put in jail for the same reason and even we too can soon find how the message will separate us from our friends and relatives. We will find ourselves cut off and uninvited; told to take such talk somewhere else. But we must follow the example of Amos and of the Master and "be about our Father's business." That business is plain: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have eternal life." We have called upon us the name of the Lord and the name of Jesus Christ which was also a part of Amos' prophecy (9:11-15).

SUMMARY

The prophecy of Amos deals with the rooting out of the wicked from among His people and sifting them till only a remnant remains and showing them that if God punishes the heathen for their sins how much more desperate their case is to whom He has sent His Word. One of the great lessons from his book is that God despises mere forms of worship, life service and outside show (5:21-24) but requires justice, mercy and to walk humbly before Him.

Jesse I. Titman

(to be continued)

Conference Notice

THE 39th annual conference of the Church of God in Nebraska, convened at Florence, Aug. 18 to 27. Representatives from Omaha, Avery, Kennard, Blair, Hemmingford, Lincoln, Palmer, St. Paul, and Hector, Minn. were in attendance, and while the attendance was not as large as in some former years, it was declared by some to be the best conference we have ever had.

was a feast of good things from beginning to end. Brother Adams was ably assisted by Brother W. L. Crowe of Chanute, Kansas, and the sermons were indeed meat in due season. Jesus said, "Blessed is that servant whom the Lord, when he cometh, shall find so doing." Brother Adam's report shows that notwithstanding the indifference that is so prevalent, he has done a good year's work. We are truly grateful to the city for the use of their beautiful hall (formerly the Eagle's hall) for the meetings, also the old City Hall for dining purposes both of which were given by the city free of charge.

It was a most enjoyable meeting and all went to their homes encouraged and feeling it was good to have been there. Thus we enter into the work of another year standing on the same promises that were made in the beginning, knowing that he is faithful that promised.

Brother Adam's report shows 174 sermons preached, besides Bible lessons, the number not given; baptized 11; officiated at 4 funerals and one marriage.

Financial Report

Money received	$ 1134.00
Expense	217.63
Amount due evangelist ..	283.63

This amount is covered by subcriptions not yet collected.

Carrie M. Free, Sec'y.

——o——

THE Nebraska Berean Society met in Omaha, August 26, 1923, in connection with the Nebraska State Conference. Sister Marie Sorenson, State Secretary and Treasurer made the following report:

Total Amount received ..	$ 15.45
Expense	.45
To National Treasurer	15.00
Books sold	26
Books on hand	79

Russell E. Zeller, President, Fullerton, Nebra.; Esther Peterson, Sec'y. and Treas., Hector, Minnesota

It seems that circumstances have caused a slowing up of the Berean work. Now let us put forth an effort to revive the work. We should never allow small matters to hinder this important work. So let us, the coming year, restore our classes to their former activity. To do this it is necessary to pay your dues so we can not only keep up the local work but also assist the national. Brother Adams reports that he has noticed in his travels that the social work of the national Berean Society is doing much good.

It would give a wonderful impetus to the work if each individual would take an active interest. Can we expect to hear the "Well done, good and faithful servant" if we have not done anything? This is more serious than we might think, so let us all get busy. We have a number of books on hand. Let us get these out where they can do good work. If the societies cannot use them let each one send to me for a few and hand them out as tracts. Possibly people will study these lessons. I have seventy-five books. How soon will you order all these and get them out among the people. I hope soon to report all books sold. This hope will be realized shortly if each one will act when they read this report.

Let us just try it once and see how a quick and earnest action will bring results. If we get these books out we have done our part The result will be with the Lord. I await your response.

Esther Peterson
Sec'y Pro tem.

——o——

Obituary

Death in Adam; Life in Christ

Edgar W. Knapp was born on July

23, 1843 and died on August 11, 1923, being at the time of his death, 80 years and 19 days old. He was baptized at the age of twenty years becoming a member of the Church of God in Michigan at the time of his baptism.

Throughout his subsequent life he was faithful to the Truth as he believed it and ever guarded the faith as Paul of old did.

He was a subscriber to "The Restitution" from the time of its birth in 1852 being for many years a special writer for it. It was his daily custom to read the Scriptures and have family prayer and he celebrated the Lord's supper at stated intervals with his wife, Flora. He sleeps in Jesus in whom he trusted for an immortal inheritance in the Kingdom.

Sleep on, dear loved one, until we meet again to part no more

Flora A. Knapp

——o——

The sad news has just reached us of the death of our beloved Brother E. W. Knapp. A staunch and loyal defender of the faith has passed into the land of the enemy but not for long. Even now the day seems surely dawning in the east when soon together with Him we will raise the glad triumphant shout, O death where is thy sting: O grave where is thy victory."

Sister Knapp is all alone in Chico, prostrated by her great grief and destitute of the necessary things of life. We cannot carry any portion of her burden of sorrow but Brethren we can and must see to it that she does not suffer for want of food or raiment. We are sending her a small sum to help relieve her need for present necessities and tide over until some permanent plan of relief can be devised, and we trust that the love of God may prompt all who read this notice to do likewise. A few words of love and sympathy and a very small portion of the blessings which God has showered upon each of us will do much to comfort and strengthen her in this her time of trouble. Her present address is Chico, Cal.

S. H. Thomas

——o——

On August 29th, Sister Mary Larkins, wife of Brother Albert Larkins of Cleveland, Ohio. Sister Larkins was the daughter of Brother and Sister Harry Jones of Peterborough, Eng. She leaves a husband and nine children, two of whom, Raymond aged 18, and Stella aged 16, are in "The Faith." In addition to her immediate family she leaves two brothers, Brother William Jones of Peterborough Eng., and Brother George Jones of Cleveland, O.; also four sisters, namely: Sister Annie Titman of Unionville, Ohio; Sister Bessie Tabor, Sister Nora Thompson, and Sister Lottie Fancourt of Cleveland, Ohio, the last mentioned having obeyed the gospel since Sister Larkin's death. Our sister was beloved by all who knew her. The remarkable control which she had over her children and the loving obedience which they rendered was a source of wonder and admiration to all. Services were held in Lee Ave. Cleveland Church where the writer spoke words of comfort after which our sister was laid to rest in Knollwood Cemetery to await the Master's return.

William H. Brown

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Editorial

NEVER WERE the signs of the times more significant and full of promise of the nearness of the approach of Christ than at this time.

The effects of the great war are gradually taking definite and final shape.

The major effects as far as prophecy is concerned are:

First. The temporary paralysis of Russia, and the drying up of the Turkish power sufficiently to permit of the final preparation for the way of the kings of the sun's rising (the kings and priests of the coming age—the saints).

If Russia had remained strong and Turkey had retained her pre-war power over Palestine, no such preparing of the way for the coming of the Great King and his immortal associates would be possible, as that which we now see going on with feverish haste in the land and in the city to which he is to return.

The decree of Hadrian, A. D. 135, forbidding any Jew to settle in Palestine is now completely annulled after being in force for 1800 years. The prophecy of Christ that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles be fulfilled seems to be practically fulfilled, for it is now ceasing to be trodden down of the Gentiles. The door is still open to the Gentiles but the Master has his hand on the knob, the midnight hour is about to strike and the door will be closed to the utter discomfiture of those who stand without delaying to enter.

But Russia is not to remain impotent but is to become the great leader of the host which is destined to go up to the land of unwalled villages (Ezek. 38:11) to take a prey. Therefore Russia must come back, and now we see that very thing happening. After her delirium Russia is settling down to real progress. She has again adopted the gold standard and it is expected that by 1925 she will be fully solvent and financially responsible. European statesmen are already awakening to the fact that Europe needs Russia more than Russia needs Europe. While she is recovering the preparation of Palestine and the Jews for the greatest event in human history goes on apace.

Russia's recovery is quicker than that of Germany because Russia is to be the dominating power. In addition to these things we see the federation of the nations in leagues and combines to keep them together for the gathering at Armageddon. The two great English speaking nations however while drawing closer to each other are gradually being isolated from the other nations. This is indicative of the fact they alone will face that federation of power that will come up to the glorious holy mountains in that struggle that will bring the King of Kings and Lord of Lords to end forever human misrule. When ye see these things come to pass, lift up your heads for your redemption draweth nigh.

W. H. Brown

Symbolic Time

UNDER THIS head Brother Sterling P. Groves asks, "In the visions of Daniel and John are we to take the statements of times and periods as literal or as symbolic?" Later on he says, "We invite Futurist expositors to consider the arguments, and either to refute them or acknowledge their force. Prophetic discussion and controversy are often feared and discouraged because they have in times past occasioned separation among brethren. This however is an evil from which humility and a real desire to discover the truth of God will effectually preserve sincere inquirers. One system or the other must be erroneous and surely it is not hopeless to discover which. No generation of Christians could ever have attempted the task with such a prospect of success as our own."

This shows Brother Groves to be of sterling quality, as his name implies, and that he is not afraid of investigation. I wonder if such is the case with all readers of the good old Restitution. If it is all will be anxious to hear the other side as is Brother Groves. I am not one who would disfellowship or unchristianize a brother who disagrees with me on the interpretation of the prophetic word, for the simple reason that many good men have tried to unravel the books of Daniel and Revelation with each seeing in them something the others had not discovered. For a number of years I held the so called "year-day theory" but of late have given that theory up. As reasons I give the following:

Daniel 9:25-27. Seventy weeks truly are here spoken of; but are they weeks of days or weeks of years? If this brother will turn to Gen. 29:27.28 he will see that seven years are called a week and hence we have, Biblically speaking, weeks of years and weeks of days. Now let us turn to Dan. 10:2.3 (Hebrew Bible) and we will see when Daniel uses weeks of days in his vocabulary he is explicit and makes it "Shebua yom", which literally translated is "weeks of days." Now God in his revelation desires to be understood, and the fact that he inspired Daniel to write weeks of days when speaking of such, and Daniel and Moses to say weeks when speaking of sevens of years is positive proof that there is a contrast. Why did Daniel explain weeks by adding days if he had not just before been using them as weeks of something besides days? There could not be the least reason for such if week in the Hebrew tongue always stood for seven days. So we conclude that Daniel did not here use a day for a year.

Next we have "seven times." Brother Groves thinks that stands for 2520 years because Daniel and John speak of "times" in their prophecies. If our dear brother had had a Hebrew Bible he would have seen that Moses does not use the word "times" but only the Hebrew word "sheba" or "shiba," which ever way the reader desires to pronounce it. True the Septuagent in Greek translates it "epticus" pronounced Hepticus which means seven times, but Jesus uses the word (Matt. 18:21,22) as times in the sense of occurrences instead of periods. So there is nothing in these texts in which to infer that seven times means seven symbolic years of 360 years each or 2520 literal years. But if such is the case then we have as most claim 606 B. C. as their beginning and 606 added to 1922 equals 2528, eight years more time to date than the prophecy demands. Eight taken from 1922 brings us to 1914. Now did Israel's punishment end any more on that date than it had fifty years before it? Not as can be seen. So the symbolic 2520 shows us nothing if taken as Brother Groves takes it.

Brother Groves thinks the taking of temporal power from the Pope ends the 1260 symbolic days, as he terms them, but he must know that if such is the case then the 1260 days must cover the period of the Pope's temporal power; for if his not having temporal power ends his career of action in the 1260 days he could not begin a career in said 1260 without temporal power. But he had no temporal power until A. D. 756 (See World's Geographical History, page 370). Add 1260 to 756 and we have 2016 A. D. or 156 years from 1870 for temporal power. Surely, if the taking of temporal power ended the 1260 days then a part of these was without said power and if a part of them could be without such power how does our brother know whether it is the first part or latter. It looks as if our brother has the year-day theory and he must find both a beginning and end. One thing begins it, another ends it. John tells us, "Power was given unto him (the seven headed ten horned beast) to continue 42 months." This gives his continuance and if the 42 months were 1260 years and they ended 1870 then this beast should no longer continue. If the continuance was his continuance in temporal power then he should continue till 2016 in said power so either way we jump, taking our brother's theory, gets us out of harmony with facts. Daniel makes "a time and times and the dividing of time" reach the judgment. If said time and times, etc reaches the judgment, and is the same period as the 42 months, and ended 1870, the judgment must have begun there. But he says the saints took the kingdom at that time and proves the contrary as the saints not yet have the kingdom.

"Astronomic time," our brother declares. Let that be as it may. If astronomy finds periods of such length

it is no more proof that the saints are to be persecuted that length of time than the fact that 365 and ¼ days astronomic times proves that Christ came to earth in 1874 as Pastor Russell teaches. If one period of astronomic time teaches something that happens on earth politically, or religiously, why may not all? Let us know the reason if such exists.

"2300 days." Daniel says, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days then shall the sanctuary be cleansed." Make this years and find a beginning and end for it in the past. Tell what the sanctuary is if not what the Jews termed such is here alluded to. If such is the thing and the Romans set the transgression of desolation or the abomination of desolation as it is termed A. D. 70 or thereabout, then the 2300 years cannot end until 2370. The Jewish sanctuary will not be cleansed till that time. Or if it refers to the pollution under Antiochus then the Jewish sanctuary was not cleansed before the first advent of Christ: for no 2300 years came in between Daniel's prophecy and Christ's first coming. So you get the second coming quite a way in the future or this time prophecy must be located so that Jesus worshipped in a polluted sanctuary.

But Daniel declares, "From the time that the daily sacrifice shall be taken away and that the abomination that maketh desolate set up there shall be 1290 days." This does not say 1290 days to something else but there shall only be so many days. Now locate the setting up of the abomination of desolation either place the historic school places it and the 1290 years end with things continuing as they are and those days of Gentile times following. Make each literal days and let them begin at the same time the time of the end, and we have only three years and one month after our days cease till the Jewish sanctuary is cleansed and the new Jewish worship inaugurated at Jerusalem. This would give time for the settling of Jewish affairs after antiChrist had performed his work and been destroyed and Israel's temple restored from the terrible pollution brought into it by the man of sin.

This brings us to Paul's prophecy concerning said man of sin. He is to "sit in the temple of God." The Bible tells us of only two temples of God — the spiritual or church, and the Jewish temple which was at Jerusalem. If the Pope is the man of sin and seated in the spiritual temple of God and said temple is the church of God then the Catholic church is the said church. What will such conclusion do for us? It makes us claim something we are not; it makes us claim to be members of the church of God while we belong to one that opposes everything the Catholic teaches. Thus you see the Pope cannot be seated in the church of God and we also be in it. He is not in said church unless it is the Catholic. If it is the Catholic then it is not Protestant. Thus Protestant churches are not churches of God; so the historic school makes non-Christians of all Protestants. Now let the [illegible] like the Prophet Mohammed, Buddha and Confucius, a false teacher but not the worst. One worse than all yet is to come up. It is as reasonable to teach Mohammed was seated in the Church of God as the Pope, for the system of one is as rotten as that of the other. That there will be a literal temple at Jerusalem is evident from Rev. 11. Even a court for Gentiles is mentioned in connection with it. In the spiritual temple there is neither Jew nor Gentile but all are one; but it was never so with the Jewish and so here must be the Jewish. Again it is not supposable that the Jew will later so predominate the church that Gentiles will be placed in a kind of outer department of it. Then the Holy City, Jerusalem, no doubt, is to be trodden under foot 42 months. Is that as long as the Gentiles have trodden Jerusalem making this in the past? We know it is not. Then it must not be Gentile supremacy that is here alluded to; but the days of the Jewish man of sin. Again the heavens are to be shut that it rain not during the 1260 days. Is it spiritual rain? If so no spiritual showers occurred for 1260 literal years, making a day symbolize a year. There being an absolute spiritual drouth, there could be no more spirituality, than an absolute drouth of water after that period of time. But God's two witnesses prophesied during that period, and being God's witnesses they must have given out spiritual truth. Hence not a spiritual drouth. Let all be literal, and no enigma here.

The great trouble, I believe, with interpreters is that they have all been locking for too much mystery in Daniel and Revelations, and have overlooked the plain simple kernals of truth contained in said books. That I be not misunderstood I believe a history of the church is contained in the first three chapters of Revelation and from the beginning of chapter 4 the word "church" is not seen, the church being taken away before the events of other chapters take place. They meet Jesus in the clouds, in the air, and are housed in a secret place till the indignation is past. I hope none will think I love them less because I see this way and none will be offended at anything I have said. All said here is that truth may prevail whoever has it.

J. J. Heckman

Year-Day System

WE ARE anxious to secure from all lovers of truth, of whatever shade of opinion on these subjects, a candid examination of the facts we have observed and recorded in our article in the June Restitution, to which the above is a reply; in order to do this we must remove out of the way the objections and stumbling blocks which might hinder some readers. It is, therefore, with pleasure that we give attention to some of the reasons given by Brother Heckman for his rejection of the historic year-day system of interpretation.

As a presumption in favor of the mystical meaning of the periods of time in Daniel and Revelations, it should be observed that they either occur in the midst of the symbols or else bear plain marks of a singular phraseology, or are prefaced by words importing concealment. Another strong presumption in favor of the same view arises from the singular impressiveness and solemnity which accompanies the announcement of these periods; which is hard to explain, if the periods be the brief ones apparently suggested by the expressions used. That there was a mystery in these numbers was recognized in the Church long before its true nature could be ascertained.

When we turn from presumption to direct evidence in favor of the year-day system, the prophecy of the seventy weeks (Dan. 9:24) occupies the first place and is indeed by itself an almost conclusive argument in its support. The only way in which its force can be evaded is by saying that the word employed in the original (shabua) is ambiguous, meaning a seven, not necessarily of days; that the event has shown that in this case it meant years, and that consequently the passage affords no ground for the year-day view. The answer to this is simple and conclusive. We grant that the original word does not define the unit, and might mean seven of any measure of time; but it is also a fact in Scripture, where it occurs about ten times, it is invariably used to denote seven days; we are therefore bound to suppose it is used in the same sense in Daniel 9, and thus the argument retains all its force. Seventy sevens of days was the symbol employed to denote seventy sevens of years.

That this passage affords the true key to the scale on which all these miniature symbols ought to be enlarged appears the more likely when we consider two other passages in which God himself declares that he adopts this scale. The first is the sentence on Israel in the desert: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years" (Num. 14:34). The twelve men who searched the land were representatives of the twelve tribes of Israel—a few men representing a great many. So the forty days during which they searched the land are made typical of the forty years during which they should wander in the wilderness. Here it is not as in Daniel, the fulfilment which proves the prediction to have been on this scale; but the scale is fixed by God before the event.

The second is found in Ezekiel 4:4-6, where the prophet is commanded to become himself a living emblem of the house of Israel, by lying first on his left side for 390 days and then on his right side for 40 days. Ezekiel like the spies, was a type or representative of the nation: and as he was a small emblem of a large nation, so the days were a brief emblem of a long period. "I have appointed three each day for a year, a day for a year."

In each of these periods, a day in the enacted prophetic type represented a year in the subsequent history. When, therefore, in Daniel and Revelation, we find a variety of enacted prophetic symbols of subsequent history, associated with the announcement of periods in days, why should we doubt that the same scale is to be applied for their enlargement and adaptation to the reality?

In addition to these presumptions, and the Scriptural instances af its employment, in favor of the year-day system, it must be observed that each of the statements of *time in* Daniel and Revelation affords internal evidence that it is not intended to be interpreted literally.

The leading one—the "time, times and a half"—is a most peculiar form of expression by which to designate a period of three and a half years. Certainly it is not the usual or literal expression for that period. Secondly, a time implies, rather than excludes, the wider sense. It is of frequent occurrence in the Old Testament, and is employed to denote periods of various lengths, even extending to many years. The idea is one which has no respect to the length or shortness of the period, but simply to its fixed and determinate character. Thirdly, the different terms used to denote the same period are a further proof that it cannot mean three and a half natural years. The same interval occurs seven times over. Twice it is mentioned as "times, times and the dividing of time"; once as "time,times and a half": twice as "forty and two months"; and twice as "1260 days." A comparison of the passages will shew that they all relate to the same period. Yet the expression is varied in this remarkable manner, and in all these variations the natural and literal phrase does not once occur. Strange, is it not, that the Holy Spirit seems to exhaust all the phrases by which the interval could be expressed, excluding always that one form, if three and a half years are meant?

THE SEVEN TIMES OF NEBUCHADNEZZAR

An argument in favor of the extended view of these times may be drawn from the "seven times" of Nebuchadnezzar's dream and its fulfilment (Dan. 4:1 .23,25). Here "seven times" clearly denoted seven literal years. Here the image, the king himself, and the wild beasts, are types of one and the *same thing under different aspects*, and thus the seven years of the king's insanity become typical of the duration of the "times of the Gentiles." The seven years of days prefigure seven years of years—2520 years. The time, times and a half, the forty-two months, and the 1260 days, all refer to the second half of this period, and must be fulfilled on the same scale, that is, on the scale of a day for a year. Further, if the whole interval from Nebuchadnezzar's reign be divided into two equal portions, the latter half falls exclusively within the times of the fourth or Roman Empire, and begins soon after the time when its *division into separate kingdoms* was first completed. This is a pointed coincidence with the broader features of the prophecy, for in the vision also, the "time, times and a half" are all included in the period which follows after the ten horns have arisen.

In the case of the "2300 days" of Daniel 8, there is the same kind of

internal evidence that it is not intended to be interpreted literally. Not a passage can be found in the Bible in which a period exceeding a year is stated in days,—not one—and only two, in which a period exceeding two months is so mentioned, except those in which these symbolic periods occur. And here, the word "days" is not used; the expression used suggests that no unit of time is given at all: "unto evenings and mornings, or unto evening-morning, two thousand three hundred." That a long period is intended appears from the angel's words: "Shut up the vision, for *it shall be for many days*" (verse 26). The period being so long, and the greater part of it being occupied by this gospel dispensation, its length is purposely veiled under an enigmatical form of expression, which was evidently not intended to be understood at first. Here is a reason for the enigmatical form of the announcement.

In the case of the Locust Woe (Rev. 9:3 5) the miniature symbol again demands a miniature period, and the one selected is that of the ordinary ravages of locusts; but it evidently requires the year-day system to make it commensurate with the events predicted.

In the case of the Euphratean horsemen (Rev. 9:14 16), the very peculiarity of the phrase used suggests, *as* before, a mystic meaning. Why, if the period intended were literal, should an hour be mentioned at all? and why should the ordinary way of putting the larger period first be completely reversed?

The "forty two months" of the treading down of the Holy City (Rev. 11:2) seems strangely unmeaning if taken literally. We know that Jerusalem has already been trodden down by the Gentiles for more than 1800 years, and it will, as we know from our Lord's own words, continue to be so till the close of the "times of the Gentiles." If the period designed were really as brief as that referred to in the passage in which the heavens were shut up by Elias, why was not the same *expression usd to designate* it—"three years and six months" (James 5:17), if "all be literal and no enigma here," as *Brother Heckman* states?

That the "three days and a half" during which the witnesses lie unburied (Rev. 11:9) is symbolic, is proved by the fact that we have about thirty passages in Scripture where three days are mentioned to define an interval, and four where four days occur; but no where else is the fraction of a day introduced in such a measurement of time. If the Holy Spirit had intended natural days only, would such a preciseness in the statement of time be used which is nowhere *else employed, not* even in that most important of all events, the resurrection of our Lord?

To sum up the argument in the foregoing. The year-day theory rests on a surprising combination of Scriptural arguments, some of which it is true, are indirect, and some doubtful; but the great majority are full, clear and unambiguous. First of all, there are four or five distinct presumptions of a general kind, that the dates have some secret meaning. Then, there are three plain and certain, and one more disputable passage, which supply an express rule of interpretation, and a key at once simple and comprehensive, the direct appointment of God himself. When we further proceed to examine the passages in detail, we find that every one, without exception, yields some peculiar argument in favor of this same view; and several of them furnish us with two or three distinct proofs.

FULFILMENT OF DANIEL'S SEVENTY WEEKS

Our Lord began his ministry with a statement connected with chronological prophecy; a statement which showed how carefully he had pondered and how clearly he comprehended Daniel's prediction of the "seventy weeks." Mark records as the first utterance of the ministry of Christ, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." What time was fulfilled? The mysterious "seventy weeks" to Messiah the Prince. This prophecy is perhaps more fundamental than any other in the Bible as evidence that Jesus of Nazareth was the promised Messiah of Israel. It will be well before we go further, to point out the evidence of a fact, both remarkable and important, and amounts to a demonstration, that chronological predictions are fulfilled in lunar as well as in solar years.

This prediction of the seventy weeks was given to measure the interval from the rebuilding of Jerusalem to the first advent of Christ. For fifteen hundred years the children of Abraham had been looking for his promised "Seed" in whom they and the whole world were to be blessed. Soon after Cyrus, a type of the great Deliverer, overthrew Babylon, before he had issued his great restoration decree, it was revealed to Daniel that "seventy weeks" had to elapse before Messiah would appear. The event proved, as might have been expected, that weeks of years, not days, were intended—a period of 490 years; and it is undeniable that this prophecy was fulfilled both on the solar and lunar scales, and on the latter with most marvelous exactness.

The starting point was to be a decree to restore and to build Jerusalem and the terminus was to be "Messiah the Prince." Now there were two restoration decrees issued by Artaxerxes, and they were thirteen years apart Either of them may be taken as the starting point, as each involved a measure of rebuildng of Jerusalem and re-establishment of Jewish polity and national existence. The two decrees are associated with the two names of Ezra and Nehemiah, and the second of the two—that was given to Nehemiah—answers most fully to the terms of the prophecy. The first was given by Artaxerxes in the seventh year of his reign. B. C. ~~444~~ 457. The 490 years ran out on the solar scale from the first date, in A. D. 34; and more accurately, on the lunar scale from the second date, A. D. 32-3. In both cases the last or seventieth week of years included most of the ministry of Christ his death, resurrection and ascension; together with the formation of the Church and the early proclamation of the gospel.

and the second in the twentieth year of his reign, B.C. 444

But the prophecy states that the Messiah was to be cut off before the close of the seventy weeks (or 490 years), "after" the sixty-ninth had elapsed, and before the seventieth fully ran out; that is to say, in the course of the seventieth week. He was to be cut off "in the midst of the week," i. e. of the last and most important week—the week marked off from the other sixty-nine; the week standing pre-eminent, not only among the seventy, but among all the weeks the world has ever seen; the week of seven years which witnessed the miracles the death, the resurrection and the ascension of the Son of God. In the middle of this terminal week of the seventy, Messiah would according to the prophecy, be "cut off", and by the shedding of his own blood would confirm the new covenant with "many"—not with the nation of Israel, as some think, but with many, both Jews and Gentiles. He would also cause all Jewish sacrifice and oblation to cease by putting away sin forever "by the sacrifice of himself."

This chronological prediction was fulfilled on the solar scale from the first edict of Artaxerxes, and on the lunar scale to a day from the second. A simple calculation shows this. Seventy weeks are 490 years, but sixty-nine and a half weeks are only 486½ years; this is therefore the number of years predicted to elapse between Artaxerxes' decree and the death of Christ. Nehemiah commenced his journey to Jerusalem in accordance with the decree given in the twentieth of Artaxerxes, during the Passover month, the month of Nisan, B. C. 444; and our Lord was crucified at the same season, the Passover, A. D. 29. From Nisan, B. C. 444, to Nisan, A. D. 29, 472 ordinary solar years elapsed, not 486½. But 472 solar years are exactly 486½ lunar. Hence sixty-nine and a half weeks of lunar years, from Passover to Passover, did extend between Artaxerxes' decree in the twentieth year of his reign, and the crucifixion or cutting off of "Messiah the Prince," A. D. 29. Thus the prophecy was accurately fulfilled, even to a day; on the lunar scale.

Now if the most important of all events was chronologically predicted in lunar form, as well as in solar, it is clear we may expect other periods also to run out on both scales.

However accurately prophecy may have been fulfilled, it is impossible we should perceive the fulfilment unless we are acquainted with the history which has fulfilled it. Even when we are familiar with the history we may yet fail to trace the fulfilment of Divine predictions, from want of due consideration of the moral and religious bearing of the events which it records; i. e., their bearing on the counsels of God with reference to the redemption of the world.

Sterling P. Groves

(to be continued)

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A Letter

Mr. Hunt.
Sec'y. to Dr. R. A. Torrey
Los Angeles, Cal., U. S. A.

Dear Sir,

Yours of recent date received, saying Dr. Torrey was away and that it was quite unlikely he would reply when he returned as he was very busy. I waited for a time to see if any reply would come, and am not surprised that the Doctor cannot do so. The tract, "The Exact Truth Regarding an Eternal Hell" which you enclosed, evidently [illegible] rejoinder to my letter to Dr. [illegible] consists largely of a reprint of the very arguments to which my letter to Dr. Torrey had reference, and therefore comes under the same condemnation. It is beyond my comprehension how such a man as Dr. Torrey can lend himself to so much untruthful and dishonest reasoning as [illegible] in that tract, and at the same time lay emphasis on the fact that he "is an honest man." Take two instances only. First: regarding "sheol" and "paradise"; second: regarding the words "death", "perish", and destruction." With regard to the first he says: "I have taken the trouble to look up every passage, and not in a single instance does it mean "grave." Now please turn up the following passages: Gen. 42:38; 1 Kings 2:6; Psa. 30:3,9; Job 24:19,20; Ezek. 32:27. Is it honest to say these passages do not mean the grave? Perhaps they do not refer to a particular individual grave, but that they do so in a well understood and general sense is proved by the revisers in spite of their note in the preface, for again and again they have so translated it. As an honest man, Mr. Hunt, I appeal to you personally, and as a public man holding an influential position, Do not the words "grey hairs", "bones", "weapons of war", "dead bodies," "worms or maggots," "sheep," etc., all of which are said in the word of God to be in "sheol" show very plainly that Dr. Torrey's statement is false? Again: give me something more than conjecture. Give me Scripture proof that paradise is "down" within the earth. Paradise, as the Doctor knows, is a Persian word meaning "a garden." God planted a garden—a paradise. Can you plant trees and shrubs inside the earth? The Doctor acknowledges that "sheol" and "hades" are equivalents. Then what I have said of "sheol" above is equally true of "hades" and that is where the Rich Man went (see R. V.) unless you can prove that he had two sets of bodily organs such as eyes, tongue, etc.

Now for the second. The Doctor endeavors to give other than the face meaning to such words as "death", "perish", "destruction", and in an attempt to prove his point (which of course he cannot do) he is obliged to go to the book of Revelation, the last book of the Bible, and acknowledgely symbolic, and by a round about method of interpretation make out that these words mean something different. Do you honestly think that for thousands of years God's Holy Spirit inspired the use of these words, yet they could not be understood by those to whom they were applied, nor could they be understood until Revelation was written and even then not until Dr. Torrey was here to explain it. Who is Dr. Torrey that he can thus pervert the words of the living God? My friend, my words are strong, but let me beg of you with all my heart that you cease to take sides with such awful mis-use of God's Word.

I am enclosing copy of my debate with Rev. H. W. Frost. I have known him for nearly 30 years and I am sorry to have to write as I have done to one whom I highly esteem in other ways. My language in some cases is stronger than I intended, but can one help it when sophistry and untruth are made use of to defend a lie—the first lie, the serpent's lie. I also enclose tract of my valued friend, R. K. Strang. It too is strongly worded, and with good reason. I also send you my letter to the China Inland Mission, and I shall be glad if you will point out any Scriptural error in either of them, giving your Scriptural proof. You publish this awful tract broadcast, and so deceive unwary people. May God Almighty forgive you. I am determined at any cost (and it already has cost much) to combat this awful doctrine which so brings dishonor on my Heavenly Father and his well beloved Son. Let me once more beg of you to re-consider your serious position.

R. H. Judd

National Berean Society

FOLLOWING is the second annual report of the National Berean Relief Department:

Familes continued from last year, 8; new families, 6; total cases, 14.

Sickness, misfortune, old age and families where there are several small children are the problems with which we are meeting. Clothing has been given out, both new and old. Money has been given for medical aid, for rent, provisions and other worthy causes.

At Christmas time I selected the homes where I thought Christmas cheer was most needed. Where there were little children I sent warm clothing; made the boxes attractive by some gift that would appeal to them, like a sweater for the boys the same as other children wear and that their parents could not afford to buy, and to the girls, similar gifts; to the elderly people, extra money to help provide their Christmas dinner, and to the two brothers in a county home, a box of miscellaneous gifts.

I am sure you will see this work has met the approval of our brethren from the following expressions taken from letters received. These few quotations voice the same sentiment of the many who have contributed funds to this relief work:

"I think this is a good work you are doing and may God bless you in your labors for him." "I wish you success in your labor of love and that health and strength sufficient may be granted you daily." "This is a worthy cause and deserves the support of the brethren." "I think this plan of work is so much better than having the appeals with the name put in the papers." "May the kind, heavenly Father encourage you in this good work. It is in accordance with his word." "So many appeals from so many sources, it is hard to know which to help, but I am sure this is a worthy cause." "I am very thankful we have a Relief Committee so we can feel sure the money will be rightly distributed." "Please use this for any who need help. You are in a better position to know than I am; so will turn it over to you." "I think this is the worthiest cause to be helped, and no amount from anyone could be too much." "I thank you for the service you are rendering to the brethren and to the cause of truth." "We surely should not let our poor suffer for the necessities of life for we all know and believe that the Master is at the door."

The replies to the appeals come from all over the United States and one came from Scotland, saying, "May God's blessings go with you and your work" -no name signed.

Oftentimes donations are sent to me, saying, "Please do not use my name", and other say, "Enclosed you will find a donation for relief work: use it as you see best," signed—a Brother or a Sister, as the case may be. Many interested in this work are not Bereans.

I wish to make special mention of the fact that the readers of The Restitution published at Cleveland, Ohio have taken a great deal of interest in my work. They are very prompt and liberal in answering my appeals.

You may wonder how I hear of the families in need. They are reported to me by some of our people. An investigation is made at once, finding out what their needs are, why they are in need and whether they have relatives who are able to help them. In some cases relief is sent at once, according to circumstances.

When aid is given I try to give careful instructions as to how to use the money given them. I find with some of the aged people that they have sons and daughters who are able to help their parents but have neglected to do so. In this I have had the co-operation of relief workers in Indianapolis, St. Louis and Aurora, Ill.

There are problems in this work. It is hard to tell a brother or a sister you cannot give them all the help they need, but a call may come that requires immediate attention, allowing no time for a response to an appeal in the paper, and for such cases funds must be kept available.

REPORT OF WORK

Families continued from last year	8
New families	6
Total cases	14
Number of times granted material assistance	59
Letters written	259
Letters received	282
Articles written for papers	9

CAUSES OF DISTRESS

Tuberculosis	1
Cancer	1
Other illness	5
Old age	4
Chronic physical disability	7
Insufficient wage	4
Accident	1
Misfortune	2

GARMENTS GIVEN OUT

New and old	224

Amount of money received for relief work	$ 731.47
Amount of money paid out for relief work	564.06

I have had the co-operation of Iowa Bereans, Chicago Church, Ladies' Auxiliary of Holbrook, Nebraska, Park Hill Sunday School Gladbrook, Iowa, Piedmont, S. C. Bereans, Sunday School class of Eldorado, Ill., Maurertown, Virginia Sunday School, Reno Berean Bible Class, La Junta, Colorado. Michigan State Berean Society, Aid Society of Dixon, Illinois, and from a brother and sister in Santa Anna, California, a new $ 75 knitting machine.

The money sent me to help buy a knitting machine for the unfortunate sister was, and continues to be, used for medicine, clothing and nourishing food that she had been a long time without.

Now I am sure it would afford the brothers and sisters whom we have assisted, great pleasure to be able to thank each one for their kindness, personally.

Mrs. Orpha Sanford
Chairman, Relief Committee,
National Berean Society

—o—

Calling of the Church

PAUL PRAYED that the Colossian believers might know what was the hope of their calling, which evidently referred to their destiny in immortality. Our discussion [illegible] matter is that for which they [illegible] called in the present life as a [illegible] for that future service. Perhaps we can better appreciate our calling if we first determine some purposes for which we are not called.

Not to please or entertain the world. This will help the servant who ministers the word to be faithful if men refuse his ministry, and help those who contribute to his support not to be frightened if men oppose or refuse to continue coming to hear or pay. It will help the treasurers in the congregation not to look first to their funds but to the truth of what is preached if it be spoken in love. It will cause the speaker to think twice before resorting to spectacular preaching or acting, in the pulpit to draw a croud. Jesus drew so many to hear him that he could not minister to all. He had something the multitude needed. A proper conceptiin of the calling of the church will also cause all in gospel work to leave out of their procedure all attempts to raise money or get a hearing by questionable or vicious performances that please the carnal heart or the appetites. Paul said he pleased not men, and that if he did he would not be the servant of Christ, implying that Christ did not send him to please men. If he had, we would doubtless find our task impossible of performance.

We have not been called to rule the world in the present time. We are taking training for that as a prospective work to be done in the kingdom of the Lord. To seek to rule before the wedding is called fornication in the case of Israel, in the coming day of the Lord, when she will make a covenant with him who sits in the temple showing that he is God. Church and State is a union that has always brought the world to grief. We are told to judge nothing before the time, until the Lord comes, and in the immediate context he reproves those who were reigning as kings without him, and expresses a longing for the Lord to come that he might reign with them.

We are not called to save the world now. A proper understanding of this will relieve the church of the stigma of such things as the collapse of civilization and failure to stop war. The head of the church has not left us orders that we are expected to stop war or reform the world or rescue civilization or bring all nations to the feet of our absent Lord. Those who understand this will not suffer despair when they see the conditions multiply in evil ways as indications that the Lord is at hand to come.

The true calling of the church at the present time is to speak the words of truth and so live by grace that others will be attracted by the sound and the sight to come to us and be fitted for future service when the King shall sit upon the throne of his glory and glorify us with him. It is called taking out of the Gentiles a people for his name. It is also called the body edifying itself in love, that is, building up itself thus. This building up is both by adding to its numbers from without, that is, evangelizing, and building up each believer in grace and the knowledge of the truth--pastoral work. Both are needful, and part of the instruction left us by the departed Master.

If the church of the living God will busy herself in this twofold work she will find her time fully and profitably occupied.

J. W. Williams

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The Young People's Page

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RUTH

Ruth belongs to the narrative department of the Scriptures. It records no divine communication to the family that occupies the narrative. It is nevertheless vocal with God in other ways and geneological messianic. It introduces us to the more immediate ancestry of David. Part of Matthew's geneology of Christ is evidently derived directly or indirectly from this source. It is the geneological bridge as it were by which we pass from the time of the Judges to the time of the Kings. It is not therefore studded with the ordinary "thus saith the Lord," nor with exhibitions of "the visible hand of God."; nevertheless it is a "thus saith the Lord" in the ways of providence sense. For the overruling providence that could say a little later on "I have provided me a king from among the sons of Jesse" (1 Sam. 16:1) finds still more germinal illustration in the book which narrates the remarkable circumstances which led to the union of "Ruth the Moabitess" with Boaz the Israelite and the subsequent birth of "Obed the father of Jesse, the father of David."

The following express references to the Divine providence occurs in Ruth:

1:6: "The Lord hath visted his people."
1:8: "The Lord deal kindly with you."
1:9: "The Lord grant you rest."
1:13: "The Lord has gone out againt me."
1:16: "Thy God shall be my God."
1:17: "The Lord do so to you."
1:20: "The Almighty hath dealt very bitterly."
1:21: "The Lord hath brought me home empty."
1:21: "The Lord hath testified against me."
1:21: "The Almighty hath afflicted me."
2:4: "The Lord be with you."
2:4: "The Lord bless you."
2:12: "The Lord recompense thy work."
2:12: "The Lord God of Israel under whose wings thou art come to trust."
2:20: "Blessed be he of the Lord."
3:10: "Blessed be thou of the Lord."
3:13: "As the Lord liveth."
4:11: "The Lord make the woman like Rachel."
4:12: "The seed which the Lord shall give thee."

4:13: "The Lord gave her conception."

4:14: "Blessed be the Lord."

* * *

No life is low where great ends are followed; and the spirit that will not work its mission within the trammel of circumstance will never be a true servant of that Master who came to found a kingdom of heaven upon earth, and who had to associate with him in the work men of another spirit than his own, and even the traitor who sold away his life.

* * *

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* * *

MANY children grow up like plants under bell glasses. They are surrounded only by artificial and prepared influences. They are house-bred, nurse bred, motherbred—everything but SELF-BRED. The object of training is to teach the child to take care of himself; but many parents use their children only as a kind of spool on which to reel off their own experience; and they are bound and corded until they perish by inanity or break all bonds and cords and rush to ruin by reaction.

* * *

When once the lake is cased in ice, heat from below cannot warm its surface; only the breath of heaven can bring life and motion.

* * *

EXCUSES

THE MAN who makes an appointment to see you at a definite hour and is not there on time will usually see you the next day with a finely woven excuse which would do justice to a lawyer trying to get a new trial for a client.

* * *

Pray without ceasing.

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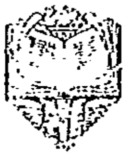
Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12



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THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD
DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

VOLUME 75 CLEVELAND, OHIO, SEPTEMBER 1923 NUMBER 11

Sermons by the Devil

No. 1 -Ease

I UNDERSTAND you do not believe in a personal devil," said an inquirer to a member of the Church of God.

"No I do not believe in one supreme immortal, fireproof, personal devil such as is believed in by many of the denominational churches," said the one addressed, "but I do believe in personal devils nevertheless. Judas was one for Christ said: 'I have chosen you twelve and one of you is a devil', and on another occasion he said to Peter: 'Get thee behind me, satan,' The Apostle Paul, in writing to Titus, advised him to exhort the aged women not to be devils (false accusers—Greeks: diabolous).

"So you see the New Testament teaches that men and women can be devils and I am sure experience has taught us all how true it is. Then you will remember that Christ on one occasion said: 'For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies' (Matt. 15:19). With the tendencies toward these evils inherently within us, surely the devil is personal enough to each of us and all we need to do in order to see him is to look into the mirror.

"Now this devil is a most persuasive reasoner and I have known him to preach some eloquent sermons. A certain brother was absent from church the other day. On visiting him we found that his absence was due to a sermon which the devil had preached to him early Sunday morning. The subject of the sermon was "Ease." We do not happen to have a complete verbatim report of all that he said in his sermon but we do know that the following is a good, fair resume of his discourse.

It was a cold rainy morning; Brother Brown had retired late Saturday night, or to be correct, early Sunday morning. About 6:30 A. M. that heartless and exasperating enemy of sleepy humanity, the alarm clock, began its irritating and noisy call to awaken our slumbering brother. His first impulse was to throw a pillow at it but having tried that once before and having on that occasion broken several other things on the dressinsg table without stopping the noisy alarm, he took a second thought, jumped out of bed, switched off the alarm and crept back under the covers in bed again. It was at this moment that the devil began his sermon whispering it into his ear as follows:

"Well, this is certainly a cold, damp and disagreeable morning. It is a pity that one has to go out such a morning as this. How nice and comfortable it is here in bed. After a man has worked hard all week he needs a little rest on Sunday morning; but it seems there is always something to keep him from having a little ease. I wonder why they don't have church in the afternoon instead of getting people up so early in the morning. It wouldn't do you much good to go this morning, anyway, as one doesn't get much good from the service when he is all tired out. Besides on a morning like this I think the people who live nearer the church are the ones who should attend. One has to give some thought to his health and you are not feeling very good anyway. What if you should catch cold and get pneumonia?"

At this point Brother Brown interrupted the devil and replied weakly:

"I admit the force of all that you say but still it is my duty to go to church and I fully intend to go."

He made a move as if to get up but stopped as he turned himself over on his other side and drew the covers up around his neck and found himself listening again to the soothing words and insidious, appealing arguments of the tempter.

"You were always a martyr to your convictions. You are always ready to deprive yourself of personal comfort for the church's sake. Well, in a way I suppose you are right and there is little use in arguing further about it. So I suggest that you sleep just as long as you can and then by hustling you can get out very quickly. That means you have another half hour to sleep."

This was such a splendid suggestion satisfying both the flesh and the spirit that Brother Brown lost no time in following it, and he was soon fast asleep. The old enemy, the devil (the flesh), laughed softly to himself and said, "I've got him; he will never get to church this morning."

About an hour later Brother Brown awakened with a start and looked at the clock and saw that he had slept a half hour too long. He jumped out of bed and throwing his bathrobe about him he rushed for the bathroom, suddenly determined to go without breakfast, if necessary, to get to Sunday School on time. Alas! the bathroom was occupied and he returned to his room, his conscience pricking him severely for having yielded to the evil suggestion.

But what an elastic thing is conscience! The old adversary returned to the attack; he had not finished his work; his sermon was not complete. Brother Brown found himself listening again to his plausible reasoning.

"Why worry about it? What's done is done. You didn't do it intentionally; it was an accident that is liable to happen to anyone and then you could not help it if the bathroom was occupied. As far as that is concerned you attend a good deal better than lots of others there. There are quite a few who hardly ever come, so why worry because you miss a Sunday now and then."

This seemed to sooth his troubled conscience and he said, "Well I'll get ready and go to the regular church service."

After he had dressed and had breakfast he looked at his watch and said, "I've got a couple of minutes yet, I'll just glance over the newspaper before I go."

Brother Brown had a regular system of reading the newspaper, always reading the various items in the order of their importance and so he turned first to the funny page and then to the sporting page and then the social gossip and finally, if he had time, he glanced over the editorials. (This is the way some Christians prepare their minds for their Sunday morning devotions). He was soon deeply absorbed in the paper and for the moment forgot everything else. A little while later he suddenly threw the paper from him and looking at his watch, exclaimed: "Well what do you think of that! I've missed my car! O well; the next one will bring me a little late but then lots of people come late."

He sat down again and took the paper in his hand to finish reading the article that had so deeply interested him, but this time he held his watch in one hand and kept glancing at it and finally with a sigh laid the paper down, muttering, "I suppose I'll have to go now" and in a moment he was on his way to the car.

When he was about a half block away he saw the car pass the corner and he knew there was no church for him that Sunday morning. Then he did what we are all apt to do. He looked around for something on which to place the blame and here again the old adversary came to his rescue and suggested that it was his watch which must be about a minute slow. In a little while he was back home and as he sat down in his easy chair he soliloquized thus: "It is strange how things will go contrary to you some here I have been trying hard to get to church this morning and it seems days; here I have been trying to get It seems sometimes as if circumstances conspire to defeat our purposes."

Then the devil finished his sermon with the following peroration:

"There are two kinds of Christians, the sheep and the goats. The goats really belong to me and I know them; first, because they hear my voice and follow me and second, you can tell they are goat Christians because the goat is the only animal that eats paper and goat Christians love to stay at home on Sunday mornings and devour newspapers and magazines."

Yours truly,
The Old Man of the Flesh

"Mustard Seed" Faith

WHEN I was young I read that saying of our Savior: "If ye had faith as a grain of mustard seed." I thought he meant: "If ye had even as little faith as a grain of mustard seed" (and that is such a very, very small seed), and I thought, What a very little faith they must have had! But now I believe he meant that if your faith was as great as a grain of mustard seed—if it had the wonderful capacity for growth. the magnificent possibilities for accomplishment, in the sphere in which it is placed—what could you not do? It is so small as it lies in your hand! Who could believe that wrapped up in that tiny body was a power that could unfold, expand, and grow to the height of a tree, with branches, spreading abroad, so that the birds found a lodging place among them.

If when we start out in newness of life our faith is like the little mustard seed, each day and month and year will see it growng higher and broader, reaching upward and outward to our fellow toilers. It is the loving faith that reaches upward to the dear Father and then outward to bless all its little world. And the birds—may we liken them to the blessings of peace and happiness that come to nestle in the arms of such a faith.

Frances T. Chapman

"Let the Wicked Perish"

BY S. ROXANA WINCE

SOME OF the dear ones of the household of faith like not the imprecatory Psalms. They do not enjoy reading them because the spirit manifested therein seems not in harmony with the loving and forgiving spirit of Christ, forgetting that it is the wicked who are teachers of wickedness and that as long as there is a wicked nation or a wicked individual on earth, wickedness will continue and sorrow and misery fill the earth.

"Let the wicked perish." It is a proper prayer. It is made in love. The knowledge and glory of the Lord cannot cover the earth as the waters cover the sea until it is answered. "All the wicked will God destroy."

"He that is our God is the God of salvation and unto God the Lord belong the issues from death" and yet that very God "will wound the head of his enemies and the hairy scalp of such an one as goeth on still in his trespasses."

Even the tender compassionate Jesus said of the Jews when they stubbornly declared "We will not have this man to reign over us"— "Bring hither mine enemies and slay them before me." Has not the mandate been literally and ruthlessly fulfilled? Have not the Jews been slain nationally? Have they not been slain individually? Millions perished when Jerusalem fell. They have been scattered among all nations and have been hounded, hated, massacred, whereever they went.

If you, dear ones, read these imprecatory Psalms carefully you will find that David in many of them is not calling down the wrath of God upon the enemies of God in his own name and for his own sake but that he is speaking prophetically for, and on behalf of Christ as he most certainly does in the 22nd Psalm when he says, "All that see me laugh me to scorn; they shoot out the lip, they shake the head saying,

He trusted on the Lord that he would deliver him; let him deliver him seeing he delighted in him....

For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

I may tell all my bones; they look and stare upon me.

They part my garments among them; they cast lots upon my vesture."

True, you reply, David is surely speaking in the name of Jesus here but not one vengeful word is he made to utter. Read the previous chapter and see, remembering that the King of the 21st Psalm is the smitten One of the 22nd. Begin at the eighth verse:

"Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in wrath and the fire shall devour them.

Their fruit shall thou destroy from the earth and their seed from among the children of men.

For they intended evil against thee: they imagined a mischievous device which they are not able to perform.

Therefore shalt thou make them turn their backs when thou shalt make ready thine arrows upon thy strings against the face of them."

(See Ezekiel 38:16; Psalms 35:7,11, 15,16; 45:1-9)

But not all these wrathful Psalms are Messianic. Some of them refer to the destruction of the enemies of Israel as the 60th chapter and the 9th verse, for instance, which says: "Who will bring me into the strong city? who will lead me into Edom?

Will not thou O God, which hadst cast us off? and thou, O God, which did not go out with our armies?....

Through God we shall do valiantly for he it is that shall tread down our enemies."

Edom is Esau and Esau is Turkey. Who is there who loves God and loves righteousness who wants such a bloody nation as Turkey to exist forever and go on perpetrating its unspeakable atrocities? Who wants Russia or Germany or even France with her abominable sins to exist forever?

A Prime Minister of France in a speech placarded throughout that country by order of the French parliament, said, "We have extinguished in the heavens light which will never be rekindled. In the early part of this century two million French boys tattoed themselves with the letters A. D.—"Anti-Dieu" (Daily Mail, July 24, 1902).

Neitzsche, the German philosopher says "Odin is greater than Jahre" and that the Christian faith is a "slave morality" and a curse (Jewish Eve for October).

No Russian has word to say against Neitzsche.

Was David wrong when he said "Let the wicked perish" if he turn not or "if he go on still in his trespasses"?

Jesus came not to destroy men's lives but to save them but if they take pleasure in iniquity, will not come to him, choose death rather than life, condemn God, blaspheme His word and His name and deny that the coming One is the Christ of Nazareth what then but to let them be caught in their own net and to " be as though they had not been" ?

Obadiah says "The house of Jacob shall be a fire and the house of Joseph a flame and the house of Esau (Turkey) for stubble and they shall kindle in them and devour them and there shall not be any remaining of the house of Esau for the mouth of the Lord hath spoken it."

Dare any say that what God has spoken will not come to pass ? When we think of the Armenian tragedies and of the thousands of tragedies enacted by Turkey and by other nations such as Babylon, cannot, do not we cry just as earnestly and as sincerely as did David that "for the oppression of the poor, for the sighing of the needy the Lord will arise and set him in safety from him that puffeth at him" (Psalms 12:5) ? Do we not pray with all our hearts that the fulfilment of the 45th, 47th, 50th, 68th, 69th, 72nd, 83rd, 89th, 100th, 102nd, and others like them shall come to pass and "when transgressors shall be taught God's ways and sinners be converted unto God" (Psalms 5:12,13) and "when the heathen shall fear the name of the Lord and all of the kings of the earth his glory" and "the wickedness of the wicked shall come to an end" ?

"O give thanks unto the Lord for he is good, for his mercy endureth forever.

To him who smote Egypt in their firstborn for his mercy endureth forever.

And brought Israel out from among them for his mercy endureth forever.

With a strong hand and a stretched-out arm for his mercy endureth forever.

To him which divided the Red Sea into parts for his mercy endureth forever.

But overthrew Pharaoh and his hosts in the Red Sea for his mercy endureth forever.

To him which led his people through the wilderness for his mercy endureth forever.

To him who smote great kings for his mercy endureth forever........

And gave their land for an heritage for his mercy endureth forever.

Even an heritage unto Israel, his servant, for his mercy endureth forever.

And hath redeemed us from our enemies for his mercy endureth forever" (Psalm 136).

"And hath raised up an horn of salvation for us in the house of his servant David.

As he spake by the mouth of his holy prophets which have been since the world began :

That we should be saved from our enemies and from the hand of all that hate us ;

To perform the mercy promised to our fathers, and to remember his holy covenant ;

The oath which he sware to our father Abraham,

That he would grant unto us, that we, being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness all the days of our life.

(John, the Baptist, "the prophet of the highest" going before the face of the Lord to prepare his ways).

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God" (Luke 1:69-79).

The Storm-Circled Ship

"I SHOULD like to tell you some of my experience," said Captain C——, as the writer walked with him toward his home near one of the villages on the coast of Maine, from which he had been for some time absent on a voyage whence he had just returned.

"We sailed from the Kennebec on the first of October, 1876. There had been several severe gales, and some of my friends thought it hardly safe to go, but after considerable prayer I concluded it was right to undertake the voyage.

"On the 19th of October we were about one hundred and fifty miles west of the Bahamas, and we encountered very disagreeable weather. For five or six days we seemed held by shifting currents, or some unknown power, in about the same place. We would think we had sailed thirty or forty miles, when, on taking our observations we would find we were within three or four miles of our position the day before. This circumstance occurring repeatedly, proved a trial to my faith, and I said within my heart, 'Lord, why are we so hindered and kept in this position ?' Day after day we were held as if by an unseen force, until at length a change took place, and we went our way.

"On reaching our port they inquired "Where have you been through the gale ?' 'What gale ?' we asked, 'we have seen no gale.' We then learned that a terrible hurricane had swept through that region and that all was desolation. We afterwards learned that this hurricane had swept around us, and had almost formed a circle around the place occupied by us during the storm. A hundred miles in one direction all was wreck and ruin, fifty miles in the opposite direction all was desolation ; and while that storm was raging in all its fury, we were held in perfect safety, in quiet waters and in continual anxiety to change our position and pursue our voyage. One day of ordinary sailing would have brought us into the tracks of the storm and sent us to the bottom of the sea. We were anxious to sail on, but some unseen power held us where we were, and we escaped."

Such was the Godly Captain's story. "Oh, that man would praise the Lord for his goodness, and for his wonderful works to the children of men."

—Selected by Brother G. B. Alldridge

ERRATA

We beg to call attention to the following errors which appeared in the August Restitution in the article entitled "Year-Day Theory."

Page 278, 1st column, lines 23 to 26

should read:

"It is of frequent occurrence in the Old Testament and is employed to denote periods of various lengths, even extending to many years."

Page 280, 2nd column, lines 31 to 33 should read:

"The first was given by Artaxerxes in the seventh year of his reign, B. C. 457 and the second in the twentieth year of his reign, B. C. 444.

Year-Day System

(Continued from last issue)

SYMBOLIC PROPHECY is simply history written beforehand and in hieroglyphics. The whole bulk of it in Scripture is small; hence it is evident that the amount of history with which it is needful to be acquainted in order to understand such prophecy and have well grounded convictions as to its fulfilment is not very large. The Atlantic is broad, almost boundless, but the course over it steered by any given steamer is definite and restricted within very narrow limits: so the ocean of history is vast and wide, and every passing year makes it more and more impossible accurately to survey it all; but the line of events in connection with which the redemption of mankind has been and still is being wrought out, is comparatively restricted, and even in that narrow line certain points alone are of salient importance in connection with our present subject.

The line is that of the history of the Jewish nation and of the Christian Church and of the kingdoms and powers with which they have had to do. It is the line of the Four Great Empires of Daniel 2 and 7. The important periods in this line which it is needful to consider are three:

1. The Captivity Era, introducing the "times of the Gentiles."
2. The Era of the Rise of the Apostasies, dividing the "times of the Gentiles" into two parts.
3. The Time of the End, closing that dispensation.

Before we can profitably consider the chronological relations between these three periods, and their respective years of crisis, it is necessary to recall the events of the periods themselves, and their dates. The force and meaning of the chronological facts to which we shall call attention, depend wholly on the character of the events of the three periods above named, in their relation to the natural and spiritual seed of Abraham. The events themselves are simple matters of fact, and can be found by reference to reliable historical works on the periods. Scripture itself is the best authority as to the Captivity era, though Ussher, Clinton, Rawlinson and others may be consulted, and much light has been thrown in recent years on this remote age by the discovery and decipherment of the Assyrian and Babylonian inscriptions especially the records of Tiglath-Pileser, Sargon, Sennacherib, Esarhaddon, Assurbanipal and Nebuchadnezzar, etc. A multitude of historians (Gibbon, Hallam, Milman, Wells, etc., give full details and furnish the facts as to the bisection era and the "time of the end."

We advise the interested reader to refer to works like those named or similar ones, so as to study for themselves the important historical events which we can but simply mention, in order that their true and critical character in connection with the providence of God may be fully appreciated. It is curious and interesting to note the tables of contents of many of our great historical classics, that the epochs and divisions adopted by historians are precisely those indicated by chronological prophecy.

The Captivity Era of Israel and Judah extended over a period of 160 years. The first deportation of the Israelites from their land took place under Tiglath-Pileser, King of Assyria whose ascension is by the Assyrian Canon determined to the year B. C. 745. Nebuchadnezzar's conquests extending from B. C. 605 to B. C. 587, over the first nineteen years of his reign, were the final stages of the decline and fall of Jewish independence. He was the great and typical monarch of Babylon, but he was neither the first nor the last. When the prophet said to him, "Thou art this head of gold" he addressed the king as representing the whole Babylonian empire.

Now the first king of the Babylonian Empire of the image was Nabonassar, and the year of his accession is an era of great historical importance, ranking with the greatest eras of history; such as the Greek era of the Olympiads the Roman A. U. C. era, the Syrian era of the Seleucidae, the Christian era of the Nativity, the Papal era of Indictions, and the Mohammedan era of the Hegira. Its precise chronological point is also more certainly ascertained than that of any other ancient date because it is connected with a series of exact chronological observations made by Claudius Ptolemy, the Greek astronomer and geographer who lived at Alexander in Egypt about the middle of the second century after Christ. He compiled a vast work which preserved and transmitted almost all the knowledge of the ancient world on astronomical and geographical subjects. In this way it happened that the phrase "Ptolemaic System" became attached to various doctrines and views respecting the universe, though these probably were not originated by Ptolemy. In his celebrated "Syntaxis" or "Almagest," a treatise on astronomy a celestial phenomenon such as an eclypse of the moon or an acronyc (rising or setting of a star) of Mars, is coupled with a terrestial event, as a given year or day of a king's reign. The celestial mechanism ,though complicated, is intelligible; the motions are calculable, and we can verify or falsify the recorded observations.

The date of the accession of Nabonassar, the first Babylonian king, is certain not only to a year, but to a day and to an hour: it is noon of February 26th, B. C. 747. This most important era marks the commencement of the Babylonian Empire and therefore it marks the commencement of the "times of the Gentiles."

Now all the various stages of the captivity of Israel and Judah occupied a period of 160 years, from B. C. 747 to B. C. 587. We must therefore measure the Gentile dispensation, at the close of which we live, not from any one year exclusively, but from this era of 160 years in length, and from its various years of crisis. Considering that the whole period embraces twenty five centuries, this historical margin of 160 years is not so wide a one in proportion.

If the opening era of this Gentile are occupied 160 years, we may expect that the closing era, from the early incipient stages of its characteristic mevements to their final stage will at least do the same. Indeed it is likely to do more; for it is evident that lunar as well as solar measurements of the year are employed in the chronological predictions of Scripture; so we must be prepared for an astronomical margin as well as an historical one. The difference between solar and lunar years in "seven times" (or 2520 years) amounts to as much as 75 years; so adding this 75 to the historical 160, we have a period of 235 years, in which the closing events of the age—reversing those of the Captivity Era—may be looked for. Some of these would be likely to fall out at the lunar close of the period, dated from the earliest starting point; others at the solar close, dated from the latest; and others again at various interminate points.

A series of commencing dates would in any case, give rise to a series of terminal ones, extending over an equal period; and as from each starting point the time may be measured by a short scale (lunar) or by a medium scale (calendar) or by a long scale (solar), the terminal era will of course be lengthened.

The annual epact, or the excess of the solar year over the lunar year of twelve months is about eleven days. To the "seven times" prophecy adds its own epact 75 years, or the difference between 2,520 lunar years and the same number of solar years. This it adds in two portions, thirty years and forty-five years (Dan. 12:11,12). It does not distinctly intimate the nature of the terminal event of these added 75 years, further than they will bring the time of full blessedness. This supplementary period seems to have a special connection with Palestine and the Jews, Daniel's people and is in all probability to be dated from a later point. What relation does astronomy bear to chronological prophecy? Much in many ways. "Astronomic time" means something more, our brother than simply what our calendar indicates. This is a digression at this point from the subject proper, but we must take the time here, before proceeding further, to explain the dominion excercised by the sun and moon over the creation; to show the importance of these two great luminaries in the regulation of times and seasons.

The three great tasks assigned to the sun and moon in the first chapter of Genesis (verses 14-18), are to rule, to give light and to divide; to mark out the boundaries that separate day from night, month from month, year from year. The sun and moon are thus constituted principal hands of the divinely constructed chronometer by which in all its course terrestial time is measured. So obvious are the main revolutions of these "great lights," that in all ages men have divided time by their means. But wait, this is not all! they have in addition less obvious cycles, which have been divinely employed [illegible] chonological measures.

Our ordinary computation of time is soli-lunar. Our calendar is neither purely solar—regulated by the sun alone; nor is it wholly lunar—regulated by the moon alone; but it is soli-lunar—regulated by both, adapted to the motions of both sun and moon. The day contains 24 hours, and is the fundamental measure of time; the month contains 29 days, 12 hours, 44 minutes, 3 seconds; the year, 12 months, 10 days, 21 hours, or 365 days, 5 hours, 48 minutes, 49 seconds. How many days make a month? How many months make a year? In either case the answer involves a fraction and the fraction involves more practical difficulty than can be easily conceived by the uninitiated.

The perplexities and difficulties which encumber the attempt to adapt brief periods of time to both solar and lunar movements, as in the calendar, disappear when it is a question of longer periods. Short periods have to be artificially harmonized, longer ones harmonize themselves. There exist various times and seasons which are naturally measurable both by solar years and lunar months, without remainder, or with remainders so small as to be unimportant in the measurement of long periods.

Such periods are therefore soli-lunar cycles. They harmonize, with more or less exactness, solar and lunar revolutions; and they may be regarded as divinely appointed units for the measurement of long periods of time, units of precisely the same character as the day, month and year (created that is by solar, lunar and terrestial revolutions) but of larger dimensions. They are therefore periods distinctly marked off as such, on the same principles as those on which our calendar is based; that is, they are natural measures of time, furnished by the Creator himself for human use. Their discovery has always been an object with astronomers, as their practical utility is considerable. But it was exceedingly difficult to find cycles of any tolerable accuracy, especially cycles combining and harmonizing the day and the month with the year.

Brother Heckman appears anxious to know if "astronomic time teaches something that happens on earth politically or religiously." The answer is, Yes, marvelously so! Is any narrative more interesting and important to the student of chronologic prophecy than the following?

About the middle of the eighteenth century a remarkable fact was discovered by a Swiss astronomer, M. De Cheseaux, a fact which is full of the deepest interest to the Christian mind. The prophetic periods of 1260 years and 2300 years, assigned in the book of Daniel, and in the Apocalypse, as the duration of certain predicted events, are soli-lunar cycles, cycles of a remarkable accuracy whose existence was entirely unknown until, guided by sacred Scripture, M. De Cheseaux discovered and demonstrated them to be such. And further, the difference between these two periods, which is 1040 years, is the largest accurate soli-lunar cycle known.

M. De Cheseaux was engaged in some chronological researches, and in order to fix with certainty the date of the crucifixion he was led to examine certain parts of Scripture, and especially the book of Daniel. He saw that the "time, times, and a half" of Daniel seven meant a period of 1260 years. He says, "The importance of this conclusion will be perceived when we show how it leads to a discovery of the singular relation which exists between this period of Daniel and the facts of astronomy. However strange it may seem, I can positively deduce from the periods of Daniel, as accurately as by the best astronomical methods, and even more so, the five elements of the solar theory. The agreement of this period, assigned by the Holy Spirit as the limit of certain political events with the most notable periods of celestial movement, made me think it might be the same with the 2300 years. By the aid of the astronomic tables I examined this latter and found that at the end of 2300 Gregorian years, minus 6 hours, 14 minutes, the sun and the moon return to within half a degree of the place from which they started; and that an hour later the sun has reached its exact starting point on the ecliptic: whence it follows that the prophetic period of 2300 years, also remarkable for the number of its aliquot parts, and for containing a complete number of cycles, is a cyclycal period; and one so perfect that though it is thirty times longer than the cycle of Calippus it has an error of only thirteen hours, a seventeenth part of the error of that ancient cycle. Astronomers and chronologists have almost laid it down as a principle that it is impossible to find cycles of the fourth class, that is, those harmonizing all three, day, month, and year. It has been thus far a kind of philosopher's stone in astronomy, like perpetual motion in mechanics. But this period of 1040 years I found to be a cycle at once solar, lunar and diurnal (i. e., by the day), of the most perfect accuracy, and I propose to give it the name of the Daniel Cycle.

"As I before said, a cycle of this kind has long been sought in vain; no astronomer or chronologist has been able to light upon one for nineteen centuries: and yet for 2,300 years there it has been, written in characters legible enough, in the book of Daniel; legible that is, to him who was willing to take the trouble of comparing the great prophetic periods with the movements of the heavenly bodies; in other words, to him who compared the book of nature with the book of revelation.

"The slightest error, even of a few seconds, in the determination of the true length of the solar year, would remove altogether from these numbers their cyclical character. Only the perfection of modern astronomical instruments, in fact can demonstrate it at all. So that we have the problem, how did Daniel, or the author of the book of Daniel, whoever he was (if, as some assert, the prophecy is of later date than Daniel), light upon these undiscoverable and undiscovered yet excessively accurate celestial cycles, at a time when there were no instruments in existence capable of measuring solar revolutions with sufficient accuracy to reveal the cyclical character of the periods?"

M. De Cheseaux adds, "I must close with one observation. For many ages the book of Daniel, and especially these passages of it, have been quoted and commented on by numerous and varied authors, so that it is impossible to call in question their antiquity. Who can have taught their author the marvelous relation of the periods he selected with soli-lunar revolutions? Is it possible, considering all these points, to fail to recognize in the author of the book of Daniel, the Creator of the heavens and all their hosts, of the earth, and the things that are therein?"

Such were the discoveries of M. De Chesaux; and they are of the deepest interest and importance, as manifesting, in a new light, the wisdom and glory of God in connection with his Holy Word. For it is certain that these periods are accurate celestial cycles; it is equally certain that neither Daniel nor John was able to calculate these cycles, or was even aware of their existence. There was no such exact knowledge of the true length either of the solar year or the lunar month, as would have made the discovery of these cycles possible. There are further remarkable links of connection between the chronology of Scripture, historic and prophetic, and the cycles of soli-lunar revolution; but time and space forbid the mention of others.

Sterling P. Groves
(to be continued)

Is There a God?

NUMBER THREE

HAVE YOU found any flaw in the argument as to our mental constitution indicating God?

Not exactly a flaw, but I thought that you had skipped an argument that was weightier, and that was under your hand.

What was that?

You spoke of adaptation between our faculties and the various objects on which they act. It struck me that this adaptation is a powerful evidence of God, for how could such an adaptation exist if there were not a higher power to cause it?

Yes, there is force in that: but the unbeliever could evade it by suggesting that our faculties are a natural development from the objects on which they operate—such as the eye from the light, and its disappearance in creatures that live in the dark.

But he could not maintain that, could he?

No, except as an hypothesis, but even then it would leave last month's argument for God untouched; because if the seeing faculty is due to the existence of light, the worshipping faculty must be due to the existence of God. I prefer to use arguments that cannot be taken in the rear, so to speak.

That is the best sort of argument no doubt. Do you think of any other?

There is another argument that is very powerful, but it deals with such a vast aspect of things that it is difficult to handle. It is one of that sort of arguments that is almost too ponderous to be useful.

What can it be? I should like to hear it.

Well, it deals with the origin of the universe.

Ah, that is a vast theme indeed.

Vast, unutterably vast: beyond us — infinite—yet challenging our attention for here the universe is, a thing of parts and measurements and order, although a thing infinite. It is impossible to dismiss the problem of its existence.

The fashionable way now is to refer it all to "evolution."

Yes, that is the word, but what does it mean?

It means the slow development or improvement of things from point to point, by exercise, does it not?

That is something like the meaning, but it by no means excludes the argument for God, even if it were a true theory. Evolution would still need God for the explanation of itself.

I should like to see that shown.

The proof is very simple when you turn the subject over in your mind. Supposing evolution (for the sake of argument) to be true, there must have been a time going back far enough, when nothing had been evolved —when sun, moon, and stars were but and undeveloped potentiality. Now, suppose we go back to such a time, and imagine ourselves onlookers. There would be nothing to see, of course; but the force or power now incorporate in the splendid frame of the universe must have existed. Without this, nothing could have ever come at all—manifestly. There must have been a space-filling ocean of invisible energy or force, out of which the universe afterwards came, even if it was by evolution. Now here is an inevitable conclusion: at whatever point of time the process of evolution began, there must have come upon the scene a new impulse of some kind to start it.

Why must we suppose that?

Think of it and you must see. At whatever point of time the process may be imagined to have commenced, there must have been time before then—time without beginning—necessarily: and the problem to be faced is this: Why did not the evoluting process begin in these previous ages of time instead of just when it did? If a new condition came upon the scene, there is an answer. Otherwise there seems no reason why the quiesence of antecedent eternity should not have continued. The problem is real and persistent. How came evolution to begin? How came potentiality to stir? Must not something have come upon the scene at the moment of the stirring which was not before at work? Must not an impulse have begun to move which was not moving before? Must not the previously sleeping "force" have begun to vibrate with a formative stimulus not previously active? What could this be but the volition of intelligent power? Even evolution, you see, does not dispense with the necessity for a first Cause. Something like the Mosaic start took place even on the evolutionist hypothesis. A creative impulse is a mathematical necessity, to account for things as they are. There is a deeper philosophy than is commonly imagined in the words of Paul: "The invisible things of Him are clearly seen from the creation of the world, being understood by the things that are made, even His eternal power and Godhead."

You speak as if Darwinism might be admissible after all?

I do so only as a matter of argument. My aim is to show that even if that system were accepted it does not get rid of God. It only makes the process of His work slower.

It is imagined that the Darwinian process is more conceivable to the human intellect.

As to that, both the Mosiac and Darwinian are inconceivable. The beginning of things in either case is equally out of the range of the human intellect. But there is a great difference between the two in point of credibility and fitness. The Mosaic narrative comes to us with the authority of the Lord Jesus Christ, and gives us a cause adequate to the effects which we see in heaven and earth—an All-wise, All-powerful Intelligence, possessing, in Himself, all the power to exist, and all the capability of imparting that original formative initiative that the case requires; while Darwinism is a mere scientific guess, and asks us to believe that eternal force, without will or wisdom, has inexplicably evolved a system of things bearing marks of will and wisdom in their highest forms.

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Editorial

Home

THERE IS something in that word "home" that strikes the kindliest feelings of the heart. It is not merely friends and kindred that render that place so dear, but the very rocks and hills and rivulets throw a charm about the place of one's nativity. No wonder the loftiest harps have been tuned to sing of home. No flowers are so sweet to us as those that bloomed upon the bower that shaded our parent's dwelling, where the morning or the evening hours found us gay as the birds that warbled over us. No waters are clear as that crystal stream that flowed through the flower-decked knolls where in early youth we often strayed to pluck the violet or the lily or to twine a garland for some loved schoolmate.

Men have ever longed and dreamed of home. The New England mariner, buffeted by the dangers and storms of the ocean until the fountain of his love has almost ceased to flow with the heavenly current, sighs as he thinks of home, and longs for the day when he will steer his ship into the shelter of that New England port and its dock to spend the remainder of his days amidst his friends and the loved and familiar scenes of home. How, after long years of wandering, the heart of the mariner does beat, and his eyes fill as he catches a glimpse of the place of his nativity. How, after he has pressed the hand of a brother or sister, does he hasten to see if the garden and the orchard and the brook look as in days gone by. We may find climes as beautiful and skies as bright but they can never usurp the place of home,—the dearest spot on earth!

Is it not this also, that fills our hearts with longing? Are we not, as Paul says, "strangers and pilgrims," having here no continuing city (abiding place; home)? But our abiding place, our home, is in that city which hath foundations, whose maker and builder is God (Heb. 11:10-13). We long for the day when our Father will return to that place which he chose as his habitation long, long ago. "For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever: here will I dwell; for I have desired it" (Psa. 132:13,14).

Courage, Brethren! Our Father is putting that ancient home in order and preparing it for us. Soon the call will come to his children; "And the ransomed of the Lord will return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Brethren and Sisters, is it not wonderful to see God's hand at work preparing that ancient and eternal city for us? Compare that scene of activity, improvement and progress and the presence of multitudes of God's ancient people on the hills of Judea today, with the scene of desolation and ruin that existed there a few years ago, and you will realize that the work of preparation is well advanced and that our homecoming is in sight. How long before we shall receive the call we cannot tell. How long before that day when "the time to favor her, yea the set time, is come when her servants shall take pleasure in her stones and favor the dust thereof" (Psa. 102:13,14) we do not know. But we do know that "when the Lord shall build up Zion he shall appear in his glory" (Psa. 102:16).

Brethren he has begun to build it up! Let us get ready; soon that yearning for home will be forever gratified, for the promise is shortly to be fulfilled which our Father made to us long ago: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars neither shall gallant ship pass thereby. For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us" (Isa. 33:20-22).

W. H. Brown

The Minor Prophets

(Continued from last issue)

OBADIAH

THE PROPHET Obadiah was contemporary with Jeremiah and Ezekiel and treats of the same subjects. We notice the different prophets were sent to special nations, those nations who were in contact with Israel some time in its history and as we read the prophecies we are again and again reminded as the prophet Zechariah says: "He that toucheth thee, toucheth the apple of mine eye."

So we find Joel sent to Judah, Jonah Nineveh, Zephaniah to Philistia, and Obadiah to Edom.

There are three very interesting points in this small book. We have perhaps the greatest illustration of the prophecy of the downfall of a mighty people uttered in their greatest glory and afterward fulfilled to the very letter. The prophecy has an important bearing on the fulfillment of the prediction in Daniel 11: 41. The latter portion, yet to be fulfilled, is a confirmation and explanation of Ezekiel 48.

Edom has quite a history in the Scriptures; always it was overreaching and jealous. In Genesis 27 we read that Isaac in blessing Esau said: "Behold thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live and shall serve thy brother and it shall come to pass when thou shalt have dominion thou shalt break his yoke from off thy neck." Esau hated Jacob and as time went on the enmity still continued and in David's time they were still enemies. In 2 Samuel 8 we read: "David put garrisons in all Edom and all they of Edom became David's servants and brought gifts." But in Jehoram's reign they revolted again and became independent from this time and they rose to great power and prosperity. They controlled the commerce of Arabia and India. Petra, the capital city, was one of the world's great centers. The land was fertile and the climate good as in Isaac's prophecy. They were then in the forefront in commerce art, and science and at their greatest height. Then the judgment of God was pronounced against them. Ezekiel and Jeremiah spoke of it but in their day there were some signs of its possibility but when Obadiah delivered his message there appeared no such signs.

The sins of Edom against God's people were the reason of the prophecy as well as their idolatry (10th and 11th verses). They refused a passage for the Israelites when they were travelling into the promised land (Numbers 20:19-21). They put a stumbling stone in the way of God's people. Then again they had stood in the highways that led from Palestine to cut off the fugitives from the invasion of the Assyrians and also of the Babylonians. They had cultivated a national hatred all through their history (verse 15).

The difference between Israel and Edom is often used in the Bible to illustrate the two parties in the world—one for God and righteousness and one for flesh and sin. The punishment of Edom too is used as a figure of the punishment of the world's evildoers. The thirty-fourth chapter of Isaiah shows the completeness of it.

Of the literal fulfilment of it there is no doubt and exactly as described in verses three to nine. In an account of his travels in the East one writer describes the state of the country as it is today—"Its fate is most desolate more so than any other country. Judgment on Judah was truly inflicted and yet there are many spots of fertility beauty; Moab and Ammon are good for herbage but neither verdure nor palm trees relieve the nakedness of Edom. One part is a boundless tract of sand and naked rocks, no place of seeds or figs or vines but an evil place, lonesome and desolate."

Such is Edom now. As the writer says, "How can anyone dispute the Bible with such evidence?"

As regards the bearing on Daniel 11:41 In 1904 a writer on prophecy found some difficulties as to who was the King of the North and he put forward the idea that as Turkey overcame the Roman power and entered the glorious Holy Mountain, that Turkey is the King of the North. But we think that if he were alive today and could see how things have come about in the East since the War he would probably change his mind, some of the difficulties being removed by the Protectorate of England in Palestine. In his writings he also speaks of the state of Edom and the passage in Daniel, "But these shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon" in the way—"Edom and Moab did not come under Turkish rule for three good reasons:

1. There were no settled towns or places in which to establish any kind of government.
2. There were so little natural resources that it was not worth putting a government there.
3. The only people there were wild Arabs with their 'hand against every man's' and so it was impossible to tax or rule such a people."

As we read and studied this prophecy the thought came to us of the probability of a deeper purpose in God's dealing with the land in this way. When the King of the North has overcome the powers in possession and even reached out to Egypt, planted the tent of his palace between the seas and the glorious Holy Mountain, then tidings out of the east and north shall trouble him. Edom is to the east. What more likely place for the Kings of the sun's rising to assemble? We know who they are and also who is their leader. Here is a place of which none take notice in the troublous times then present; not worthy of notice even in ordinary times. What could come from such a place?

Then the verse in Isaiah 63:1 comes to mind: "Who is this that cometh from Edom with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save." While this may be looking too far, yet we think it worth considering. God often works this way—disciplining His people by their enemies and then bringing judgments upon them, making the setting, the scenery, the ideal place for the saints to be assembled. Out of sight of the world, out of mind of those too busy with the world's affairs.

The eighteenth verse of the prophet shows the ultimate end of Edom's remnant. The house of Jacob shall be the fire to devour them and the house of Esau will be covered in deliverance and salvation to be in Zion and go forth from there even over Edom. The prophecy points to the land being inhabited again but not by Esau's descendents.

Obadiah gives the same division of the land as Ezekiel (48th chapter) and so confirms and connects with the other prophets and reaches right into the Kingdom of God. In his last verse he preaches the glad tidings of the Kingdom of God. "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

Jesse I. Titman
(to be continued)

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What is the Bible?

A UNITARIAN MINISTER'S ATTACK UPON ITS FULL INSPIRATION AND INFALLIBILITY AND A REJOINDER BY THE EDITOR

EDITOR'S NOTE:—The following manuscript contains the views of a Unitarian clergyman regarding the authenticity and inspiration of the Bible. The clergyman's name is not attached to the manuscript. That, however is of small importance as his views are those common to all Unitarians, Josephites and partial inspirationists in general. We publish it with a rejoinder in the hope that it may help those who have been troubled or perhaps have had their faith in the Scriptures of truth shaken by the plausible but fallacious arguments of the enemies of God's infallible word.

FOR A number of years I believed and taught plenary inspiration, and the literal historical, inerrant exactness of the Bible. I no longer believe this to be true. How and why have I come to this conclusion? The truth of the Bible is wrongly conceived. What is its real value? Wherein lies the truth of all bibles, of all sacred writings?

I will quote from "Fundamental Principles," a pamphlet setting forth the doctrines believed by the Church of God. It reads, "The book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only written revelation God has given to man. This revelation was made by the Holy Spirit through God-selected men, is without error and is the Word of God."

Is this statement true? If not, how near the truth is it? I will answer these questions in as simple and clear and as brief a way as possible so that you will understand what I believe the Bible really is. Every intelligent person wants the truth as near as human reason and judgment can determine what is true. Only by acquainting ourselves with the various views on any subject with an open an unbiased mind and then making comparisons can we discern truth.

Therefore, at all times, we should exemplify the spirit of an open mind; be tolerant of the views and opinions of others. Only in this way can we really grow in knowledge and increase our understanding and decide what is the truth on any subject. It is only in this way that we can avoid getting into a mental rut and becoming intolerant and narrow-minded. Let us then consider the subject in an open minded way and for no other purpose than to decide for ourselves what is the truth.

The popular mind is full of the idea that as regards the Bible, the alternative is, "all or none": we must either accept the book entire, as in every part "a perfect and infallible revelation from God", or else "throw it all away." That such an alternative seems to any to be strange or unreasonable does not alter the fact that it is in the public mind. The great majority of the people hold it as firmly as any other article of their religious creed. No class of persons

is more severely lashed from many pulpits, and by a large part of the religious press than those advanced biblical scholars and critics who, as the charge is, "cut the Bible to pieces."

Says Dr. Talmage: "The Bible is all true or all false." Mr. Spurgeon declared the same. Mr. Moody went so far as to affirm that "every word and every syllable, from Genesis to Revelation, is true or we have no Bible, and we may as well gather together what we have been calling our Bibles and make a bonfire of them and build a monument heaven high to Voltaire and Paine." Prominent denominations continue to depose able, scholarly, devout and honored men from their ministry for denying the doctrine of Bible infallibity, and nearly all orthodox denominations maintain the doctrine as a prominent part of their creeds, just as does the Church of God.

Thus we see that the question before us is not a light or far-off matter. It is intensely living; it is everywhere pressing upon public attention. It is one of the subjects that thinking young men and women are making earnest inquiry about, for most of them have been taught from their childhood that to admit the possibility of mistake in the Bible is to invalidate and destroy the book. We may well then, attempt to give it a careful and candid examination.

If one has not been educated to accept the alternative concerning the Bible of "all or nothing," the first thing that is likely to strike him when he meets it is its strangeness—its utter unlikeness to what men say about anything else.

Concerning everything else we discriminate, use judgment. The mind that can see nothing but the two opposite extremes of a matter—that can see no medium, can discern no gradations between—we set down as a defective mind. If one studies the sun he does not begin by forming a theory that it is either all bright or else all dark; and when the telescope reveals to him the fact that there are dark spots upon a face otherwise bright, he does not say, No I will not have it so: to admit the existence of any spots will destroy the sun.

When a man is about to travel through a strange country, he does not decide beforehand that it is all fertile or all barren, and then go through it with his eyes closed, to everything that is contrary to his preconception. When a man undertakes the study of Shakespeare, or Dante, or Plato, or Homer, he does not say, I shall "accept all or throw all away." He sees that such a resolve would be folly.

Why then, should men, when they approach the Bible, adopt this basis of judgment, the folly of which they see instantly when applied to anything else? As a fact, the broadest and most intelligent minds do not accept any such view.

(to be continued)

REJOINDER BY THE EDITOR

How have the mighty fallen! The writer of the above article admits that he once stood upon the solid rock of belief in an infallible word of God but now he says he no longer believes in its plenary inspiration or its historical, inerrant exactness.

That means that he no longer stands upon the firm foundation of the "sure word of prophecy" but that his feet are now sinking in the shifting sands of philosophic doubt and uncertainty. He is like that company of men crossing the great desert, who had with them a trained and experienced guide who knew every inch of the way and who was well able to lead them safely through its burning sands to their destination beyond. But they lost confidence in him and after consulting together decided to follow his lead only insofar as it agreed with their own judgment which they considered to be in many ways superior to his, and so when the mirage appeared on the horizon and their superior(?) intelligence told them it was the city of their destination, they ignored the counsel of the guide and left the beaten path to take what appeared to them to be a short cut to the city, the outlines of which they could see (as they thought) directly before them. Thus they permitted their intellectual conceit to lead them into the trackless wastes of the desert to almost certain death.

Such is the position of those who cast aside that one infallible Guide, that "light that shineth in a dark place," the Word of the Living God. They are then in the trackless desert of human opinions and are following after the mirage of vain imaginings, and are on their way to spiritual death.

But the writer of the above article does not feel that he is in danger (a characteristic of all who follow mirages) and he undertakes to explain to us why he questions the judgment and reliability of the Guide and the steps that led him to this attitude toward the word of God.

He begins with the assertion: "The truth of the Bible is wrongly conceived."

In this he speaks the truth; the Bible is wrongly conceived by many individuals and organizations, and chief among those who have a wrong conception of it are those represented by the writer of the article we are considering: Unitarians, Josephites, partial inspirationists and skeptics in general. This is obvious to any impartial and fairminded reader for in the very next sentence he places the Bible on the same plane with all other so called sacred writings. To degrade the Bible to the level of the vedas of the Hindoo or the sacred writings of the Buddhists, is wrongly conceiving it with a vengeance.

The writer quotes from "Fundamental Principles", a pamphlet in use in the Church of God in which the statement occurs that the Bible is the only written revelation of God and that it is without error and is the word of God. He then asks the question: "Is this statement true? If not, how near the truth is it?" He then proceeds to answer the question.

I wish now to call the reader's attention to the first premise laid down by this writer as a basis of arriving

at the truth.

THE ATTITUDE OF MEN TOWARD TRUTH

Our correspondent commences his argument as follows:

"Every intelligent person wants the truth as near as human reason and judgment can determine what is true. Only by acquainting ourselves with the various views on any subject with an open and unbiased mind and then making comparisons can we discern truth."

Let us examine this statement carefully. The value of the conclusions of our correspondent depend upon the correctness of the premise laid down in the above statement. If his premise is true then there may be some truth in his conclusions, but on the other hand if it is not true his whole argument falls to the ground. The statement contains two assertions both of which are absolutely false. In fact, it would be difficult to conceive of a statement further removed from the truth.

It would be interesting to know how our correspondent arrived at the notion that "every intelligent person wants the truth." The records of history, the annals of human experience, the daily lessons of life, all bear testimony to the fact that mankind (intelligent or otherwise) do not desire truth, especially where it has reference to things spiritual or divine. There is an inertia in the human mind with reference to these matters which the preacher of truth disturbs at his peril. In past ages it was customary to put to death those who preached truths that were not in harmony with accepted views of the times. Christ was crucified for speaking the truth; and thousands of others who maintained that truth were tortured to death. The opposition, condemnation, persecution and even martyrdom in many cases, that has been the lot of great inventors, discoverers of laws of nature, and men who have sought to shed the light of truth from many different angles into the dark arena of human activities, tell us plainly that men do not welcome truth but on the contrary the words of Christ are true: "Men love darkness rather than light."

If any of our readers think that people are different today let him take the truth that he has found and go out among men (intelligent or ignorant) and try to disseminate it, and he will soon discover that human nature has not changed for the better, and that men love their own darkness and are not interested in what you term "the truth."

HOW TO ARRIVE AT TRUTH

The second assertion in the premise laid down by our correspondent, is as follows: "Only by acquainting ourselves with the various views on any subject, with an open and unbiased mind, and then making comparisons, can we discern truth."

Nothing could be more fallacious than this. It is an insidious and dangerous sophistry. With such a postulate as this to start with, we are not surprised at the false conclusions our correspondent has arrived at. He has been seeking the truth among the opinions of men, not realizing perhaps that truth is entirely independent of opinions concerning it. What is truth? Truth is reality. It is that which is. It is not what men desire it to be, or what they think it is, but that which is.

If Columbus had adopted the plan of seeking the truth about the rotundity of the earth and the possibility of finding another continent by sailing due west, by considering the various views on the subject and making comparisons, the prow of his ship would never have scraped upon the sands of this great continent. Instead of considering the views of others he ignored them and considered the question upon its own merits apart from all opinions.

The word of God tells us that darkness covers the earth and gross darkness (ignorance of Divine things) the people and this man tells us that the only way we can discern truth is to go into this shadowy sphere and grope for it in the midst of the darkness of human opinion. We venture to say that anyone who tries to follow this plan will soon find himself in the position of those of whom Isaiah speaks who put light for darkness and darkness for light (Isa. 5:20); or those of whom Paul speaks who were ever learning but never coming to a knowledge of the truth (2 Tim. 3:7).

Experience has taught us that to learn the truth, especially as it relates to Divine or spiritual things, it is best to discard or ignore all human opinions except where they assume the position of finger posts pointing away from themselves to the fountain of truth.

We agree with our correspondent that it is good to have an open mind, but we must not forget that there is also an opportune close-mindedness which is just as important. To know when to open and when to close our minds is an acquirement that belongs to true wisdom. To keep our minds open without knowing when to close them may result in filling them with many unworthy and useless opinions and reasonings that exalt themselves against the knowledge of God and destroy rather than strengthen our capacity to acquire truth.

W. H. Brown

(to be continued)

Bible Account of Creation

(Concluded)

THERE IS also an important principle to grasp, and that is that God has dealt in a different way at different times with man. Rapidly sketching a few of them you will note that he dealt direct with Adam, but that from Noah to the present time he has dealt with man on the basis of the mutual responsibility of man, but with final reference to God. He has dealt with His chosen people through patriarchal or tribal law, then the law that was given to Moses, and He is now dealing with mankind through His Son, Jesus Christ.

If we take up the order of creation many things are impressed upon us, but none more so than the beauty and scientific sequence of the steps taken.

First light. How necessary and what a beautiful thought of the goodness of God for Him to create light first. After we observe the natural laws around us we know that light should have been created first.

Second, the firmament, that is the heaven or the atmosphere.

Third, He gathered the waters together in seas and therefore land appears.

Fourth, creation of all vegetable life with the power of reproduction.

Fifth, lights were made and in this connection remember that the word is "made" and not "created." The word "made" could be more properly stated as the lights were "manifested." In other words the lights that rule the day and rule the night were fitted, designed or adjusted to the requirements of the creation that God was ordering. Is this not so today?

Sixth, fish and fowl.

Seventh, animals.

Eighth, man, both male and female. No vegetable life until there was first light, land, water and air. No animal life until vegetable life. No human life until all the other was competed so there were no exceptions to His rule.

If you take as admitted the fact of a Divine and Almighty Being, do we not have here an absolutely adequate answer concerning all the things that we see?

In the account of creation in Genesis you will notice the many repetitions of "after their kind." This phrase is repeated nine times but you will note that it is only used when related to life. This is an actual fact in the operation of law today, the evolutionist to the contrary notwithstanding. It is an actual fact that unless the human will is interjected that kind bringeth forth kind. What have we then arrived at? First that the surface creation mentioned is all good and that no conditions are imposed by God on creation excepting the command to man to be fruitful and multiply and to replenish the earth. No names have been given by God to anyone but Adam and that Adam gives the names to the animal creation. I have often thought what a wonderful thing this naming of everything was. It is easy to name a thing when the name is already coined, but to create new names where none had been before seems to me a tremendous thing.

Following along the story in Genesis we find the story of the fall of man and its consequent effect upon the whole creation, and in this connection I would like to simply call attention to the fact that if we believe man was created perfect in the first place then we have ample proof that the account of the fall is correct, but if we accept the theory of evolution and observe the facts of life, what assurance or proof do we really have in that fact of ultimate evolutionary perfection.

Now I would like to direct your attention to a few things the Bible account gives a reasonable explanation of, that material science cannot account for, and which I do not believe evolution can explain.

The Bible states how everything started. It states who and how created all the intricate relations in operation in the world such as the regularity of the seasons, tides, electricity, sound waves, ether waves, the exactness of the air mixture to keep life existant, the operation of clouds containing moisture which water the earth and yet the clouds are replenished from the earth so that water travels both up and down between the clouds and the earth and also gives an explanation of the universal operation of such laws as gravity. But much more than this. It states and accounts for such intangible yet very definite things as life, human will and all the emotions such as love, hate, etc. I simply cannot visualize evolution explaining such things. They are simply out of its realm. Evolution attempts to explain the present condition as progressive upward development from lower to higher forms of life, but it is a very grave question in my mind whether mankind in a basic or natural sense is any better now than in ancient days and so far as proving progression upward through the operation of the law of natural selection of the fittest specimens in the animal world I have yet to see where any such law is even proven to be a fact.

There must be a beginning somewhere and how can evolution account for the beginning, however small it may be?

How can evolution explain Jesus Christ? He did not simply develop through the orderly process of evolutionary law. Two thousand years have gone by since he was on the earth and evolutionary law has not produced another example such as he. Why are there not now in succeeding years a constantly increasing procession of Christs? If evolution is a basic law of the universe then we should see it operating today. In all the history that mankind has any record of during the past six thousand years do we have a single proved case of a monkey becoming a man, to say nothing about other changes which seem to me much more difficult to visualize? If this law started millions of years ago then surely during the times in which we live it should still be operating, and we should see the results of such operation, but this is not the case and the proof of it seems to me to fall down completely at the very point that it should be most easily demonstratable.

I mentioned just now that evolution could not explain Jesus Christ. I would like to say further that he to me is the supreme proof that God created the world and all those different forms of life that are in it and that the Bible account is the correct and true one. Also let me ask, apart from the theory of creation how can such a thing as conversion from one viewpoint to another religiously be accounted for? In other words evolution never made Saul into Paul or made men like Peter and John from fishermen. Evolution cannot account

for the changed lives through Christ's influence in our day. Evolution is always spoken of as a progress upward and how, therefore, can the fact of retrogression be accounted for in that theory, and that there is such a fact existent in the world cannot be denied.

But the Bible does give an adequate reason for Saul being changed into Paul and for these other instances and that reason is the injection into human life of the spirit and purpose of Divinity.

I ask you what can be the relation of sin to evolution? There can be no relation as there is no room or sin, and its consequent results in a mathematical and materialistic law of evolution.

I state boldly that nobody can believe in the theory of evolution as a basis of explanation for all things as they are and at the same time be a Christian. Oil and water will not mix any more than evolution and creation. The Bible is based on Genesis and stands or falls on the fact of God's creation. Christ stood there. He referred to the Scriptures which certainly include Genesis as testifying of him. We cannot accept Christ and claim the name of Christian if we deny Genesis because if we deny Genesis we deny Christ.

Now I would like to briefly state why I believe the Bible account of the tremendous matter of creation is so brief. In God's revelation to man the Bible, He has revealed Himself and his purpose by degrees and always step by step in regard to the central theme of the Bible to be attained, viz., the perfect relationship of man and earth to Him for eternity which He has willed. In the account of creation all is recounted that man should know that is good for him to know. God knows our limitations as well as our abilities. As God unfolds his plan it widens to succeeding generations, and a fuller measure of light is given, but only as in His judgment the time has arrived for a forward step in the execution of His plan. For Adam that which he knew was sufficient for his test, and the succeeding generations on account of Adam's fall, have had revealed more of God's plan than Adam had for the very necessary reason of providing an explanation for the hope we hold of salvation to be gained through Christ, otherwise we could not hope. But very little further light is given in later revelations of those events preceeding the present creation. Why? Because same has no bearing on our relationship to God now or in the future. Should we know all about what happened it would simply increase our knowledge which God has said is not the basis of our salvation and participation in the glories He has prepared for all them that love Him. It would make man by reason of that knowledge more proud in his own knowledge than even he is now, more ready to rely on his own knowledge whereas his knowledge compared to God's knowledge is as the drop in the ocean to the ocean itself. Besides it is not relevant to the eternal purpose of God toward us. Oh, what a wonderful word that is, "the eternal purpose of God" who has willed that ultimately all which He allows to remain will be in harmony with Him. Yes, when we consider what God has definitely promised to those who love Him and compare same with all that evolution offers, viz., that we may simply be a step toward perfection not of ourselves, oh no, but of our successors, do you really wonder, provided I believe in God and His promises, that I deliberately choose to believe in God and his account of creation?

There is another thought that I would like to leave with you and that is that it is a wonderful privilege that we have to be taught by God. God has revealed to us the greater wisdom in His word and we would exercise the height of wisdom by learning of Him from that which He has revealed, rather than in seeking for knowledge and light from sources apart from and antagonistic to Him. Grace and Love are of God. There is no grace or love in matter and I for one would far rather feel that I am a creature of God than to think that my origin was a protoplasm moving in the muck and mire of gone and past ages. That which God has willed that all those who come to Him shall inherit eternal life is so transcendentally beyond and above that which man can conceive that there is no comparison. It contains a beauty of conception and a loveliness of execution that commands one's unstinted praise and adoration. Oh may He hasten that day when these long ago conceived plans of His will be brought to fruition. This is my earnest prayer and hope.

While the Bible contains pictures of all phases of life, it is a remarkable fact that there is no person named in the Bible that has lived and walked on this earth, with the exception of one, our Lord, but who has sinned and the Bible so recounts it even by those who wrote their own story. The Bible and God's message therein is an appeal to the highest and best in man. It points to the stars, it points to His Son with his perfect life as an example but best of all it points us to God, the Creator and yet who is also our Father. Evolution and the theories of men point to the muck and to the mire. Following the theories of men leads to degregation and death. Evolution cannot account for the things that I have mentioned above in an adequate way, but more than this it cannot point to that which is to come or provide a means to accomplish universal justice and equity and the removal of sin. It cannot create, it can only destroy, and following it men have pursued the will-o-the-wisp that has beckoned on and on until men have found themselves inextricably entangled in the quicksand of antagonism to God and consequent deprivation of His spirit which is all that makes this life worth while and certainly will deprive those who follow it of the life to come.

May we choose the better path not only for purpose of self, which is certainly desirable, but that we may catch the vision as we learn of the wisdom and plans of God of service to others. These great gifts from God are not meant for our benefit only, but more than this that we may use them for others. May God help us to use them worthily.

Arthur G. Young

The Young People's Page

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FAITH'S SHIELD

IN the Grecian courts the warrior who lost his sword or spear in battle was acquitted, but he who threw away his shield was severely punished, because by so doing he either displayed an unworthy cowardice, or a contempt of danger or despair which ill became a soldier. Nothing was to be preserved with such care as the shield. Like the modern standard it was to be fought for to the death; and it was regarded as a great honor for a warrior to be borne back dead upon the shield that was braced to his arm when he went forth to fight. The shield of faith must be preserved at all risks. We cannot afford to lose any of our weapons; but the piece of armor that wards off the sword blow, or turns back the spear thrust will be useful to us should all our weapons be snatched away. The Apostle might well say: "Above all, taking the shield of faith."

* * * *

A SPANISH PROVERB

THE road of By-and-bye leads to the town of Never. That which the fool does in the end, the wise man does at the beginning.

* * * *

AN ARAB PROVERB

BY six qualities may a fool be known—Anger without cause, speech without profit, inquiry without an object, change without motive, putting trust in a stranger, and wanting capacity to discriminate between friend and foe.

* * * *

TITHES

A CERTAIN woman found by the wayside a lamb perishing with cold and hunger. She had pity upon the lamb and took it to her house and nursed it and brought it back to life. And it came to pass that the lamb grew up and was a goodly ewe, and had a large fleece. And the poor woman sheared the ewe; when lo! the priest came to the woman and said, "The first fruits of everything belong to the Lord; I must have the wool."

The woman said, "It is hard." The priest said, "It is written"—and so he took the wool.

And it came to pass that soon after the ewe yeaned and brought forth **a lamb; when lo! the chief priest** came again to the woman and said, "The firstling of every flock belongs to the Lord; I must have the lamb."

The woman said, "It is hard." The priest said, "It is written"—and he took the lamb.

And when it came to pass that the woman found she could not make profit from the ewe, she killed and dressed it; when lo! the chief priest came again to her and took a leg, a loin, and a shoulder for a burnt offering.

And it came to pass that the woman was exceeding wroth because of the robbery and she said to the chief priest, "Curse on the ewe! Oh that I had never meddled therewith!"

And the chief priest straightway said unto her, "Whatsoever is cursed belongs to the Lord"—and so he took the remainder of the mutton, which he and the Levites ate for their supper.

* * * *

CONSCIENCE

THAT was a noble expression of the Chancellor Benevolus when directed by the Emperor Valentinian to write the bloody edict in favor of the Arians, being threatened with banishment if he refused. Taking off his girdle, the ensign of his office, he threw it at the feet of the Emperor and said, "Take back your honors and leave me my conscience."

* * * *

GOD'S PRECIOUS SEED

"Light is sown for the righteous, and gladness for the upright in heart" (Psa. 97:11).

WE HAVE some very rare seed presented to us of a beautiful flower. We hold it in our hands and consider its value but we can realize nothing of its perfect beauty till we put it away out of our sight in the ground, and we do it in full confidence that these seeds will be mysteriously transformed into lovely flowers. When we read in God's word that light and gladness are sown for God's children, we know it is some great good put away out of our sight for a period of time to accumulate in fulness and glory. While we are enjoying every day God's temporal and spiritual gifts, our heavenly portion of light and gladness is enlarging and doubling. In view of this the Psalmist exclaims, "Oh, how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men."—Selected

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Get Somebody Else

The Lord had a job for me, but I had so much to do,
I said: "You get somebody else—or wait till I get through."
I don't know how the Lord came out, but he seemed to get along—
But I felt kind o' sneaking-like, knowed I'd done God wrong—
One day I needed the Lord, needed him myself—needed him right away—
And he never answered me at all, but I could hear him say—
Down in my accusin' heart—"Nigger, I'se got too much to do;
You get somebody else, or wait till I get through."
Now, when the Lord he have a job for me, I never tries to stirk,
I drop what I have on hand, and does the good Lord's work;
And my affairs can run along, or wait till I get through;
Nobody else can do the job that God's marked out for you.

—Paul Lawrence Dunbar

The Trinity

THERE IS no question but that this doctrine of the Trinity is the prevalent teaching of the churches that are commonly grouped under the name of "Evangelical." Besides being recognized as the fundamental doctrine of these churches it is also the basic doctrine of the Church of Rome. We hope in a later number to review the history of the doctrine and we shall find that the discovery of its source and the channels of its maintenance during the history of the church are evidential proofs that it is not a Scriptural doctrine. We boldly affirm that no such doctrine is to be found in the pages of God's book.

We are well aware that this last statement will evince considerable surprise in the minds of many and probably never more so than at the present time for there is now going on in the churches or christendom such a disruption of forces that were formerly united that cannot fail to be noticed even by those who disclaim interest in things theological. This is all the more remarkable because it occurs at a time when the desire for a union of the churches has never been more pronounced. That union will yet take place is indeed probable. First the Presbyterian, Methodist and Congregational churches may unite as having more in common than the others. The Church of England and the Church of Rome may also unite.

Some indeed think it probable that ultimately all the churches now known as "Evangelical" will unite with the Church of Rome. Certain it is that there is earnest effort to reduce the fundamentals of belief in order that this ideal may be possible and thus have a united church of the world. Whether this will become a fact or not, one of two things stand out in remarkable relief.

1. The different sections of the Evangelical Churches are re-stating their belief in the form of creeds as never before.

2. However wanting or full the expression of these various documents that are now occupying so large a portion of the religious press may be, they are unanimous in making one doctrine, the doctrine of the Trinity and the deity of the Lord Jesus Christ an indispensible part of their creed.

Whether all will ultimately combine with this doctrine as a common basis of fellowship as foreshadowed by some students of prophecy, time will prove. The present tendency of creed making suggestively points that way. With such a possible prospect and the almost universal acceptance of the doctrine can we wonder that many express surprise when it is affirmed that it has no basis in the Scriptures?

For the benefit of these and the benefit of others we desire to frankly consider this serious question from a Bible standpoint, treating the subject at concisely as possible consistent with the fulness of the task, the object being to produce a useful and inexpensive treatise suitable for wide distribution. To this end we hope to consider the subject under the following headings suggested by the Editor of the Restitution:

1. The unity of God, the Father.
2. The Son of God and his miraculous birth.
3. The Holy Spirit. R. H. Judd

The Lord Said

The Lord said
Say "we"
But I shook my head,
Hid my hands tight behind my back and said
Stubbornly,
"I".

The Lord said,
Say "we"
But I looked upon them giving and all awry
Myself in all those twisted shapes? ah no!
Distastefully I turned my head away,
Persisting,
"They."

The Lord said,
Say "we"
And I
At last,
Richer by a hoard of years and tears,
Looked in their eyes and found the beauty word
That bent my neck and bowed my head,
Like a shamed school boy, then I mumbled low,
"We, Lord."

Earl W. Baker in "Classmate"

WEALTH

Very few men acquire wealth in such a manner as to receive pleasure from it. Just as long as there is the enthusiasm of the chase they enjoy it; but when they begin to look around, and think of settling down they fiid that that part by which joy enters is dead in them. They have spent their lives in heaping up colossal piles of treasure which stand at the end like the pyramids in the desert sands holding only the dust of kings.

WHEN we have to treat with those who spy a blot everywhere, uncandid men—but yet men of capacity—we must not say, "What signifies the opinion of that man? That man can never be pleased." True! that man can never be pleased but it does not follow that he tells you no truth. His edge may be too keen for candor and sound judgment; yet if it lays open to me what I could not otherwise see, let me improve by its keeness. The best hints are obtained from snarling people.

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A MONTHLY MAGAZINE

Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12

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THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

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Life

Jesus said: "I am the resurrection and the life: he that believeth on me though he die, yet shall he live, and whosoever liveth and believeth on me shall never die" (John 11:23-26).

LIFE, LIFE, eternal life. What is life? The world teems with life manifested in myriad forms. We scan the heavens and the great question of all questions is, "Is there life?" Nature, on this earth at least, delights in life for it is the means through which all other things are appreciated and enjoyed. Without life all other things can have no objective existence. But another fact, supreme above all other forms of life upon this earth of ours, towering above them, stands man. He lives, he rules, he has dominion. He conquers the secrets of earth, sea, and sky; and yet in the midst of his days, in the pursuit of some great task, he suddenly dies. Longfellow may say, "There is no death", but truth and fact give the lie to his fair speech, and the voice of the Lord Jesus rings out with the words, "Though he die."

Friend, you know it; you know that death meets every man. You know full well it takes from you with ruthless hands the ones you loved so well. It breaks right into your great ambitions and lays them in the dust. Death, yes, death is an "enemy." The Bible calls it so. God never intended that man should die. Ah yes, the poorest and the meanest will grasp at the last straw--to live, for life is precious even to them. But why? Why does death stalk through the land, breaking up homes, and wrecking the mighty projects of mankind? "By one man sin entered into the world and death by sin" and lo! the world is a cemetery. One generation cometh, but another generation goeth. Poetry may seek to disguise the truth but you know, you know, it is the truth--" the living know that they shall die." Oh what a picture!

But is there no hope? Yes indeed. True Christ recognized the terrible reality of death for he said, "Though he die." But listen--"Yet shall he live."

How? Why? When?

"I am the resurrection and the life" (that is how).

"He that believeth on me (that is why), though he die, yet shall he live" (that is when).

Here is the answer to it all. "God commendeth his own love toward us in that while we were yet sinners Christ died for us." "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Thanks be unto God for his unspeakable gift.

Why this precious gift? Is it not that we "may know him, the only true God, and Jesus Christ whom thou hast sent"? All that we have and know is centered in God whose very name is love. Then come and give your heart and life to him who loved you and gave himself for you. "Let him that is athirst come and drink of the water of life freely." "And this is the promise that he hath promised us even eternal life." "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

R. H. Judd

Walking With God

THE SCRIPTURES inform us that Enoch, Noah, David and others walked with God. To walk with God is to associate with him; to feel his influence, and in a certain sense his actual presence with us, guarding and shielding us from perils and dangers, both seen and unseen; strengthening us in temptation and comforting us in times of sorrow. David says, "The angel of the Lord encampeth round about them that fear (reverence) him and delivereth them" (Psa. 34:7). Again he says, "Because thou hast made the Lord, even the most High, thy habitation, there shall no evil befall thee, neither shall any plague come near thy dwelling, for he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up on their hands lest thou dash thy foot against a stone" (Psa. 91:9-12).

With such precious assurances as these God-given promises, who can doubt that God in the person of his angels ,who bear his name, is never far from those who fear and reverance him and not only those but they also who "shall be heirs of salvation" (Heb. 1:14), guarding, guiding, leading and protecting all such from the consequences of ignorance or carelessness; just as a faithful and watchful nurse guides the little, wayward, toddling feet of her charge that they lead not her little one into danger or mischief.

Happy are those who have the privilege of walking with God; who feel his presence by their side; who form the habit of communing and talking with him as with a loved and trusted parent or companion whose presence prompts us to resist temptation lest we grieve him and to choose the right that we may please him. In times of sickness or peril we run to him for refuge and when the danger has passed we fervently say, "I thank thee, O I thank thee......"

Those who walk with God acceptably must have perfect confidence and trust in their companion; they must never doubt his ability or willingness to give them what they ask if it be for their good and must never forget to earnestly thank him when a prayer is answered. Let us then choose the angel of the Lord for our constant and most trusted companion. Let us form the habit of submitting all our troubles, trials and perplexities to him and ask him to help us choose the right, and when the time comes for us to go down into the valley of the shadow of death we shall fear no evil for "thou art with me; thy rod and thy staff they comfort me."

S. H. Thomas

The Minor Prophets

(Continued from last issue)

JONAH

Of all the books in the Bible the book of Jonah is probably the one most ridiculed and questioned by the wise men of this world. By the higher critics it is pronounced impossible and even those who consider themselves the priests of the people discredit the story. To us these criticisms and opinions of men are of no value and will be to their own condemnation. We call to mind another occasion when a far greater miracle was performed —the substance of which the "sign of Jonas" was but a type—and the chief priests at that time bribed the soldiers with large sums of money and said to them: "Say ye, His disciples came by night and stole him away while we slept" and so we are not at all surprised to find the same spirit of unbelief in the hearts of the children of men. It makes the faith in God's Word, of his children, the more clearly distinguished from man's wisdom. We are perfectly satisfied that the Lord Jesus is true and the fact that he gives the Prophet Jonah as a sign, a figure which was fulfilled in himself, settles any doubts as far as we are concerned. So we can go to the book of Jonah with the same anticipation that the Apostle Paul expressed in his letter to Timothy that he would find things "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

In Jonah as in no other prophet, so it seems, the characteristics of the natural man and his failings are truly shown. How true to life; and also the way God deals with him. In 2 Kings we read that in the reign of Jeroboam II, Jonah had delivered the "Word of the Lord" to Israel whose afflictions at that time were very bitter on account of their sin and that God granted them some respite. No doubt this was quite a task for Jonah and he would see the mercy of God displayed and it may be that this would be in his mind when sent on the mission to the Ninevites. A Hebrew prophet sent to warn a Gentile power that was even then spreading over Israel's land, surely was a more difficult task. From Jonah's point of view he no doubt would rather rejoice in their downfall. How deeply he felt his position is expressed in chapter 4:2. The thought was unbearable and he "rose up to flee unto Tarshish from the presence of the Lord." As we read this it may seem a foolish thing for Jonah to do when we recall the words of the Psalmist: "Whither shall

I flee from thy presence ?" But before we condemn Jonah let us be sure to try a little self-examination upon ourselves. We too may have had to learn the same lesson that the prophet did. It is so much more more easy sometimes not to deliver the message.

We learn too that God's purpose is not put aside because we are not willing to obey his commands but that we put ourselves in a very dangerous position; also that if we truly repent after having fallen and have confessed our faults he is ready to forgive us.

We read that the Lord sent a great wind into the sea which threatened to destroy the ship; that while the mariners cried "Every man to his God", Jonah was fast asleep. He was awakened and called upon to pray to his God. Casting lots to see who was the cause of the evil the lot fell upon Jonah and he confessed that he had fled from his duty. How humiliated he would feel and surely here is another great lesson for us. He now realized that he deserved punishment.

Two things stand out at this point of the story—Jonah would be thoroughly convinced there was no such thing as fleeing from the presence of the Lord, and the mariners were converted to the fact that the God of Jonah was indeed the true God and they offered sacrifices and made vows to Him.

Having been tossed overboard, the great fish which the Lord had prepared, swallowed him and he was in the belly of the fish for three days and three nights, afterwards being thrown out on to dry land and it is this part of the story that Jesus holds up to an adulterous generation as a sign of his own death and resurrection.

We said before, that all the prophets point to that great center, the Lord Jesus and the Kingdom of God, and although at first glance we might wonder where it is in the book of Jonah, yet when we think of him being the type of Christ and his resurrection, we find that Jonah is no exception but fills in his part or feature of the great picture.

It seems to us there is also another resemblance between Jonah and the Lord Jesus. The resurrection, as it were, of Jonah and his carrying out the commandments of God were the means of a present salvation to those to whom he was sent and the resurrection of the Lord Jesus was the confirmation of eternal salvation to "whomsoever will."

As we follow the history of the prophet—how he acknowledged his sin, how he prays for deliverance, how God answered his prayer and was reinstated in God's favor, how he preached and the people repented, even to the king and how God saved them on account of their works, and then of Jonah's discontent for the mercy shown to the people though he himself was continually enjoying that mercy, it teaches us many lessons. We see the longsuffering and tenderness shown to Jonah even in chastisement and we too take courage and are thankful that this book has been preserved to us because it shows to us so plainly that though man changes

every day, rebels, disobeys, and falls, yet God changes not. His mercy and love always remain the same.

Jonah is generally supposed to be the oldest of the prophets although placed fifth in the Bible. If that is so, what a remarkable fact that the first figure or type which meets us as we enter the Prophets is the sign of Christ's resurrection, the great fact upon which our salvation depends.

MICAH

The word of the Lord which came to Micah concerns Samaria and Jerusalem in particular, but in chapter one and verse two he bears out the teaching of the Apostle Paul that not alone to themselves and their immediate times did they minister for he says. "Hear all ye people, hearken O earth and all that therein is, and let the Lord be witness against you." So the examples of the punishments described and the reason for them are held up for the admonition of others who should see and hear of them even those upon whom the end of the world has come.

Again we feel that we are getting wisdom and receiving wholesome words for our digestion by familiarizing ourselves with the words of the minor prophets.

Micah was a native of western Judea and most of his work was done during the reign of Hezekiah though he lived in the times of two other kings—Jotham and Ahaz. His book may be divided into three parts:

Chapters one, two and three describe the approaching ruin of both kingdoms on account of their sins. He rebukes and threatens the princes, prophets and people. The picture he shows of the state of the nations is very clear: "They build up Zion with blood and Jerusalem with iniquity; the heads thereof judge for reward, the priests thereof teach for hire and the prophets thereof divine for money. Yet will they lean upon the Lord and say, Is not the Lord in the midst of us? no evil shall come upon us." It reads almost exactly as a description of the times we live in. Religion being done second hand if bothered with at all, by proxy; and if one is not of their party he is considered a heretic, an enemy. "He that putteth not into their mouth, they even prepare war against him" (3:5). After holding this awful state of things to their view he foretells the inevitable result "Therefore shall Zion for your sakes be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of the forest."

In chapters four and five he starts with "but" as against all these dire punishments there is an intimation of mercy. Micah never loses sight of the assured end however the people might go astray. Even in the midst of his denunciation he is still very positive that God's purpose will be accomplished. "I will surely assemble O Jacob all of thee. I will surely gather the remnant of Israel" (2:12). So in this section he proceeds to unfold the future and better destinies of the people of God after a purifying process. How they will be gathered and restored, their glory under their Messiah and the destruction of their enemies.

In the third part he shows the reasonableness and justice of divine rule and requirement in contrast to the ingratitude and injustice of the people, which caused their ruin. As a true prophet he made it his duty to insist upon the lesson this picture teaches—that true righteousness is the only acceptable worship of God, the danger of selfrighteousness and the inefficiency of sacrifice without the spiritual mind. We notice that he makes it quite personal: "Wherewith shall I come before the Lord and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil? Shall I give Him my firstborn for my transgression, the fruit of my body for the sin of my soul?" Then he answers his own question. "He hath showed thee O man, what is good and what does the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God" (6:6,8). A lesson which is just as true today. As showing his faith and confidence in his God he concludes, "Who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again. He will have compassion upon us."

It is good for us to look back on these men of courage and fearlessness even in the face of great danger to think of the message of wrath and displeasure which they had to deliver often to the king's face, taking their life in their hands to perform their duty and yet without wavering. We see too how seldom it took the proper effect or brough the desired results. We saw in Jonah one case where repentance came in time and in Jeremiah 26:12-19 we find the words of Micah took effect upon King Hezekiah although at the time it was a terrible message to take to the king. An interesting account of this is the fact that it caused the king to become reconciled to his God and so extend his life for fifteen years, instead of putting the prophet to death. The elders in the days of Jeremiah remembered this and quoted it as a precedent for the case of Jeremiah who was then liable to lose his life for the same cause. As we think of this, surely our lots are cast in pleasant places for we can deliver the message of life and death and none dare to make us afraid.

Not only did his faith in God sustain him in this life but it took him beyond. He had been shown that although "Bethlehem be little among the thousands of Judah yet out of thee shall come forth unto me, that is to be ruler in Israel whose goings forth have been from of old, from everlasting." He had spoken of the time when "He shall judge among many people" not as in his own day when the poor were illtreated and the meek were trampled upon by the wealthy and might was right but the time when "They shall beat their swords into plowshares and their spears into pruning hooks and the king shall come to the daughter of Zion." So he says in 7:7-9: "Therefore (as confident of these things being true), I will look unto the Lord. I will wait for the God of my salvation......when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.... He will bring me forth to the light and I shall behold his righteousness." Surely he saw the resurrection from the dead and "beholding the King in his beauty." Especially do we think so as we read his last verse: "Thou wilt perform the truth to Jacob"; that truth which he confirmed with an oath, "and the mercy to Abraham which thou hast sworn unto our fathers from the days of old."

The prophet is quoted on three occasions at least in the New Testament. In Matt. 2:5,6 the chief priest and scribes refer to Micah 5:2 for proof as o the place where Jesus should be born, showing that they were looking for such a thing to happen. In Matt. 10:35,36 Jesus himself quotes Micah 7:6. In John 7:42 we find the prophet again brought in as evidence in the case of a division among the people of that day as regards the place where the Messiah should come from.

Today as we speak to one another of that time when "the law shall go forth from Zion and the word of the Lord from Jerusalem" we too can refer to Micah in confirmation and support and like him can say, "I will wait for the God of my salvation."

Jesse I. Titman

(to be continued)

Patience and Faith

IN THESE days as in no other the saint of God has need of patience. Everything is combining to draw us from "the faith once delivered to the saints" (Jude 3). If it was needful for Jude to exhort the saints in his day to contend for the faith once delivered to the saints, how much more should the ambassador for Christ do this in this time of almost universal turning away from the Truth. The Lord, looking down the long ages to the time of his coming and seeing this state of things, asked the question: "When the Son of Man comes will he find this belief on the land?" (Emphatic Diaglott). In view of this what is our duty? Contend earnestly for the faith (Jude 3). Stand fast in the faith (1 Cor. 16:13). Examine yourselves whether ye be in the faith (2 Cor. 13:5). With one mind strive together for the faith of the gospel (Phil. 1:27). Great boldness in the faith which is in Christ Jesus (1 Tim. 3:13). Like precious faith (2 Peter 1: 1). Build yourself upon your most holy faith (Jude 20).

A long time ago Brother S. H. Thomas said, "I have often wondered who would take up the weapons of defense for the Truth when those wielding them fall asleep." Looking back over the years passed since Brother Thomas wrote these words, how many are gone! Those we looked up to for strength and guidance in the faith have passed away.

We might paraphrase the eleventh

chapter of Hebrews with their names —and how grand the words "These all died in the faith." Upon all true believers and members of the Body has their mantle fallen. "Let him that heareth say come" (Rev. 22:17). All men have not faith (2 Thess. 3:2). In the last days many shall depart from the faith (1 Tim. 4:1). "For the love of money some have erred from the faith" (1 Tim. 6:10). Opposed to the faith, disapproved concerning the faith (2 Tim. 3:8, Emphatic Diaglott).

Does not this truly try our faith? If we are uncorrupted, does not this trying of our faith work patience (James 1:3)? Patience to stand fast in the truth (1 Cor. 16:13). To continue in the faith, grounded and settled and not be moved away from the hope of the gospel which we have heard (Col. 1:23). If we patiently hold on to the faith and guard it as did Paul of old, then in that great day it will be said to us, "Thou hast not denied my faith" (Rev. 2:13). "I know thy works and faith" (Rev. 2:19). Fear not those who are able to take away your place and the things of this world. Stand fast in the truth.

Here is the patience and the faith of the saints:

"Far down the ages now, her journey well-nigh done,
The pilgrim Church presses her way, in haste to reach the crown.
The story of the past comes up before her view;
How well it seems to suit her still—old and yet ever new.
'Tis the same story still of sin and weariness;
Of grace and love still flowing down, to pardon and to bless.
No wider is the gate, no broader is the way;
No smoother is the ancient path that leads to light and day.
No sweeter is the cup, nor less our lot of ill,
'Twas tribulation ages since, 'tis tribulation still.
'Tis the old sorrow still, the briar and the thorn;
And 'tis the same old solace yet—the hope of coming morn."

Flora A. Knapp

—o—

The Trinity

NUMBER TWO

IN ORDER to give practical consideration to this subject of the trinity it will be necessary to have clear and authoritative statements regarding the nature of the doctrine. Both these requirements are met in what is known as "The Athanasian Creed" embodied in the "Book of Common Prayer" which is the authoritative pronouncement of the Church of England on matters of church doctrines and procedure. The churches known as "Evangelical" and "Non-conformist" are dissenters from the Church of England and all of them, the Church of England included, are now Protestants from the Church of Rome. Hence the common name "Protestants" embraces all the dissenters from the Roman Catholic Church. The chief reputed cause of secession was the doctrine of justification by faith in the Lord Jesus, and this was the main ground of the reformation. In the heat of the controversy, other doctrines of the Church of Rome got scant attention. Luther and Tyndale

and some few others, it is true, raised a protesting voice against the platonic dogma of the inherent immortality of the soul. Their testimony in this matter has borne abundant fruit, as witness to God's written Word always does, but on the whole it may be affirmed without successful contradiction that with the one exception named vis. the doctrine of justification by faith in Jesus Christ, the fundamental teachings of the Church of Rome were carried forward into the creeds of the churches which dissented from her.

Chief among these is the doctrine of the trinity. That this estimate of its importance is no exaggeration, even from their own standpoint, is evidenced by the statements that form the opening and closing sentences of "The Athanasian Creed." But looked at from the vantage of any professing Christian, it must be conceded that a true conception of Deity is vital and fundamental to every other doctrine upon which the religion of Jesus Christ is builded. We append herewith a copy of the "Athanasian Creed" as represented in the Book of Common Prayer of the Church of England. We also give a copy of the Basis of Union of The Bible Baptist Union (England) which is a union formed for the main purpose of combating the modernist peril in the Baptist denomination. Other samples might be given but it is our opinion that space is too valuable to be taken up in this way. We have however, presented these two instances so that no charge of misrepresentation or unfairness may reasonably be brought against us.

In the consideration of these two outstanding examples, we think they fairly represent the teaching of what is known as Orthodox Christianity, both Protestant and Roman Catholic, in its world wide aspect; and by their use we avoid any individual personalities or comparisons. It is the doctrine and not the person that really concerns us in this treatise, and its relationship to the Word of God. We trust the reader will not regard the use we make of the Athanasian Creed as condemnatory of all that is in the Book of Common Prayer; for we gratefully acknowledge that it contains much that is beautiful and Scriptural in expression, so markedly in contrast with the creed that is sandwiched between its pages. So striking is this contrast that it would seem to us as though the hand of God is manifest in denoting its human origin by the very name it bears.

THE ATHANASIAN CREED

Whosoever will be saved before all things it is necessary that he hold the catholic faith.

Which faith except every one do keep whole and undefiled without doubt he shall perish everlastingly.

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal; and the Holy Ghost eternal.

And yet they are not three eternals but one eternal.

As also there are not three incomprehensibles, nor three uncreated but one uncreated and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty.

So the Father is God, the Son is God and the Holy Ghost is God.

And yet there are not three Gods but one God.

So likewise the Father is Lord, the Son Lord; and the Holy Ghost Lord.

And yet there are not three Lords but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord: so we are forbidden by the Catholic religion to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made nor created but begotten.

The Holy Ghost is of the Father and of the Son: neither made nor created nor begotten but proceeding.

So there is one Father, not three Fathers; one Son and not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater or less another;

But the whole three Persons are co-eternal together and co-equal.

So that in all these things as aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the world; and Man of the substance of his Mother, born in the world;

Perfect God and perfect Man: of reasonable soul and human flesh subsisting equal to his Father as touching his Godhead; and inferior to the Father as touching his Manhood.

Who although he be God and Man, yet he is not two but one Christ;

One not by conversion of the Godhead into flesh but by taking of the Manhood into God;

One altogether not by confusion of substance but by unity of Person.

For as the reasonable soul and flesh is one man, so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall raise again with their bodies, and shall give account for their own works.

And they that have done good shall go into everlasting life: and they that have done evil into everlasting fire.

This is the Catholic Faith: except a man believe faithfully he cannot be saved.

Glory be to the Father and to the Son and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen

EXTRACTS FROM THE BASIS OF UNION OF THE BIBLE BAPTIST UNION

Fundamental doctrines

1. We believe in the Holy Trinity of Father, Son and Holy Spirit—three Persons of one substance, Power and Eternity in the unity of the Godhead.

2. We believe in the Love and Grace of the Father.

3. We believe in Redemption by the Son.

(a) That he became Incarnate—begotten by the Holy Spirit and born of the Virgin Mary; that he was very God and very man; that he was absolutely free from sin, both in Nature and in Life, and that all his teachings and utterances are true.

4. We believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father and the Son; who by means of the Word of God, is the Author of the New Birth, the Comforter and the Sanctifier; and who dwelleth in the Believer.

R. H. Judd

Sermon Gems

THE SURE MERCIES OF DAVID

HOW FEW there are who understand what is meant by "the sure mercies of David." The Prophet Isaiah says, "Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you; even the sure mercies of David" (Isa. 55:3). Those who were being addressed were required to "incline the ear", that is, give attention or "hear" that they might have life. Isaiah was one of Judah's prophets, therefore this was spoken to that people. Previous to this Jehovah had made a covenant with David (2 Sam. 7:12) concerning his kingdom and his throne. He promised that he would build it up unto all generations. Up to this time David had received only the temporal or common things that belonged to the kingdom of God. They were to continue only during his life time. Naturally they would pass to his son who would succeed him. God strengthened David while in the flesh and made his kingdom great and strong. The nations about him felt and feared him. With these blessings his kingdom did not consume all other kingdoms. It was only a kingdom among kingdoms. After Nathan, the prophet, had spoken to David concerning his kingdom, David said "Who am I, O Lord God? and what is my

house (kingdom) that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." If you will study carefully the remainder of this chapter, you will notice that David was greatly moved because of this promise. Isaiah, no doubt, refers to this promise when he spoke of the sure mercies of David. Paul in Acts 13:34 quotes this chapter and applies it to Christ. In the margin they are called the "holy and just" things promised to Christ. We now find them contrasted with the ordinary things promised. To receive the blessings under the law they must be obedient to the statutes of Jehovah. The "holy and just" things promised refer to the covenants made with Abraham and David. These just things must come through the seed that God has made strong through the resurrection. "He that ruleth over men must be just, ruling in the fear of the Lord." This the king's son will do when he is given the kingdom. Now we judge after the sight of our eyes and reprove after the hearing of our ears; then we will be able to render a righteous judgment. With this thought before us, is it not needful that we add to our faith all the Christian graces? If we have been honest believers and have truly repented and been planted in the likeness of Christ's death, we have been given a new life and character. We have crucified the old man and are now a new creature in Christ. We are now admonished to "walk ye in him." To believe the gospel reform our lives and be buried with Christ in baptism, are all necessary and proper. We are now begotten by the Word of the living God and must grow in grace and knowledge. To know God's purpose regarding us is one thing, but letting the light of the glorious gospel of Christ shine unto us, is very necessary.

As God's sons and daughters we must deny worldly things. The Apostle John says in 1 John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Jehovah has chosen us because of our obedience and to be counted worthy in the end we must love him supremely. God's covenant to the seed of David enables us to become recipients of the "holy and just things." Christ was promised David's throne, to rule over the house of Jacob forever. For this purpose God raised him from the dead. He has gained immortality through the resurrection. Therefore the resurrection of the righteous to immortality is assured.

In conclusion let me quote from 2 Peter 1: "And besides this, giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness charity; for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." You are now

thoroughly furnished unto all good works. If you so continue an abundant entrance will be granted you into the everlasting kingdom of our Lord Jesus Christ. My dear brother and sister, this is the only prize worth winning. Paul counted all things as worthless that he might be accounted worthy of that resurrection out from among the dead. We have but little to sacrifice in order to gain eternal life. Let us strive to attain it.

D. C. Robison

Same Hope! 57 yrs ago!

Build Upon A Rock

THEREFORE whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it" (Matt. 7:24-27).

So is the house of one who builds his house of faith upon that rock of salvation, that "stone which the builders rejected" (Luke 20:17), even Jesus the Christ. Those who build on that rock have a foundation that never fails. When trials and tribulations beat against the house, when the storm of adversity strikes it, when the flood of sorrow and suffering assails it and would sweep it away, then we can see the wisdom of a firm foundation. Although beset on every side with dangers, though the flesh lust exceedingly against the spirit, yet withall if our faith is built upon the true Christ, our foot is not moved. Though the darkness comes and we do not see clearly the way of escape "we are troubled on every side, yet not distressed, we are perplexed but not in despair; persecuted, but not forsaken; cast down but not destroyed" (2 Cor. 4:8,9). Psa. 34:19

"Thy rod and thy staff they comfort me" (Psa. 23:4) and we begin to realize the significance of the twenty-third Psalm where it is written "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;" and "if God be for us, who can be against us?" (Rom. 8:31). We see in a measure that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Then too, we are assured that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38,39) so how can a house fall if built upon a foundation that never fails? It is anchored to one that "dieth no more" (Rom. 6:9), one who passed through all the trials and tribulations that can assail the flesh suffered manyfold the pain we go through and

*Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

therefore understandeth our frame.

"There is one God and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5) and we know that he said that "this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John 6:39-40). So we too can "count it all joy" (James 1:2) when we are permitted to "suffer with him, that we may also be glorified together, for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17,18). "We shall be like him; for we shall see him as he is" (1 John 3:2) and no longer will we be "children, tossed to and fro and carried about by every wind of doctrine by the sleight of men and cunning craftiness" (Eph. 4:14) but will have life in ourselves even as he has life in himself. Sorrow, pain and tribulation we will not know—death shall be "swallowed up in victory" (1 Cor. 15:54) and we can indeed rejoice and sing, "O death, where is thy sting? O grave, where is thy victory?"

Life eternal, without end and life in abundance is the portion of those who answer the call when the "Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17).

When we have that rock as our foundation, how futile for man to ridicule us, to attempt to tear down our house of faith; though he beset us with persecutions, though he steal our goods, yet shall he not prevail for "Vengence is mine; I will repay, saith the Lord" (Rom. 12:19) and though the wicked do seem to flourish, yet we know that the "Lord shall laugh at him; for he seeth that his day is coming" (Psa. 37:13). They shall not prevail against a child of God, I say, for One who is indeed all-mighty who "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness" (Job 5:12,13) and they go to the dust and rise no more. He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby" (Ecc. 10:8 9).

Though David was surrounded with enemies, yet the Lord prepared a "table before him" (Psa. 23) in their presence; and although Paul was persecuted and as he says in the 11th chapter of 2 Corinthians, 24th to 28th verses, Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have been in the deep: in journeyings often, in perils of waters; in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils among false brethren; in weariness and painfulness in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches", yet we see that the combined efforts of a nation were not sufficient to tear down his house of faith. We find that shortly before he was "ready to be offered" (2 Tim. 4:6) and the time of his departure was at hand he said, "I have fought a good fight; I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7,8). Christ the rock upon which Paul built his house, was a foundation that no man could move.

So we who worship the true God shall be held firm, "He will not suffer thy foot to be moved" (Psa. 121) and is not the foot the foundation of a man? "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). "The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night" (Psa. 121:5,6).

Not so is the house built upon the sand—not so is the house that is built upon earthly desires, wealth or the things of the present life. While all is apparently well with that man in his prosperity, while he feels strong, while his house glitters with the luxuries of the world, though he lack nothing and is mighty within himself—I say, though that man be surrounded by friends innumerable, and though his house be built of pure gold yet it shall fall. For when the evil days come, when reverses strike him he shall be as a ship without a rudder. When the flood of sorrow hits him, his house shall fall for it is built upon the sands. He has not sought God but has rested in his own puny strength, vainly puffed up in his own fleshly mind, putting his trust in the deceitfulness of riches which turn to ashes in his hands when the winds blow and beat "against that house." Psa. 20:7 "A horse is a vain thing for safety; neither shall he deliver any by his great strength" (Psa. 33:17) and "There is no king saved by the multitude of a host: a mighty man is not delivered by much strength" (Psa. 33:16). Though we saw him "spreading himself like a green bay tree, yet he passed away and lo! he was not: yea I sought him, but he could not be found" (Psa. 37:35-36). We know that his end was destruction and that his glory did not "descend after him" (Psa. 49:17).

"He that trusteth in his riches shall fall" (Prov. 11:28) so place not your trust in wealth—"for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5). Seek not to build your house upon the shifting sands of other men's fancies: seek not glory and honor of man, and mould not your house upon

(Continued on page 17)

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Editorial

THE CONTROVERSY between the Fundamentalists and the Modernists is a striking sign of the times. Whatever may be said of the great system of Christianity spread over the earth one thing is certain : it has had a restraining influence on mankind and helped to maintain a standard of morality that has made the world a better and safer place in which to live. With the Modernists striking at the foundation of Chdistianity and making progress toward their goal of establishing their own judgment in place of Bible authority. we tremble for the generation to come. With the Bible eliminated as an authority there will be no basis of appeal for moral conduct. It will be useless to appeal to men on the basis of decency for each will adopt his own standard of decency. With the Divine standard ignored it is not likely that men and women will respect any human standard and each one will consider himself as competent to decide what is right as any other man or set of men. How long under these conditions will it take to bring about the condition which Christ said would exist when he returned to the earth ? It will not take long for it is easy to slip down the declivity of degeneracy. Christ said: "As it was in the days of Noah, so shall it be when the Son of Man cometh." How was it in the days of Noah ? "The imaginations of the hearts of the sons of men were evil continually."

Modernism has picked up the banner of the antedeluvians and is leading mankind back to the unrestrained play of the human proclivities and the desires of the flesh. Unconsciously, it may be they are leading civilized humanity back into the quagmire of moral degeneracy from which only the King of Kings and Lord of Lords will be able to rescue them and that only after destruction similar to that which befell the antedeluvians.

Brethren and sisters. let us keep close to the word of God and keep our house in order; the great day of the Lord is near at hand.

W. H. Brown

Yesterday's left-over task is a merciless morgage oo today : lift the morgage by stopping procrastination.

(Continued from page 15)

the sand because many other mansions are established thereon. Build not your house upon the sand because the multitude erect their dwellings thereon. Though your house be built upon a rock in the wilderness, though you have no neighbors, yet I know that you are safer than he who liveth in an immense structure, in a thickly populated section, having companions by the score, for his house shall not stand—it has no foundation.

Seek not to build your house upon a certain street simply because many other houses are there. Dig deep in another spot and if you strike sand, go further and do not tarry. When you dig in another spot and find Rock, establish your house thereon, though it be in the wilderness, though men laugh you to scorn, build thereon and it shall stand. "Prove all thngs ; hold fast that which is good" (1 Thess. 5: 21). "Seek and ye shall find ; knock and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened" (Luke 11:9-10). "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not" (James 1:5).

Although "straight is the gate and narrow is the way which leadeth unto life" (Matt. 7:14) yet the Truth is simple. We come to Him with a contrite heart and humble spirit; we seek Him in sincerity and in truth ; we get rid of a lot of preconceived ideas and learn who the true God is. We learn a little of His plan, the reason and necessity of a perfect sacrifice ; we believe in our hearts and confess with our mouth that Jesus is the Son of God. We are baptized and begin to build our house upon that Rock of Salvation that cannot be moved. We learn, our strength increases ; wisdom and understanding and our love for the true God increases ; we are raised in a "newness of life" (Rom. 6:4) and "behold, all things are become new" (2 Cor. 5:17) ; the glitter of the world and the things therein fade and the peace of God, better felt than explained, settles upon us. Our eye becomes more and more single, our treasure is above instead of below, and we learn patience. Tho terrors which beset the average one are not with us. Our house is built upon a rock and though the winds blow and the floods come, it shall not fall for it is established upon that Rock of Salvation which cannot be moved, Jesus the Christ, the Son of the Living God, now on the right hand of God awaiting the time when he shall return again and gather unto himself those that the Father gave him.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself ; that where I am, there ye may be also" (John 14:2,3). "For yet a little while, and he that shall come will come and will not tarry" (Heb. 10:37). "Surely I come quickly" (Rev. 22:20). "Even so, come Lord Jesus" (Rev. 22:20).

T. C. Eggerking

NOTICE

Trouble with our equipment has delayed publication. We hope for better service soon. We regret the delay.

The Year-Day Theory

WE WILL now give further attention to some of the reasons presented by our Brother Heckman in support of the futurist literal-day theory of interpretation of chronologic prophecy as opposed to the historic, year-day system. The first part of this article was completed last month and we advise the interested reader to first read this in order to intelligently follow and understand the arguments we now present.

We must now proceed to recall the events connected with the era of the rise of the two Apostasies whose rule is in prophecy viewed as occupying the second half of the "times of the Gentiles." The entire history of the four great empires up to the point of the fall of the fourth in its first or empire form (as distinguished from its last or ten-kingdomed phase) occupied precisely "time, times and a half," on the lunar scale not only to year, but to a day for the exact accuracy of the period is perfectly wonderful. From the accession of Nabonassar on February the 26th, B. C. 747, to the fall of Romulus Augustulus, the last of the long line of Caesars, August 22, A. D. 476, there are 1222½ solar years, or 443,503 days; while 1260 lunar years (or 15,120 lunations) contain 446,502½ days: so that the difference, if any, is merely one of hours. Consider the marvel of omniscience and foreknowledge that is involved in the fact, that not only the occurrence, the order, and the sequence of this interminable series of events was foreseen in detail and foretold in outline from the beginning, but that the time required for their conjoint occurrence was appointed and arranged, and that even to a day.

Now allow us to ask a question. Can any candid mind regard this fact (which no one can deny or even question) as a mere chance coincidence? From the initial date of the rise of Babylon, the beginning of the Jewish Captivity era, to the deposition of Romulus Augustus, and the end of the western empire of Rome, exactly three and a half "times", or 1260 years elapsed; not in the open solar form, that might have challenged premature attention, but in that same veiled lunar form in which the "seventy weeks" to Messiah, the Prince, were measured, announced and fulfilled. Nor should we let the mind go back merely from this great dividing date; it should be allowed also to glance forward. If A. D. 476 was the terminus of the old world—of the old Roman Empire—it was equally the starting point of the new.

This year was that of the removal of the hindrance to the rise of the Papal Apostasy (2 Thess. 2:6,7). It marks the "deadly wound" under which it seemed for a time as if the rule of Rome must expire. The old imperial head was wounded to death; but in its place there rose after a time another head—the final and most evil and anti-Christian form of Roman rule, the Papacy; that line of tiara-crowned monarchs, who for more than twelve centuries governed Papal Europe from

the seven-hilled city, and ranked not only as high priests but as temporal sovereigns, uniting under their sway the kingdoms of western Christendom. Surely if A. D. 476 is a great year because of what it brought to an end, it is a greater on account of what it inaugurated—the long and evil reign of the "man of sin" and "son of perdition"—the dark ages of the Papal antiChrist.

"Time, times and a half" from the first date of the Captivity era lead us then to the date of the fall of the western empire of Rome, which is also the initial date of the rise of the Papacy. The same period measured from the last date of the Captivity era on the contrary leads us to the eastern empire and to a date connected with the rise of that Mohammedan power before which Constantinople (or New Rome) ultimately fell. It leads us to A. D. 637.

This was, as history records, the year of the capture of Jerusalem by the Saracens under the Caliph Omar. Between the fall of Jerusalem before the hosts of Babylon, in the days of Zedekiah and its capture by this great conqueror, 1260 lunar years, the fated "time, times and a half" also elapsed. A. D. 637 then is the initial date of the long oppression and desolation of the Holy City under the Mohammedan Power which still exists and which will probably exist until Jerusalem ceases to be trodden down of the Gentiles.

This date occurs in that central midsection era in which, as Luther used to say, "the Pope and the Turk came up together." The seventh century was the one in which the Papal power was fully developed, in which spiritual "abomination that maketh desolate" was established in the spiritual temple, or the Christian Church, that antiChrist, who sitting in the temple of God or Christian Church, was to claim to be as God; while a literal "abomination of desolation" was established in the literal sanctuary, by the erection of the Mosque of Omar on the site of the temple in Jerusalem, where it continues to this day.

So we see that:

1. From the rise of the Babylonian to the fall of the Roman Empire and the incipient rise of the Papacy was three and a half lunar "times."
2. From Nebuchadnezzar's destruction of Jerusalem and burning of the temple in Zedekiah's reign, to the Saracenic conquest of Palestine and capture of Jerusalem was also three and a half lunar "times."

As there are 160 years between the two first events, so are there between the two last; and the double occurrence of the remarkable 1260 years' prophetic measure in this lunar form is a seal of its importance. The Bisection era to which we are lead by these measures, A. D. 476-637 is well marked in its limits by events of unquestionably terminal character, and it includes all the principal stages of the rise of the Papal and Mohammedan Powers.

We shall consider next some facts in connection with one of, and perhaps with the principal stage in the rise of the Papacy. Paul tells us that in his day the "mystery of iniquity" was already at work in the Church. What church? Why, the Church of God; the apostasy was already setting in at this early day. But the Apostle, in 2 Thess. 2 distinctly intimates the point of the actual commencement of the apostasy when the "man of sin," the "son of perdition" would be revealed. It is at the end of the secular power of Rome and the point at which its spiritual power began to be paramount.

In the year A. D. 607 the Emperor Phocas issued a decree conceding to Pope Boniface III the headship over all the Churches of Christendom, and even over that of Constantinople. This event is memoralized by the Pillar of Phocas still standing at Rome. This year constituted a notable epoch in the rise of the Papal apostasy, especially as it marked also the time at which both the Anglo-Saxon and the Lombard kingdoms (the last of the ten) gave in their formal submission to the religious supremacy of Papal Rome. Clovis I, king of France, had been the first to do so in A. D. 496, and so received the title, transmitted through fourteen centuries to the French kings, his successors, of "eldest son of the Church." In the days of Phocas, Elliott in his "Horae" says, "There had already appeared on the part of the western princes, indications of submission and subserviency to the Roman pontiff in all that concerned religion and the Church, as of inferiors to a superior, of children to a father, of common mortals to one who, like the great Druid of their ancestral paganism, was the chief mediator and the administrator of divine wrath and favor." Anti-heretical decrees were also at this time first promulgated.

As this point is one of considerable importance, we will give briefly some further principal stages by which the Christian Church fell before "Babylon the Great, antityping thus the fall of Israel before the ancient Babylon, to the time when all Europe bowed down before its pretentions, and the Papal antiChrist sat firmly on his seat at Rome.

By the famous decretal letter of the Emperor Justinian, in March, A. D. 533, constituting the Bishop of Rome "head of all the holy Churches and of all the holy priests of God," the saints were delivered into the hand of the Roman Pontiff. The Emperor also in this decree recognizes him as his own head and as judge of the faith, and appeals to him for his approbation before publishing to the Roman world a formal statement of Christian faith; and he represents the unity of all the Churches as converging to Rome as its center.

The accession of Pope Gregory, surnamed the Great, A. D. 590; is another marked stage in the rise of the Papacy. This man who "stands at the meeting place of ancient and mediaeval history, did more than any other to set the Church forward upon the new lines on which henceforth it must travel to constitute a Latin Christianity" (Archbishop French "Lectures on Mediaeval Church History). Gibbon speaks of his "temporal reign," and of his "sacerdotal monarchy," and

of his "lofty notions of the Papal authority." Pope Gregory I was contemporary with the Emperor Phocas.

Seventy-five years after Justinian's edict there was issued the equally notable one by this Phocas, of which we have already given an account. This was in A. D. 607, and at this time legal tolerance of the true faith of the saints furnished means for future persecution and oppression.

In A. D. 663 Pope Vitalian enjoined the exclusive use of the Latin tongue in the offices of divine worship thruout Christendom, and thus completed the development of the Latin, or Roman Church.

So we see Brother Heckman's statement that the Papacy "had no temporal power until A. D. 756" is not borne out by historic facts. History states that as early as the beginning of the sixth century the Pope had started to usurp secular power; and by the beginning of the seventh, all the ten kingdoms into which Rome had been divided, had given their formal submission to the spiritual and temporal supremacy of Papal Rome.

The pope-exalting decree of Phocas was given in A. D. 607 and the Emperor died in A. D. 610.

From A. D. 606-10, 1260 years solar, end in 1866-70.

Chronologically the four last years of the temporal power of the Papacy were removed from the four last years of the Emperor Phocas, whose decree appointed the Pope to the headship of all the Christian Churches, by "time, times and a half" or 1260 full solar years. The year 1866 was the 1260th solar year from the decree and 1870 the 1260th from the death of Phocas. Can anyone suppose these things happen by accident?

Consider for a moment. Far back, at the beginning of the dark ages, a wicked usurper and murderer (Phocas rebelled against the Emperor Mauritius, usurped his throne, and slew four of his sons as well as his brother, and tortured and beheaded his widow and her daughter), thinking perhaps to atone for his crimes, presumes to bestow a prerogative which pertains to Christ alone—the headship of all the Christian Churches, East and West—on the bishop of the ancient seat of the empire, Rome; and the ambitious and worldy-minded bishop dares to accept the gift, and seat himself in the temple of God, as if he were God. Divine prophecy had foretold, more than a thousand years before, the uprising of this power at this period and had foretold also that it should endure in the Roman world for 1260 years. We pass on through the centuries and note how this same power grows greater and greater, till it wields an authority mightier than that of the Caesars at the heighth of their glory, for it rules over 200,000,000 of mankind, and according to its own account, rules not in earth only but in heaven and in hell. We note how the saints are given into its hand, and perish by millions. We note how all the monarchs of the Roman world give it their voluntary submission for centuries, and how at last they rebel against it, and seek to overthrow it; how they succeed in doing this time after time, though not fully or finally till when eleven centuries have been left behind we see this power declining and failing. Twelve pass away; it is weaker still! Will it last out to a thirteenth? No; its duration is fixed at 1260 years. we look at it more closely. Fall succeeds fall. yet it rises again or rather is helped up again. The last four years are come, it still stands trembling. The fateful year is ushered in. Its first six months pass, and there is no sign of a crash; in fact on July 18th of the year 1870 the Pope read, amid the thunder and lightening of an awful storm, the decree which marked the climax of Papal pretension, the announcement of his own infallibility; midsummer comes, and lo! the storm breaks and before winter appears all is over—as a reigning dynasty in Europe it has fallen to rise no more! Is not this the finger of God? Who dares to deny that it is.

On the very day following the infallibility decree was declared that terrible Franco-German war, in which the French empire of Louis Napoleon—by the soldiers of which the Pope was maintained on his tottering throne—fall. The temporal sovereignty of the Papacy fell with it. No sooner had the French troops been withdrawn from Rome, and the French empire collapsed, than the Italian Government announced its intention of entering the Roman states and did so. On September 20th 1870. Rome was declared the capital of the kingdom of Italy, and became the residence and the seat of government of Victor Emmanuel. In the "London Times" summary for that year we read: "The most remarkable circumstance in the annexation of Rome and its territory to the kingdom of Italy, is the languid indifference with which the transfer has been regarded by Catholic Christendom. A change, which would once have convulsed the world, has failed to distract attention from the more absorbing spectacle of the Franco-German War. Within the same year, the Papacy has assumed the highest spiritual exaltation to which it could aspire, and lost temporal sovereignty which it had held for a thousand years."

The temporal dominion of Papal Rome has already been consumed. Not a nation in Europe remains under it, and men marvel that they ever did bow beneath it. The spiritual power of the Papacy, its idolatrous religion, remains and will remain to the end; but the secular power is a thing of the past. The years 1866-70 witnessed the overthrow of Austria and France, and the consequent loss of the last vestige of temporal power by Pope Pius IX when Victor Emmanuel moved his court to the Quirinal, and became sole king of united Italy. Then and never quite till then, the Papacy, as a temporal power—a horn—ceased to exist.

Allow us to point out some more facts in regard to the "man of sin." Prophecy foretells that the Roman Empire when it ceased to exist as one kingdom should begin to exist as ten; did it? History says it did so; and as we note this fact Futurist interpreters try to persuade us that the prophecy

does not predict this fact at all; that the ten horns do not symbolize the ten kingdoms into which the old Roman Empire was broken up; but that, leaping over the twelve centuries marked by this fact, to a period still future it predicts the rise of ten individual men, whose brief career of a few years is to be terminated by the coming of Christ. Is not this to make the prophecy of God of none effect through their interpretations. Why, dear brother, there are no gaps between the parts of the image seen by Nebuchadnezzar. Are not the ten toes joined on to the legs of iron? The interpretation must link the history in the same way or something is wrong. Every subsequent stage follows immediately on the preceding one. These prophecies are continuous. There was no interval between the fall of Belshazzar, the last king of Babylon, and the rise of Darius the Mede. "In that night he took the kingdom." How contrary then, to all analogy to suppose an interval of 1200 years between the close of the undivided and the commencement of the divided state of the Roman Empire. To believe this when it is an undeniable and notorious historical fact that a tenfold division did take place immediately after the dissolution of the old Roman Empire, and has continued more or less definitely from that day to this.

Further, the chronology of these visions is as symbolic as their other features, and is expressed on the year-day scale. This is a system of chronology, sure as the sun the moon and the stars, for it is based upon the Creator's own immutable laws that govern these heavenly orbs. The duration assigned to this great power of evil is 1260 years (time, times and half a time): and this alone decides the question.

The ten horns and their contemporary little horn, represent dynasties like the four horns of the Grecian he-goat and the two horns of the Medo-Persian ram. The symbol employed in the prophecies to prefigure this evil power equally demands its dynastic character, and forbids the thought that an individual man is intended. It is represented as an eighth head of the Roman beast, an eighth form of government having its seat at Rome. Now none of the previous "heads" of the Roman world were individual rulers but each consisted of a series of rulers. Seven kings formed the first head, and lasted 220 years; consuls, tribunes, decemvirs, and dictators, were the next four heads, and governed Rome in turn for nearly 500 years; sixty-five emperors followed, and ruled Rome for nearly 500 years more. Now the man of sin, anti-Christ, is to be the last and the most important "head" of this same Roman beast. If he be a race of rulers enthroned at Rome, and governing thence the Roman world for more than twelve centuries, it is in harmony with all the rest. But if the eighth head represents one man, who exercises authority for only three years and a half you can see there is an utter violation of all symetry and proportion in the symbol. Analogy demands that the last head be like all the previous ones, a race or succession of rulers.

Sterling P. Groves

Communicated

DEAR RESTITUTION:

IT GIVES us great joy to announce the obedience of five of our grandchildren. They expressed a desire several months ago to enter the race for eternal life in the kingdom of God and I at once began a series of instructions calculated to fit them more fully for the step they proposed to take and after several weeks of such instructions I helped them put on the name of the Lord Jesus Christ. God grant their lives from now forward may cast no reflection or dishonor upon that noble name. The little folks are named Austin Thomas, Oliver Thomas, Berneice Thomas, Jerome Thomas, Thomas Walker.

I would say to them and to all others who contemplate this important step that the race is won by those who are ahead at the finish. We make a very pretty start in the race and yet we may be far behind at the finish.

S. H. Thomas

DEAR RESTITUTION:

It will no doubt grieve many of you to know that our beloved Brother Crowe of Chanute, Kansas, has had a complete nervous breakdown and is now in the hospital at Kansas City, Kansas. I go to see him almost every day. Knowing his financial circumstances I am asking those who are able and willing to assist him as the hospital fees are heavy, to send according to their ability, an offering to his wife, Mrs. W. L. Crowe, Chanute, Kansas, 219 S. Wilson St., or to myself. I have regular meetings every night at 1614 Quindaro Boulevard, Kansas City, Kansas.

Dr. A. McFarlane
Box 67, Kansas City, Kansas

Is There a God?

NUMBER FOUR

THE APPEARANCE of man upon the earth is a sufficient proof of the existence of God, if you think it out.

How do you make that out?

How otherwise can you account for his appearance? He is here: go far enough back and he was not here. Between these two points of time, a marvel must have occurred to cause his appearance. There must have been at work a Cause adequate to the production of such a creature—so full of wonderful faculty and untold capabilities of joy and sorrow—with all his weakness and baseness.

Might he not have come spontaneously?

If you say that you throw us back upon a still more difficult idea. The universe is full of power, but with all its stupendous and varied powers you never meet with an effect without a cause—never. This has passed into one of the axioms of science and justly so, for it cannot be contradicted. If man came spontaneously then the most wonderful phenomenon in the wide universe, so far as accessible to human observation, is an exception to all phenomena in being uncaused. Requiring most of all for its explanation some potent cause of wisdom and power, such an idea would give it the least. Such an idea is absolutely inadmissible. It is in opposition to logical necessity and the teaching of experience. Have you ever heard of a man coming into existence uncaused?

I don't know that I have.

Did you ever hear of anyone that did?

I don't know that I did.

Where is there room then for the idea? There is absolutely none. It would contradict nature and reason. It would propound a miracle far more stupendous than anything presented in revelation, for all the miracles of revelation are exhibited as the effects of a Cause; but the "spontaneous" idea would ask us to entertain the possibility of a miracle without a cause—the coming into existence of previously non-existent man, without a cause to bring him into existence.

It looks a little absurd, putting it that way, I must admit.

But that is the way of the thing is it not? The absurdity does not arise from any way of putting it.

Well, there is the idea that it came gradually.

You mean "evolution." That would not soften the difficulty, as we have already seen. There must have been at the beginning of the evolution a Cause equal to what now exists. Here is a universe, bearing the stamp of matchless wisdom, both in its general form and in its minutest arrangements. It matters not whether it came quickly or slowly: it could not come wisely unless there was wisdom to help it along, and the seat of this wisdom must from its nature be inscrutable. The science of our century recognises this.

In what way?

They take refuge in terms "force" and "unknowable" in their reference to the initial power. If you consider this, it liberates the mind for recognition of God. I mean that the recognition of God cannot be called unscientific in view of the postulates of science. If force is to be recognised though unknowable, there can be no obstacle to the recognition of God though unknowable. If "force then is conceded to be a sufficient explanation of what exists, obviously there can be no insufficiency in the idea of God. If the inscrutability of force is to be no objection, it cannot have any weight against God. So far as science is concerned, we are as much at liberty to accept God as to accept force.

Could we not say the same of force? Are we not as much at liberty to accept force as to accept God?

I think not. With God you have force but with force you have not God. God we must have. God is what you might call a mathematical necessity. Here is his work: wisdom and power are incorporate in the things we see, and they must have preceded these things.

I have been inclined to think kindly of the scientific view. God is so beyond our understanding.

My friend, my friend, consider. Is "force" within your understanding? Does science lessen the mystery of the universe?

I have a feeling that it does.

,Ah! it is a mere feeling. Think deeply enough, and you will see that it increases the mystery instead of decreasing it. It gives us wise work on every hand, without wisdom anywhere to account for it—achievements without power to achieve the achievements. It presents us with the idea of passive, blind, mindless force, working out results that bespeak the potency of active, far-seeing intelligent power. By whatever name people please to designate the Cause of the universe, that cause (necessarily combining wisdom and power) is God, and nothing else. Whatever we may call it, we are in the presence of power and wisdom that cannot be understood.

In that case, it seems to me to matter little which view you adopt. There is this great difference: one gives you God, and the other takes Him away.

There is also this difference: though both give us the inscrutable, one gives us what we might call an intelligbble inscrutability, and the other, an inscrutability not at all intelligible.

I confess I don't follow you there.

Well, it is within the compass of our intelligence to understand how an Intelligent Being, containing in Himself all power and wisdom, could evolve, fashion, or create a universe, replete with all the arrangements of beauty and wisdom that we see. But it does not come within the compass of our intelligence to conceive of force that had no intelligence to conceive of had no intelligent volition working wisely or even indeed doing anything at all. Scientific agnosticism would give us in its so-called "force" a blind god that slept for ages, and then woke up without a cause, and worked wisely without knowing it and without wisdom: whereas the Bible gives us a God "*who worketh all things* after the counsel of His own will," and who, possessing all power and all wisdom, is an all-sufficient explanation of the things that are, however inscrutable His existence may be. The one inscrutability is intelligible: the other is unintelligible.

Well, there is force in what you say. It is a large subject, but I think you have gone away from your text somewhat. It was to be man's appearance on the earth.

Yes; but the suggestion you made about spontaneous generation led to the larger argument. We may return to man the next time we meet.

Obituary

Death in Adam; Life in Christ

DANIEL DIETZ

Daniel Dietz, son of Doretta and the late Daniel Dietz, Jr., aged 33; fell asleep Friday, January 4, 1924. He was born in Newark, N. J., never leaving the place of his birth. He leaves a wife and three children.

Brother Dietz was baptized into Christ and held fast the beginning of his confidence steadfast unto the end. The last two years of his life were spent in pain and suffering, yet withall he "fought a good fight, finished his course and kept the faith" and although we miss him greatly yet "we sorrow not as others who have no hope" for we know that henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day when the "Lord himself shall descend from heaven with the voice of the archangel and the trump of God" and shall gather unto himself his own purchased possession.

Our brother rests next to one who was indeed mighty in the word of God, one whom we all loved and one who never tired in expounding the Word of God—Daniel Dietz, Jr., our brother's father.

T. C. Eggerking

Who are Amenable

SIN IS A sting. Death is the result from the sting. The wages that Adam earned by sinning was death. In his case the time for payment did not mature for about 900 years. When he had sinned death was in store for him. His nature was a dying nature. He could transmit to his posterity only that which he himself possessed, namely a living breathing soul which was destined to die. In the sentence to death because of sin, no provision was made for a future life by resurrection. Death would forever hold the unregenerate unforgiven sinner. Jehovah in his wisdom and love for the man that he had caused to be brought into being for the purpose of filling the earth with a righteous and immortal race that would be given to his praise, made provision whereby sin could be forgiven and a resurrection from the death state assured to each one who would heartily accept and enter into the covenant thus provided. This covenant embraced resurrection from death caused by Adam's transgression as well as death that would result from sins omitted because of the innate weakness of the flesh.

Christ, because of his meritorious redeeming work was constituted the resurrection and the giver of eternal to such as believe into him. He will excercise the power and authority when he comes to gather his saints to him, those who have made a covenant by sacrifice.

If there is a Scriptural passage that says others than those who have believed into Jesus Christ at the time and when the "we", namely, Paul and his brethren to whom he was writing, will "appear before the judgment seat of Christ that every one may receive the things in body according to that he hath done wheher good or bad, I have not found it.

Every promise of resurrection is to believers into Christ . Even John 5:28 29 and Acts 24:5, when studied with the light given by other Scripture, does not teach universal resurrection, or resurrection of others than those in the tombs, that is memorial tombs, or tombs of those whose names are written in the Lamb's book of Life.

We know that the dying, sin-nature inherited from Adam is not changed to an undying nature in the act of obedience for if it was then the Christian would not die. But there must be a sense in which inherited sin and death is forgiven and Christ's righteousness imputed to the believer; and which gives assurance to the one baptized into Christ, that at the appointed time death and hades will deliver up all such.

Whether the Judge and Rewarder will say, "Come ye blessed of my Father" or "Depart ye accursed" will depend on abiding in the truth or failing to so abide.

S. T. Blessing

What is the Bible?

A UNITARIAN MINISTER'S ATTACK UPON ITS FULL INSPIRATION AND INFALLIBILITY AND A REJOINDER BY THE EDITOR

REJOINDER BY THE EDITOR

(Continued from last issue)

IN OUR last issue we had time and space to deal only with the premises laid down by the writer of the article under consideration. We will have to go back to that issue for the starting point for this installment.

Having laid down the false premises referred to last month, our correspondent proceeds to use them as the basis of his argument.

His first attack is made upon the idea that we must accept the Bible in its entirety or not at all. He ridicules what he calls the "all or none" theory on the grounds that we do not apply the principle to any other book. Our correspondent says:

"Concerning everything else we discriminate, use judgment. The mind that can see nothing but the two opposite extremes of a matter—that can see no medium, can discern no gradation between—we set down as a defective mind. If one studies the sun he does not begin by forming a theory that it is either all bright or all dark, etc."

The logic of this argument is that unless we come to the same conclusion that our Unitarian friend has arrived at, namely—that the Bible is a mixture of truth and fable, inaccuracies and mistakes, we are incapable of discrimination and judgment.

To arrive at a different conclusion than he has arrived at is an evidence to him that our minds are defective. With a superficiality only equalled by his ignorance and egotism he assumes that the friends of the Bible have arrived at a belief in its infallibility without the use of discrimination and judgment; that they have assumed it to be so before, and without investigation. Is it possible that he is ignorant of the fact that hundreds of volumes have been written on the subject and that every objection to an infallible Divine word has been analysed and sifted and refuted, thousands of times over?

There has never yet been found a single valid objection to a belief in a wholly inspired Bible, although it has been sought for ages by the whole army of infidel mockers outside the church and many of the more dangerous enemies, the traitors within the church who live by it and profess to be its friends while secretly striving to destroy it.

It is characteristic of men who attack the veracity of the Bible to as-

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The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

THE HORIZON

By Edgar A. Guest

The horizon where water and sky seem to meet
Fascinated the lad as he sat at my feet,
And he asked—and the question is certainly fair—
"Would you come to the sky if you ventured out there?"

Time was the horizon held me in that way,
And I wondered if I could slip out on the bay
And sail to the line in the distance and be
For a moment in touch with the sky and the sea.

But I've learned the horizon moves back as you go;
That never the end of our dreaming we'll know
That beyond every goal which we covet and gain
There still shines in the distance a goal to attain.

So I said to the boy: "Could you go there today
You would find that the sky had moved farther away!
And 'tis this we call vision—a word in our speech
Which stands for the goal which we never quite reach.

"Life's broad horizon keeps moving away:
Tomorrow stands there on the edge of today;
And always beyond what we've fought for and won
Lies a goal in the distance still luring us on.

—Selected by Auntie Wince

THE FIRST THING FOR WHICH TO BE THANKFUL

By Auntie Wince

DID ANY of you.dear young people ever hear thanks expressed that the living and true God is our God? I never did. In all the Thanksgiving articles that I have ever read, this, the topmost stone of our pyramid of blessings has been as completely ignored as if He were not in existence.

But this year it was the first thing I thought of when I began to count my blessings. What were home and country and friends and food and clothes to me if the living God were not my God? What if instead ofHim I had a god that had eyes but could not see, ears but could not hear, a mouth but could not not talk, hands but could not handle, feet but could not walk? Who would hear and answer my prayers? Who would watch over and protect me every day and every hour of my life? Who would restore me to life when I had become but a handful of dust?

Gods of wood and stone have no power to do this. Much less have they power so lengthen our days as the days of eternity.

So first of all I am thankful that the Creator and Upholder of all things is mine and that I am His for it is He who gives us all things—the Bible, the Savior, the blessed hope of life in a kingdom that shall have no end.

sume for themselves a superior intelligence. Smiting themselves on the chest they say: "How can you believe in a wholly inspired Bible when great minds like ours can see nothing in it."

Our correspondent taking his place with those who impugn the authority of God's Book, runs true to form. In the last paragraph of last month's issue he says, "As a fact the broadest and most intelligent minds do not accept any such view." Thus you see, with one sweep of his pen he takes over to his side of the controversy, all the great minds and intelligence. This is very inconsiderate of him. He might have left us at least one or two of the great ones so as to even up things a little and make the contest a little more interesting. With all the bright luminaries on his side, shining for his particular benefit, I suppose we will have to do the best we can with such lesser lights as Christ, Paul, Timothy, the early fathers of the church, Paley, Alexander, Horne, Professor Gaussen, Gladstone, William J. Bryan and a great multitude of others too numerous to mention. When we consider the egotism of these men who lift themselves up to the throne of judgment and make God's Word bow before them, we are tempted to say with Job: "Surely ye are the people and wisdom will die with you."

We are reminded again of that great Philistine giant who terrified Israel until he was slain by a boy with a slingshot. Let us not permit ourselves to be overawed by self-declared intellectual giants. There are enough pebbles in the river of God's Word to enable the humble servants of God to slay them and bring down their pride and haughtiness to the ground.

W. H. Brown

(To be continued)

Help the Helping Fund

We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

Brother Franks,	$3.00
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Herman Dickel	3.00
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Henrietta Strackbine	3.00

HE CAN who thinks he can! Write those words in letters an inch high and put them where you can see them every day. Memorize and repeat them—aloud and to yourself—a dozen times a day. Then, six months or so from now, tell us how you feel.

It is good to have such a God. It makes the gladness and glory of our thanksgiving days.

Be joyful in Him. "Let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us, yea the work of our hands establish thou it" (Psa. 90:17).

* * * *

HAPPINESS

THERE is no enduring happiness apart from God. As well might a branch broken from a tree in the forest say, "Now I am free—I will grow and be a tree by myself," as any human might say, "I will be free—I will do as I like and be happy in my own way," when he does not draw on God for his enjoyment. He is a broken bough—a reed plucked up: a waif floating no where. True happiness he can never know until he comes to draw it from its only source—God.

* * * *

SORROW

Sorows are like clouds which, though black when they are just passing over us, when they are overpast, become as if they were the garments of God thrwn off in purple and gold along the horizon.

* * * *

STRUCTURE OF THE PSALMS

"Ambrose and Jerome describe the Psalms as five books in one volume. Based on, and corresponding to the historical pentateuch, extending from Moses to the times of Malachi;" the Hebrew History set to music, an oratoria in five parts, with Messiah for its subject. (Wordsworth). The close of each of the five books is marked by a doxology.

Book I ends with Psalm 41.
Book II ends with Psalm 72.
Book III ends with Psalm 89.
Book IV ends with Psalm 106.
Book V ends with Psalm 140.

* * * *

THE ECHO OF JOY

Live not for selfish asms. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not have quick echo in the giver's own heart.

NOTICE

The first edition of "Good Company" is nearly exhausted, only about 100 copies remaining at this writing. The price has been reduced to 25 cents per copy while they last. No second edition will be published.

S. H. Thomas
Proctor, Montana

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Flora A. Knapp.

THE ROD AND STAFF

"THY rod and thy staff, they comfort me" (Psalms 23:4).

"The Lord is my shepherd, I shall not want" (Psalms 23:1).

"I am the good shepherd and know my sheep and am known of them" (John 10:14).

The rod used by the shepherds of Palestine was not a whip such as we of America use to correct naughty children nor like that wielded by the drivers of carriage horses nor was it a straight measuring stick but a much more formidable weapon.

It was a great oak club thick enough to brain a wild beast. It was about two feet long with a large rounded head into which was driven a number of heavy iron nails.

The staff with its crook was used to help the sheep and lambs by pointing the way and rescuing them when they fell into dangerous crevasses or got caught in some thicket of thorns (see Oriental Light attached to A. J. Holman Co's issue of the Bible).

God's rod comforted David just as the shepherd's rod comforted the sheep. As the one destroyed the wolves and the lions and kept the robbers at bay so the rod of God's anger made way with his enemies. He cried unto the Lord out of the depths as the little lambs cry out of the crevasses and the Lord heard his voice and was attentive to the voice of his supplication. God was his help and his deliverer. He caused him to escape from every thorny place. He was a staff to lean upon that would not bend or break; his strong habitation, his rock and fortress and his hope.

All this is the Lord unto us. We are his sheep. We belong to the good shepherd. We know his voice and follow him and we will not fear any man. God will arise and his enemies will be scattered and we shall be saved with an everlasting salvation for the rod of the wicked shall not rest upon the lot of the wicked. "Salvation belongeth unto the Lord, thy blessing is upon thy people."

"For thou Lord will bless the righteous, with favor wilt thou compass him as with a shield." Trust in him.

S. Roxana Wince

THERE are sins which like asps always carry their sting with them. The instant one meddles with them he is struck by the poisoned dart. Such sins are generally rare and admitted to be more dangerous. Men in tropical climates may be very much afraid of tigers: but there are multitudes of minute insects flying in the woods whose bite is death. Shall they be less afraid of these?

IT IS a bad thing to live exclusively in taste and refinement. It begets a very wicked sort of selfishness. The man who lives too much in these faculties will be perpetually stumbling upon things shocking to his feelings for God did not polish all the rocks in this world. He didn't make trees all smooth. There are a thousand things that he didn't put velvet on. It's a pity men should grow too refined to keep company with God in his providences.

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The Restitution

A MONTHLY MAGAZINE

Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12

November-December 1923

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THE RESTITUTION

MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" — ACTS 8:12

VOLUME 76 CLEVELAND, OHIO, NOV.-DEC., 1923 NUMBERS 1 & 2

Is There a God?

NUMBER FIVE

OUR LARGER arguments have certainly proved the existence of God. So really has the smaller one as to man's appearance on the scene.

You did not go into that.

Not minutely, but it was sufficiently indicated. Man now exists: once he had *no existence.* Nothing but exquisite power and wisdom could have brought such a being upon the scene. Briefly, that is the argument.

The doctrine of evolution has taken a good deal of force out of that argument.

No doubt: with those who have received it. But that doctrine is far from being established.

It is generally received.

By a certain class, no doubt.

A large class!

Yes, a large class; nevertheless, it is a mere hypothesis with which many facts are entirely inconsistent: and as a matter of fact a reaction has commenced against it.

What facts do you think of when you say they are inconsistent with evolution?

Well, they are really numerous, but they may be grouped under two or three heads. First, if man is a develment of lower forms of life, there ought to be no lower forms of life now.

Why so?

Because if the force of the universe "evolves" by mechanical tendency, without discernment, discrimination, or design, its evolution should march abreast. There ought to be no monkeys, no dogs, "no primordial germs," —only men.

I do not see that. Surrounding circumstances have to do with the form and the extent of development. These circumstances, doubtless, exercise a natural selection. Grass under a stone for example does not grow like grass in the open. Circumstances may have so checked and favored certain developments as to leave the lower forms behind while pushing on the higher till they ended in man.

Well suppose we allow that for the sake of argument, how do you account for there being but one sort of man?

There are all sorts—black, brown,

red, yellow, as well as white.

Ah, that is as regards color or dissimilarities on the surface. But taking the thing fundamentally, all men have a head, two arms, a body, and two legs. None have horns; none have wings; none have tails.

Well, what of that?

Why, just this: if man is but the modification of lower forms through the action of circumstances as there are all sorts of circumstances there ought to be all sorts of men at all stages of development. There ought to be men capable of living in the water, because there are animals that can: the hippopotamus, to wit. There ought to have been men capable of flying in the air, for certainly they want to, and there are creatures that can. There ought to have been men with six, or eight, or twenty arms, like many-legged insects; for often, they would be very useful. There ought to have been men with eyes at the back of their heads, or in their heels, or at the end of their fingers: for there are creatures among the smaller insects with eyes so distributed: and man very much wants eyes in other parts of his body besides those in front. That is as regards man. But see how the argument acts with regard to the animals. If man is but a development on the ascending scale of physiological activities shaped and guided by the pressure of circumstances and necessities, of course the animals would have the full benefit of the same law. Why then have we no speaking animals?

There are parrots.

Ah, but I mean creatures with the gift of speech—the power of expressing idea. It cannot be said that the animals have no necessity to speak. The necessity must often bear on them with all the force with which it is even supposed to have done in the case of man. Yet they are as destitute of this faculty as any tree in the forest. It ought not to be so on the evolutionist hypothesis. There being every variety of circumstance and "environment," there ought to be every variety of development: every form of creature: every state and kind of faculty. It is not so. There is an unbridgeable gap between the lowest human speciman and the highest animal. The facts are inconsistent with the theory. They are in perfect harmony with the conclusion I have been trying to establish from the beginning, viz.: that the true "force" of the universe is the Being of universal extension, revealed as the God of Israel, "who worketh all things after the counsel of his own will," and who in his own wisdom and by his own power has fashioned heaven and earth, and the countless creatures they contain, after the form and patterns in which we find them.

MEN who concentrate themselves all upon one point may be sharp, acute, pungent—they may have spear-like force of character; but they are never broad and round, never of full-proportioned manhood; which can only be obtained by the carrying forward of the whole of a man in an even-breasted march.

The Year-Day Theory

(Continued from last issue)

THE THESSALONIAN prophecy already referred to, leads us to the same conclusion. The "mystery of iniquity" was already working in the Apostles' days; that mystery which was to result in the development of the "man of sin." Now, if he be not yet come, and if when he comes he is to reign only three and a half years, we have this extraordinary fact; that it has taken satan eighteen or nineteen centuries to produce this single short-lived enemy of the Church! Do you believe this? We doubt very much that you do.

If, on the other hand, Antichrist rose on the fall of the Roman Empire, all is reasonable and clear and natural. Satan worked secretly for three or four centuries, corrupting the Church by false doctrine and worldliness; and at last, having gradually prepared the world and the Church to receive him he enthroned the AntiChrist at Rome, in a race of rulers who, combining temporal and spiritual power, and using both to hinder the spread of the truth, were to be for more than twelve centuries his principal agents on earth.

It is not denied that the Thessalonian prophecy gives the impression on a superficial study that it predicts a single individual. This is exactly in harmony with the style of prophetic chronology with that mysterious year-day system which was selected by God to keep alive the hope and expectation of the coming of Christ, throughout the whole course of this dispensation. Had the dynastic character and real period of the son of perdition been revealed clearly, the return of Christ would, to the early Christians, have been postponed to a hopelessly distant future. But after this prophecy of Paul's the early Church knew that the advent of Antichrist was to precede the advent of Christ, they doubtless supposed he would be an individual, whose period would be brief; and this expectation formed no hinderance to their watching and waiting for their Lord's soon return.

Many other arguments in favor of the dynastic character of the power answering to the "little horn" and "eighth head" might be presented but these must suffice. The fulfilment is the great proof. Such a power as is here predicted has existed, has done the things this power was to do, has borne the character and undergone the experiences described; it rose at the crisis indicated; lasted the period assigned to it; answered in every point with the most marvelous exactness to these prophetic prefigurations, and was recognized by those who suffered under it, as the power here intended. What more can be said?

So abundant is the evidence of the fulfilment in the history of the Papacy of these remarkable prophecies, that it is almost impossible to present it in a brief compass. Learned and able writers have filled books without number, with proofs that the Papacy has accomplished every clause of these predictions. Every history of the Middle Ages, every description of the monastic orders, and of the Jesuits, every narrative of the Papacy and its proceedings, every bull and every decretal issued by the sovereign Pontiffs, many monuments, many a medal, and many a mournful record of martyrdom lend their witness to the fact. There exists an overwhelming mass of historic testimony that might be adduced all bearing mute testimony to this fact, that the Papacy is the Man of Sin and the great Anti-Christ of Christendom.

Does anyone inquire why these two powers, the Papal and the Mohammedan, should occupy so prominent a position in the predictions of Scripture as regards this Gentile dispensation? The reply is easy. No power ever exercised on earth has proved, on the whole, so injurious to mankind and so antagonistic to the redeeming purposes of God, as the Papacy. Its reign has been long, its sphere has been wide, its power has been vast. It has usurped the headship of the Christian Church, and its titles and prerogatives of Deity. It has corrupted the gospel, suppressed the Bible and turned Christianity into a mere baptized heathenism. Idolatries and false doctrines have been inculcated and promulgated throughout Christendom by its instrumentality. For centuries it made war with the saints, and overcame them. Millions of evangelical martyrs have been slain by its authority. It has injuriously affected countless myriads of human beings, during its course of more than 1200 years, thirty or forty generations having suffered under it, either in the way of corruption or persecution. In a word, it has vindicated its title to be considered that system of supernatural and soul-destroying error, that dire and dreadful apostacy revealed by prophecy as the principal power of evil, to arise between the first and second advents of Christ.

Could sacred prophecy have passed by unnoticed this gigantic and universally influential power, which ruled the whole of Christendom with despotic sway, and with inconceivably evil results for more than a thousand years? No; to lead the people of God to shun all connection with it, ample and repeated descriptions of it are given, and unparralled denunciations are made against it. Brother Heckman says, "Now let the Pope be like the Prophet Mohammed, Buddha, and Confucius, a false teacher but not the worst. One worse than all is to come up." All we can say to this is, to ask a question. Does it seem reasonable or consistent that an individual, the Jewish "man of sin" our brother refers to, could approximate, not to mention surpass, the Papal record of more than twelve centuries, in the short space of three and a half years?

As to the power of Islam, when it is remembered that, not only did it exterminate Christianity in northern Africa, leaving but a feeble and ignorant remnant of the Coptic Church in Egypt, but that the professing Christians of the Greek Church fell by millions before the invasion of its savage and devouring hordes, its myriad horsemen from Central Asia, and that millions more of subject Christian races have groaned under its cruel oppression and destructive exactions; when we remember that it has put out the light of the gospel in the lands where it had its birth, and that, moreover, it has devastated Palestine and trodden down Jerusalem, carried war and bloodshed to the gates of Vienna and the northern slopes of the Pyranees, threatening the very existence of Christendom; when we remember that to this day it dominates 150,000,000 of mankind involving them in the darkness of fatal error, and anti-Christian unbelief:—can we wonder that the spirit of prophecy should indicate beforehand its rise and its career, and announce its final doom?

We must now notice the doom of the Papacy, the great power of evil we have been considering. It consists of two parts or stages, gradual consumption, followed by sudden and final destruction. The latter, being still future, affords no opportunity of comparing the prophetic announcement with the historical fulfilment; but the former, being already partially fulfilled and still in progress of fulfilment does; and the correspondence between prediction and event is nowhere more clear and unmistakable. In Daniel, Thessalonians, and the Apocalypse, the final destruction of this last form of the Roman Power is connected with the personal appearing of Christ to establish his kingdom. But it will be noticed in each prophecy it is also intimated that a consuming and destroying process would go on for some time previusly to the end, so that the once mighty power would be weakened and impoverished before it is finally destroyed. "They shall take away his dominion, to consume and destroy it unto the end," says Daniel. "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming," says Paul. "The ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire," says John.

The final destruction of this power is described in Rev. 19:20: "The beast was taken and cast alive into a lake of fire burning with brimstone." This is his destruction with the brightness of Christ's coming; and the consumption by the spirit of his mouth must precede this final judgment. Pharaoh and the hosts of Egypt were similarly wasted and consumed by the ten plagues before they were overthrown in the waters of the Red Sea. The consuming process is figured in the Apocalypse as taking place under the outpouring of certain vials of wrath on the kingdom of the beast, and on his followers.

We inquire then, whether there have been in the history of the Papacy any events answering to this emblem, whether any process of consumption is distinctly traceable, any wasting to decay of its power and resources, and conspicuous diminution of its dominion, and reduction of its influence and authority. The facts are so well known that it is hardly necessary again to mention them. The political power of the Roman Pontiffs once as we have seen, a dread reality in Europe, is gone. The territorial possessions of the Pope are gone; the States of the Church form part of the dominion of the king of Italy, and Rome itself has become his capital. Within recent years all the agreements made between the Pope and the various countries of Europe, have been brought to an end. In 1513, when the great Lateran Council was held, there was not an avowed "heretic" to be found. There was absolutely no case of opposition to the tyrannical rule of Rome. To day, what a difference. There are now 150,000,000 of Protestants, who protest against Papal doctrines and practices. The dominion of the Popes, over the bodies and minds of men, is therefore marvellously diminished, though it is not yet destroyed.

What has brought about this remarkable change? The means by which this "consumption" of Papal power has been accomplished are precisely the means specified by the Apostle Paul in Thessalonians. He says that the Lord shall consume this evil power by the "spirit of his mouth," that is, by his Word. Holy Scripture is, of course, the form in which the Word, or spirit of the Lord's mouth, influences human society.

The creed of Pius IV—that creed a belief in which is, according to Papal declaration, essential to salvation—expressly states that the Bible is not for the people: "Whosoever will be saved" must renounce it. It is forbidden as a book. Bible societies are "Satanic contrivances." Bible burnings are most Catholic demonstrations. All this dread of Scripture, all this violent opposition to its circulation, is a plain proof that the Papacy recognizes in the Word of God its worst antagonist. Experience shows it is right.

Wherever the Word of God has free course, the power of the Papacy is at an end. The Reformation sprang from a recovered Bible; and wherever as in Scotland, the popular mind is imbued with Scripture, Romanism has no chance. It is the absence of Bible knowledge that enables the Papacy to retain its sway, in Spain, France, and other European countries, in Mexico, in Brazil, and in parts of Ireland. For the last three hundred years, ever since the Reformation, (which itself was the direct result of the revival of spiritual teachings and the dissemination of Bible truth) which undermined and exposed it, the Papacy has been in process of consumption by the "spirit of the Lord's mouth." According to the Divine program afforded by these sacred, once mysterious, but now clear predictions, the Papal drama is almost played out. The final scene alone remains—the destruction of the Papacy by the brightness of Christ's coming.

Both Catholicism and Mohammedanism as religious systems, as blasphemous apostasies from the true faith, are doomed, according to Scripture to perish only at the coming of

the Lord; but as political powers in Europe, their destiny—revealed twenty-five centuries ago—is to perish before the advent, in this, the "time of the end," an era which to them politically is one of solemn and awful retribution for their deeds of corruption, tyranny and blood, for their opposition to God and his truth, and for their persecution of his people. To the world at large this same period is an era of great and growing prosperity, so that when the end comes as a "thief in the night" men will be saying, "Peace and safety," and things go on as in the days of Noah and in the days of Lot. But these two politico-ecclesiastical powers will as such cease to be beforehand.

Sterling P. Groves

(to be continued)

The Minor Prophets

NAHUM

CRUDEN says, "The way God communicated himself to the prophets was by inspiration which consisted in illuminating the mind and exciting the will to proclaim what the Lord dictated." It is in this same sense that authors of the prophecies and books in the Scriptures are acknowledged as Prophets. Sometimes they are communicated by dreams, sometimes by visions as we have "The vision of Nahum." Sometimes we find it in the daytime even as with Peter who had gone to the housetop to pray and so of course was in the right condition. Sometimes he spoke direct and so discovered his will to them as to Moses, Job and others.

We might at first glance wonder why such things as are contained in some of the prophets are handed down to us, why preserved so carefully. Many people today who pride themselves on their Bible reading can see no use in reading such parts of the Book and we seldom have quotations from some of what we call the Minor Prophets.

Take, for instance, Nahum, just three chapters and he calls it "The burden of Ninevah. Ninevah had been gone ages and ages and travellars can just about tell where it stood. Of what interest then to us are these far off times and what even do we know about the man who wrote the boog? He is supposed to have lived about one hundred and fifty to two hundred years after Jonah who we remember was sent to this same city. He lived in the reign of Hezekiah, in whose day the great Sennacherib went against Judah and with what result we have read. All we know of him personally is contained in the first verse where he calls himself, "Nahum the Elkoshite. Opinions of commentators differ as to whether this place was in Assyria or Galilee, but from some things he speaks of, it would seem most likely that he lived in Galilee. After looking into his book and studying it a little I think we shall find it worth while to have such a prophecy to read; we shall see a wise purpose in the preservation of these seemingly dry and long dead writings, and we shall be well repaid for an hour spent in considering the things foretold and their fulfilment and the lessons taught by them.

It will be necessary to get the best [illegible] know something of Nineveh. We first read of it in Genesis 10 where we find Nimrod, Noah's great-grandson, went out to Assyria, and built Nineveh. Keep this in mind for an example of the length of time that they must have been acquainted, more or less, with God's dealings with men on the earth. See how true the prophet is when he says. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." We remember also the story of Jonah being sent to this city some years before Nahum's time and an account of what he said to them at that time—the message God sent to them—they repented and the city was saved from destruction for a season. At that time we learn it was an exceeding great city, with a population of over 120,000 and much cattle, a city that was a mark in the world and being such was likely to be an example to the whole earth. Anything that happened to a city like Nineveh would go down in history, known to all men and generations. Here, no doubt, is one reason why these prophecies are preserved to us, showing God's knowledge of the beginning and the end and the fulfilment of his word to the letter.

At one period in their history they could be held up as an example by Jesus (Matt. 12:41) but this was not in Nahum's day because he says she had become so vile that God must bury her and none should bemoan her when she fell (3:7). Paul surely was true when he said, "Let him that thinketh he stand, take heed lest he fall." Nahum's prophecy is of the city more especially than of the nation. At this time they would be in a very flourishing condition. They had "spoil of silver, spoil of gold, for there is none end of the store, and glory out of all the pleasant furniture" yet the prophet says, "But with an overrunning flood. He will make an utter end of the place thereof" and repeats in the next verse, "He will make an utter end" (1:8,9), also in his last verse, "There *is no healing of thy bruise; thy wound* is grievous;" and then the reason: "For upon whom hath not thy wickedness passed continually."

One would think that the lessons they had received would have been sufficient to have kept them from getting so low down in God's sight. Think of the time when Jonah was sent to them and they repented. Then again they passed through that terrible experience of which we read in 2 Kings 19:35-37 when 185,000 of their army were destroyed in one night. But even that did not hold them; they still went on fitting themselves for destruction. Remembering these things we can better understand why the Prophet starts out in such an emphatic way. There was good reason for God's jealousy if only in the words of Sennacharib to Hezekiah and to the God of Israel at that time. No wonder he puts fury in his revenge. The words of Paul come to our mind as we consider this city of Nineveh and its conduct in the face of the knowledge they must have had in regard to God's dealings with nations and peoples. "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath" (Rom. 2:3-5).

In the first chapter the Prophet teaches of God's majesty, his goodness to his people and severity to his enemies. In the third verse he shows them that even if the works he had done did not convince them, then even if they had seen none of them, that the very elements show forth his might. Ninevah, if any city ever had, had seen power manifested in the storm and in the whirlwind. In the past they had seen the destruction of a whole army in one night and if they required present evidence the prophet gives it in the next verse where the example of Lebanon is given his own people and their condition through iniquity. So he goes on: "Who can stand before his indignation? The question is answered in the seventh verse: 'He knowest them that trust in him. He is a stronghold in the day of trouble."

In the second chapter he shows the effects of the victorious armies of God against Ninevah. He shows how God uses even his enemies to fulfill his purposes, not only to show his power and might but at the same time he purifies his people. "For the Lord hath turned away the excellency (margin—pride) of Jacob and the excellency of Israel, for the emptiers have emptied them out, and marred their vine branches." He had used the Assyrians to scourge and clean his people. So the Prophet shows them that although at that day they were flourishing with no end of stores and glory yet they too should be empty and void and waste because "I am against thee saith the Lord" and in that condition how little do all those glories count.

In the third chapter the miserable ruin of the city is portrayed. The prophecy was probably given not long before the fall of the Empire although it did not seem to be very probable, but history proves how true the words came, even the taking of the city. The last and fatal attack was made when they were in the midst of a drunken orgie (1:10). The prophet says, "Ninevah is of old like a pool of water, yet they shall flee away" but Zephaniah says, "He will stretch out his hand against the north and destroy Assyria and will make Ninevah a desolation and dry like a wilderness" (Zeph. 2:13). Most of the excavations at the ruins of Ninevah seem to show the city was destroyed by fire as the words of the Prophet state it should (3:15, 15).

Surely the book proves to us the longsuffering and forbearance of God before vengeance is declared, that by example of men and nations and their judgment there is every incentive to repentance and every encouragement to call upon the name of the Lord and so show faith in him and his promises as given to us in his word. The Apostle Paul, in quoting the Prophet Nahum, shows us how the Prophet was a preacher of the Gospel "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed; how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent, as it is written: 'How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things? But they have not all obeyed the gospel.. But I say have they not heard? Yea, verily, their sound went into all the earth and their words into the ends of the world" (Rom. 10:13-18).

Jesse I. Titman

A New Creature

"IF ANY man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

"Walking in newness of life." Transformed by the renewing of his mind, metamorphosed so that his old boon companions would hardly know him. It is like making old clothes over into new ones. To illustrate: some young girls were planning to have a party. "Let's invite Margery," said one. "No," said another, "she's polite and pleasant and all that, but she wears such neatly fitting, costly clothes and ours are so plain and common it would not do at all. She must be rich because the very dress she is wearing must have cost not less than five dollars per yard."

Margery overheard and explained that the clothes were made over out of ones sent to her by relatives. Her mother's deft fingers had metamorphosed those old garments into gowns fit for a queen, such as it would not have been possible for them to buy. They were poor. Of course she was invited to the party.

New? How we enjoy having things renovated—the house painted, the walls repapered, new walks made, new flower beds laid out, but how much more we enjoy having a dear friend come up out of the baptismal death to "walk in newness of life" if so be that he has really and truly died to sin and has begun so to walk. If not, baptism, like circumcision will avail him nothing, it will not save him.

"Newness of life." How beautiful! I laid awake and thought it all over in the lonely midnight hours and wondered if every one who had put on Christ did not at the beginning of his course have such visions of what his life was to be. But if so, why so many failures? Why run well for a time and then stumble at some hindrance? Or worse still, why essay to run and then stop when only a few steps hav been taken? Baptism is only the beginning of a changed life. It is only the promissory note. The putting away of all anger and wrath and malice, and evil speaking, all that is sinful and corrupting and displeasing to God, lies beyond that.

Obedience in baptism makes the new convert a servant of God. It brings him into the school of Christ and under the master Jesus. He is not henceforth to rule his own life but is to let Jesus do that. His will must be absolutely surrendered to the will of the Master if we would come off more than an overcomer in the fight. It is a battle we cannot fight alone. He who tries to conquer himself unaided will lose out every time.

We must come to Jesus and learn. He is meek and lowly in heart, so meek and lowly that he submitted his will to God and left the results with him. Just so must our proud natures bend to control. The poet says:

I was a wandering sheep,
I did not love the fold.
I did not love the Father's voice,
I would not be controlled.

That is human nature. We rebel against doing that which is for our own happiness, against refraining from pursuits and pleasures that will end in the destruction of our souls.

The only safe way to be kept from the evil that is in the world is to follow Christ. He studied the Scriptures. They were the man of his counsel, the rule of his life.

It is out of the question to become a new creature in Christ Jesus and have no acquaintance with his words. How can one follow him if we do not know the way? If he is to be the master of our lives, we must have the text book by heart. No other book, no other reading must take precedence of the Book of Life.

I am so thankful that my father and mother taught me from my earliest years to love and revere the Bible and had me read it by course with them in family worship. It has never seemed a dry book to me. It has been my comfort by day and my song in the night. It has made me all that I am or ever will be that is worth while. If I have been in any true sense "a new creature in Christ Jesus" I owe it to God, to the guidance of that Holy Book and to the blessed influence exerted over me by those of my friends who loved and revered it as also by the good and helpful books and papers that were put into my hands. Books that my father and mother read, I wanted to read. Bain's Christian Lives of the Judsons, of Mrs. Winslow and Mrs. Graham fascinated me. I loved history and poetry and delighted in committing the latter to memory. No papers containing trashy stories found their way into my father's home. O course we read "Uncle Tom's Cabin." Who wouldn't? But novel reading I did not do because to begin reading novels would make me as drunk as the man who drinks whiskey.

Books that would make me a useful member of society would be dry stuff after reading these worthless tales. My memory would be weakened and my precious time wasted—worse than wasted. O dear young people, I am writing these things for you. I see you as living that beautiful new life, clean, pure, gentle, patient lives such as Jesus lived.

You have it in you to live such lives

and you can be masters of yourselves if you choose. Let trashy reading alone. Keep company with no book whose author you would be ashamed to own as a friend. Be masters of yourselves by letting Jesus be your master. Be new creatures in deed and in truth. S. Roxana Winco

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Evangelist Report

NOVEMBER

Expense

Omaha to Central City	2.94
Central City to Palmer	.50
Transfer	.25
St. Paul to Omaha	3.99
Total	7.68

Money received

Bro. Harper and family	10.00
Sister White	5.00
Sister Jewell	2.00
Sister Chapman	5.00
St. Paul brethren	17.00
Palmer expense fund	6.00
Total	45.00

Sermons

9th at Omaha	1
11th at Blair	2
18th at Omaha	2
24-31st at Palmer	8
Total	13

Salary	100.00
Expense	7.68
Total amount of order	107.68
Money received	45.00
Paid by Treasurer	62.68

REMARKS

WHEN WE left you last month we had just returned from Gifford, Iowa, our old home town. Brother Rob't. Anderson got his vacation, October 1st and drove over to Omaha and visited for a week among the brethren then took wife and me home with him. Sister Esther Peterson, who had remained over for a time after conference, accompanied us and attended the two weeks meeting held there. Sister Peterson came all the way from Minnesota to enjoy the conference, and remained over for three all day meetings and one in Iowa and says she knows now how to enjoy those of like precious faith and also learned the necessity of meeting together more often.

We found the congregation at Gifford really alive under the leadership of Brother Anderson. He certainly has worked hard and many times was discouraged by lack of attendance and indifference but at last succeeded. Now this proves that others can do as much if they will only persist in their efforts to get the brethren together. Keep at it and after a while God will crown your efforts with success. Just look back over the past and see the many severe trials the ministers have had and the sore tests to which they have been put by lack of interest and lack of the necessities of life, and think if they had become discouraged and quit—where would the Cause be today?

The farmer arises every morning, does his chores, eats his breakfast and goes to the field to tend his crops with a care that speaks for itself and tells in loud acclaim how well he knows the necessity of this daily and careful routine of labor to bring results and of course he is spurred on and keeps continually at it because of the reward he expects later on. Just so the brother who works at a trade of any kind. We see at once that they are well clothed and fed. If this is all necessary to the life of the natural man how about the spiritual man? Of course we are speaking of and looking at the natural man but suppose we look under this outside appearance and take a look at the spiritual man. In many instances we would see him showing signs of being underfed, looking pinched and withered and showing unmistakable signs of approaching demise. No doubt Jesus had this all in mind when he said, "Labor not for the meat that perishes." What a revolution it would cause if we all labored just as hard for the one man as we did for the other. Oh! brethren can we not toil jusst as much to keep the spiritual man alive as we do the natural. It is high time to awake out of sleep.

On the 24th we left Omaha for Palmer where we arrived in the evening and started meeting at once with nearly a one hundred per cent attendance. We are always glad to meet with these brethren like others of the household of faith. Our daily visits with the different families were enjoyed and I am sure the meeting was fruitful in more ways than one. I was gratified to see Brother and Sister Russell Zeller there both Sundays. Brother Zeller lives 30 miles away. Also Brother P. E. Brown and wife and mother were there several evenings from St. Paul, 20 miles away. At the close of the meeting Sunday evening after having gone through an all day meeting and speaking three times I accompanied Brother Brown home. Monday evening we got a few together with old Brother Crowe, who is, at this writing, very poorly. Brother Crowe is 84 years old and hasn't much upon which to build. As we saw him lying there, just a shadow of his past self, we thought of David's words: "How frail is man."

I think I have baptized a hundred in St. Paul besides what others have taken in and I think at one time we had the largest congregation here in the United States. But alas! the enemy has taken many, others have moved away until just a few remain. When I looked at those few my heart was sad and it made me long for that great meeting that means no parting.

Tuesday I visited with George Welch in his place of business and then proceeded to Brother and Sister Williamsons where I enjoyed a talk of several hours on Bible themes and old times. Brother Williamson is in poor health. Remember all such in your prayers.

There are many enemies and hardships in evangelization yet in writing these monthly reports I am reminded of many things that go to smooth the pathway of life. The pastors who settle down in one place, well cared for with a comfortable home, provided always at home and surrounded by the family, will never know what it means to go forth and spread the gospel. Neither can the lay member ever fully understand the real cost to the evangelist. But if we can only say in the close of the work, "I have fought a good fight, I have kept the faith" it will be worth all it has cost me and millions more

I was requested to state that the conference was voted again in Omaha from August 23rd to 31st. So keep this date in mind and plan as though it were near. Almus Adams

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Communicated

DEAR RESTITUTION:

IT HAS been a long time since I wrote one word for the dear old paper but I love it and every word in it and that is why I am writing to it now.

I was thinking today of 1 Cor. 15: 22-23. How few of us really understand those verses when they say, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming." In the eighteenth verse it says: "Then they which are fallen asleep in Christ are perished." It seems Paul is talking to the ones who believe in Christ and have put on Christ. Read the same chapter, verses 42-44. How can it mean anything else but what it says? The word "all" is used in many places in the Bible. In Luke 13:17 the word "all" is used. Read it and see if you think it means everyone. I often wonder why the church of God does not get together and study God's word so we can all say the same thing. Now one speaks one thing and one speaks another. One says Adam did not die as God said he should and so make him a liar. Can we Christians do such things? If so what can we expect of the world's people when they say such things? God told Adam that dying he should die and he did and we have been a dying race ever since till Christ came to remove the curse. So, if we believe in Jesus,, have put on his name in baptism, and kept his commandments, we die in him and when he comes we shall awake to meet him in the air. We do not come up with the wicked to be judged because we die in Christ. It is like falling asleep—when we awake we do not know anything that has been going on while we slept. When we are wakened by the last trump it will seem as if but one moment had passed. Now I will leave this subject for others more capable than myself to write upon.

Have any of you read the book called "The Destiny of Britain and America" written by the Road Builder? I have read it and think the author has treated his subject fine although of course there are some places I do not agree with him. For instance, in reference to Genesis 48:4 he says that Jerusalem was promised to Abraham and his seed and that Abraham's seed has had possession of it ever since. Now it was Jacob who was talking in Genesis 48:4 and God said he hated Esau (who was Abraham's seed).

There are a few mistakes like that but it gives one a good deal of light and that is what I am after. I want light on the Word of God and how I do love to hear the prophecies interpreted for I never hear a preacher nor do I care to hear such as preach hell and heaven-going because there

is no such place spoken of in the Bible. Susan Howard

National Berean Society

I WISH to extend sincere thanks to all who sent donations at Christmas time, making it possible to bring cheer to those of our brethren who were in need. But looking after our sick and needy ones does not stop at the Holidays, but should be carried on at all times.

Three homes now need special attention, each one in a community where we have no church or more fortunate brethren to look after their needs: one where there is no income at all and no relatives to help. I am trying, with the help of the brethren, to make it possible to give into these homes each month financial help, a sum that by careful living will keep them from want and add to their declining years the assurance that they are going to be cared for. We have been doing this way with one aged couple since the Bereans added the Relief Department in 1921.

Unless something like this can be done I am afraid one of our number will be taken to the poorhouse. I have had to ask outside charitable agencies to help me with this case as I have not enough funds.

Now this appeal for help is not to the ones who have been so faithful in sending donations, and I know to some it has been a sacrifice, but I feel sure many of you do not know of the hardships some of our isolated brethren have and you will want to help when I tell you about them.

One sister for which I am seeking help is 83 years old, living alone. The misfortune that came into her life and caused her to be in this pitiful condition of want is a sad one.

A family where lingering sickness of the mother and the father unable to work part of the time, needs help for themselves and three children. The winter adds hardships to these families. Fuel must be provided. That is the one thing they cannot do without.

Now to those who wish to help me in caring for these families, will you please send your donations to my adress. Mrs. Orpha Sanford

(Chairman, National Berean Relief)
174 Cedar St., Aurora, Ill.

IT MAKES a difference to God how we act. His happiness is affected by the conduct of his children; for his heart is the heart of a father. If, when my child sins, a pang goes through my own soul, and I fly to rescue him from further iniquity, it is because God struck into my breast a little spark of what in him is infinite.

THE LOVE of God! who can fathom it? We soon cloy with honey; 'tis not very hard to satisfy ourselves with sugar: even of bread we may tire: but who ever tired of air? All day we breathe it; at morning, at noon, at night, all night —all our lives, and we are not weary. Love is the vital air of the soul.

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Editorial

The Restitution

With the present issue "The Restitution" begins the seventy-sixth year of its existence. Seventy-five years of service to God and the brethren and sisters gives "The Restitution" a claim upon the love, loyalty and respect of those who have been the recipients of its ministrations.

It gives us great pleasure to say that we have abundant evidence of the existence of this spirit of loyalty on the part of a goodly number whose faithfulness has helped the good old paper to weather the storm of controversy and misunderstanding through which we have just passed. We believe that time will justify and show the wisdom of this loyalty. We thank all of our readers for their loyal support and especially do we thank those who not only have helped us by regular subscription but who have been *generous in contributions to the Helping Fund*, and who have voluntarily helped us in our work both financially and with words of encouragement and appreciation. We also wish to thank those who have contributed articles for the pages of the paper and we hope we shall have the continued co-operation of these co-laborers.

Present status of the paper

Now a word of explanation to our readers and supporters. No doubt many of our readers are asking the question: Why is the paper so irregular in its appearance? why is it now so far behind its proper schedule of monthly publication? Our readers are entitled to an explanation and we are now prepared to give that explanation. In the first place we wish to say that we do not deny that the blows of our adversaries had their effect. During the last few years there have been times when things looked dark and ominous. The year that we have just passed through, however, has been a notable one and we believe marks the passing of the crisis which our adversaries had hoped would end our career. In making out our yearly report we find that the paper has paid off a debt of several hundred dollars incurred some time ago. The paper now stands *free from debt*. In accomplishing this, some sacrifice was, of course, necessary and much credit is due to our present manager, Lawrence E. Gibbs, who has given of his time and talents to serve God by serving the brotherhood.

In bringing about this condition a policy of retrenchment has been necessary and some needed repairs have been deferred. It is this condition that has caused much of the delay in publication. This, however, is only a temporary condition and we hope with the continued aid of our loyal supporters to eradicate the last obstacle to our resumption of normal, regular publication.

The present issue combines November and December. This will be followed by another issue combining January and February, after which we hope to keep up to date. These double issues will not effect the number of copies received by the subscribers, as we will advance the date of expiration of their subcriptions. We hope our faithful friends will be confirmed in their confidence by these remarks and that those who have been impatiently awaiting our demise will be disillusioned. After all its vicissitudes "The Restitution" today has a list of subscribers which both in size and in the character of its personnel is a guarantee of its continued existence so long as it continues to maintain its long since established reputation for devotion to the Truth and loyalty to the faith once for all delivered to the saints.

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"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

Immortal Emergence

A LETTER TO A FRIEND

DEAR BROTHER:

In this letter you will find a reply made to yours on mortal emergence.

"The dead." This term frequently means a part of the dead (see Luke 7:22; 1 Cor. 15:22). Paul seems to refer to the righteous only in 1 Cor. 15 by saying of "the dead" under discussion, that they are to be "raised incorruptible." It seems like the Corinthians denied the resurrection on philosophical grounds, thinking it impossible to restore "the dead", seeing that their bodies were completely dissolved. Paul argues that when one cast into the ground wheat or some of the other kinds the body or seed cast into the ground is not the one produced but God gives to each of the seeds cast into the ground its own kind of body; how from one seed cast into the ground a crop is produced he does not pause to explain. He knows it is a fact, so with the dead. They are sown—cast into the ground—in corruption, putrefaction—they are "raised (out of the ground) in incorruption." They are cast into the ground an animal body; they are made alive a spiritual body. Hence he declares the dead shall be raised—out of the ground—incorruptible. They are not raised to incorruptibility but are in that condition when raised or made alive.

He calls attention to the heavenly bodies such as the sun, moon, and stars and declares that these all have glory and are in glory. Notice they are all in glory. Will the wicked be in glory? What say you? So also is the resurrection of the dead who are raised incorruptible. "They are sown in dishonor, they shall be raised in glory" (Syriac Ver.). Will the wicked be raised in glory? In view of the foregoing is it not evident Paul has but one class of "the dead" in mind—those who are raised incorruptible?

They are sown in corruption. Does not "corruption" here signify putrefaction? Will the righteous be cast out in a state of putrefaction in the resurrection? They are sown in "dishonor." Will the blessed be cast out of the ground in dishonor? Why should God dishonor his saints? In view of the foregoing is it not clear that "sown" means to cast into the ground and not cast out of the ground as you have it? If a farmer cast his seed out of the ground would he reap a harvest? When Paul said "Thou sowest a bare grain but thou sowest not the body (grain) that is to be produced". that "sowest" meant to cast grain into the ground. If not, how could there be a body that is to be produced from the grain sown, could it be produced unless it is first cast into the ground? Since he says the natural body is sown in a state of corruption—putrefaction—does not sown mean to cast into the ground? If the natural body is sown in a state of corruption—putrefaction—is it not dead when sown? Do living bodies putrefy? If the natural body is dead when sown then when he says "The dead are raised incorruptible", does he not mean dead bodies are raised—made alive—incorruptible? "As we have borne the image of the earthy." Do we not do that now as natural bodies? Therefore we are sown—cast into the ground—natural bodies. "We shall bear the image of the heavenly." Shall we not do that when we are raised? Does he not here make resurrection the dividing line between the two bodies— "sown" as one, "raised" (made alive) as the other?

Since you claim we are to be a natural body and a spiritual body in the resurrection, would not both be afterward? But does not Paul contradict this? "First the natural (that is now) afterward (in the hereafter) the spiritual"? Do you not make 1 Cor. 15 difficult by giving the word "raised" three meaning within that chapter? They are: to make alive (verse 21); to exalt to a subsequent immortality (verse 44): to mean emergence and subsequent immortalization (verse 52). Why not let Paul in his use of the term "shall be made alive" in this chapter govern its use.

1 Cor. 15:51-55. Paul here shows that "all" are to be "changed" by having the dead believers raised incorruptible and the living ones changed to immortality. Both acts are done in a moment. In one moment the dead are not raised. In another moment "the dead" are raised and that "incorruptible" Now if "raised" here means a process then what a short process (?) it is—a "moment" from first to last! Now the bodies of the dead are corruptible. To raise them incorruptible they first put on incorruption, that is, made incorruptible while in the grave (verse 55) and are then raised or made alive. The whole process takes but a moment. Job 14:14 confirms the foregoing) Job declares "All the days of my appointed time will I wait (in the grave—Job 17:13) till my change come." Here Job says he expected to "wait" in the grave "all the days" till the time came for his "change" when his corruptible body will put on incorruption so that he may be raised incorruptible. But if your idea is right he emerges first then some years later he would be changed. Would that be waiting all the days of his appointed time till his change comes in the grave? As to the living—the mortal—they "put on immortality." Paul concludes then that when the dead are raised incorruptible and the living are immortalized, the brotherhood can then bid death defiance.

2 Cor. 5:1-4. Here is my paraphrase of these verses:

1. If this life should end, we shall have an eternal life (not mortal) from God.
2. For as long as we are mortals we groan, earnestly desiring to be immortalized without dying.
3. If so being immortalized we shall not be found dead.
4. For in this life we groan, being troubled, not that we should die but that we should pass into immortality without dying the natural death."

The expression "not that we should be unclothed" proves that we are right in applying "this mortal" in 1 Cor. 15:54 to those "unclothed" or who have not "slept" (1 Cor. 15:51).

2 Cor. 5:6,8. The body here certainly means the natural body for since Paul says we shall "ever be present with the Lord" (1 Thess. 4:16,17) in the resurrection when raised a spiritual body it certainly can not be the spiritual body. So what have we? Whilst we are at home in the natural body we are absent from the Lord. And when we are absent from the natural body we are present with the Lord. So if we emerge natural bodies, as you seem to think, Paul says we would have to be "absent from the Lord." But since you agree we shall be gathered before him, Paul says that when thus "present with the Lord" we are "absent from the body." I believe Paul.

Psalms 17:15. I see you object to the King James' version of this verse. Well, the new Jewish Bible, the latest Jewish translation, renders this verse just exactly as does the King James version and I believe it is right. You assign no reason as to why you think the King James version is wrong except that there is a different word for "likeness" in Genesis. But this is no real objection for Young shows that the word rendered "likeness" does mean that sometimes and I know of no reason why such should be the case here. But even your rendering, "awake with thy form" conveys the same thought. Has not Jehovah a spiritual "form"? If Christ awoke with God's form did he not awake with a spiritual "form"? It does not matter whether one applies Psalms 17:15 to David or Christ, the thought is the same. They awake with God's spiritual form. That form or likeness means a physical one as is evident from the fact that the form or likeness is said to have a face. This form is one that was not possessed before death for he is not satisfied with the form he had before falling asleep; but the form with which he awakes is the one that will satisfy him. Therefore you are wrong in thinking he awakes with the same likeness in which he died. Furthermore, since no mortal can "see my face and live" (Ex. 33:20), and since he says he "shall behold thy face" when he awakes, follows it not that he does not awake mortal?

Compare Psa. 17:15 with 1 John 3:2 and see if they do not teach the same doctrine. David expected to "behold thy face" and "awake with thy likeness." John likewise expected to "see him as he is" and be like him when he shall appear", not after his appearance. Is it not evident that they teach the same message? Then are you not wrong in denying that David expected to "awake with" the Divine nature?

You seem to think Christ was made alive in the flesh. 1 Peter 3:18 shows that though he was put to death in the flesh he was made alive in the spirit (Am. Rev. Ver.). Here we are taught that the spirit was not only the cause of his living again but that it communicated its own nature to him. "In the spirit" here is contrasted with the phrase "in the flesh."

Romans 1:4 declares he was "declared to be the Son of God" by his "resurrection" and Luke 20:35,36 shows that all that resurrection declares are "children of God" that "neither can they die any more." Evidently such was the case with Jesus. He was raised when it was yet dark (John 20:1), and Paul said that when raised "he dieth no more" for death hath no more dominion over him." If death lost its dominion over him when he was raised, when it was yet dark, that would make him immortal before he met Mary. John 20:12-18: "Do not continue to cling to me for I am not yet ascended unto the Father, but go unto my brethren and say to them, I ascend unto my Father." Jesus had informed his followers that before he could "receive you unto myself" that he must go to the Father and then come again (John 14). Mary who had just lost him to death was, no doubt, overjoyed at seeing him alive and probably thought that now was the time to be "received unto" Christ. The Apostles made a mistake too; they thought he would "restore the kingdom" (Acts 1:6). He reminds her that he must yet ascend to the Father before that could take place.

Here is an illustration. A man informs his sons that he must depart to a distant city and be gone a long time. When he would return he would give each son his share of his property. A short while after, one of his sons asked for his share. His father replied, "Why son I have not yet departed." What would that be but a reminder that upon his return he would receive his share? So with

Mary: Christ had told her he must go away to a "far country" (Luke 19: 12) and be gone a long time (Matt. 25:19) when he would come again and then he would "receive" her unto himself (John 14). So when she saw him alive again, no doubt she thought "Now I can have him forever", and continued to cling unto him. She was reminded that he was not "yet ascended to the Father." This reminder ,no doubt, had its effect on her, that he must go away, for quickly after, when he reappeared to her, she held him by the feet (Matt. 28:1, 8,9), and was not rebuked.

Since the Father is in heaven, for Christ to "ascend unto the Father" would be for him to go there; since he was not in heaven till forty days afterwards it follows that he did not ascend to God on the day he met Mary. "Ascend" means "I shall ascend" as much as "I go to prepare a place" certainly means "I shall go to prepare a place." Christ repeatedly spoke of ascending to the Father. Find, if you can, one place where ascent to the Father means immortalization. Why should Mary be prohibited from touching his mortal (?) body which no doubt she had done thousands of times before? Was there something fatalistic in her touch? Paul says "He died unto sin once; but in that he liveth, he liveth unto God." This life that he liveth is simply imperishable (Heb. 7:16, Diaglott).

You ask why I believe the righteous are raised immortal and the wicked mortal. Because Jesus said the righteous would receive a "resurrection of life" because they had done good before entering the graves, and the unjust a "resurrection of condemnation" because they had done evil.

Matt. 25:46: This is merely a comment on what God has in store for the righteous and the wicked who are of the type of the sheep and goats under consideration. He says the wicked "shall go away into eternal punishment" without stating when; that the righteous shall receive eternal life but fails to state when. That is left for other scriptures to do. His discourse with the sheep and goats ends with verse 45. Verse 46 is, as has been said, merely a comment as to their respective destinies. Now if verses 45 and 46 had said, "You did it not to one of the least of these, you did it not to me. Ye shall go away into everlasting punishment", your theory would have been upheld. But no, the discourse ends with verse 45 and verse 46 is a comment as to what God will do with them but does not say when.*

2 Tim. 4:1; Acts 17:31; Heb. 9:27

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* "These shall go away into everlasting life." This statement is not inconsistent with immortal emergence but on the contrary confirms it. How could they go away into (the experience of) eternal life unless they were immortal in nature? Everlasting life (the life of the ages) is not a thing that can be given and accepted or possessed in a moment or at some certain hour or day. It can only be experienced moment by moment throughout eternity. In order to experience everlast-

are shown by Jude 14,15 and Romans 2:5,6 to refer to the time when Christ "executes" his judgment "upon all." This judgment relative to all judged is made in this life but executed then. When one hears the word he is then amenable for all sins committed before hand (John 9:41; 15:22). If he believes on Christ and is baptized (John 3:18; Mark 16:16) these sins are cancelled (Acts 2:38) and the judge declares he then hath, in a legal sense, everlasting life and as having legally —not physically—"passed from death to everlasting life." If he does nothing during probation to cause a reversal of this judgment, nothing remains but to execute the judgment by giving him a resurrection of life.

But if one hears the word and believeth not on Christ; or who may have entered the race for life and then sinned the "sin unto death", they are declared already condemned (John 3:18). For one to be condemned implies a judgment. Since they are condemned now, it follows that they are judged now. In harmony with the idea of present condemnation the Bible speaks of some "already condemned" (John 3:18; 1 Cor. 11:29,39), that they are "twice dead" (Jude 12) etc. Christ stated that for judgment he came into this world (John 9:39) and that his judgment is just (John 5:30). "Is just" shows his judgment is now in process of administration declaring "there is no condemnation" (Rom. 8:1) for some and that others are now condemned (John 3:18). Hence Paul says, "He that judgeth me is the Lord" (1 Cor. 4:4). Will he be judged a second time? Is it not clear that since Paul was then being judged by the Lord that the thing that remains is to execute this judgment when the Lord cometh by having him to awake to everlasting life? That judgment is now going on as is further evident from Rev. 2 and 3. Here the judge in the midst of the churches is Christ (Rev. 1:12,20). He is represented as inspecting the churches, approving some (Rev. 3:4) and condemning others (Rev. 3:15). In view of this, is it not clear that the decisive phase of the judgment is going on now?

"Awake to everlasting life." Nowhere in all the Bible are the dead said to be raised or awake with life. If it was so said it would prove that the dead possessed life. In all cases they are said to be dead but are raised to life (Heb. 11:35). Since the dead are asleep, do not "raised to life" and "awake to life" mean the same thing? If "raised to life" meant to make alive certain dead ones by the entrance of mortal life, then to awake to everlasting life" would mean the making alive of certain dead ones by the entrance of everlasting life. If there was not another text in the Bible to teach immortal awakening this alone would suffice to prove it!

"Raised to life." Is not the raising completed when the dead are in possession of life?

"Awake to everlasting life." Is not the awakening completed when the dead are in possession of everlasting life? "Passed from death to everlasting life." Is not the passing completed when one is in possession of everlasting life? Do not the expressions "raised to life," "awake to life," and "passed from death to life" all have the same meaning? Then does not Dan. 12:2 teach immortal emergence? "I went to London." Does not the journey extend to, and is completed, when London is reached"? "Awake to everlasting life." Does not the awakening extend to and is completed when everlasting life is reached?

May the foregoing be the means of inducing you to believe that all those in the "chief resurrection" are proof against the second death (Rev. 20:6); that not any of them can die anymore (Luke 20:35,36) and that they are to be forever with the Lord (1 Thess. 4: 16,17).

Your brother in Jesus,
John R. Fisk, Jr.

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ing life one must have a body that knows no decay, therefore the righteous must be immortal before they can be sent away into eternal life.

The same is true of Christ's invitation to those on his right hand to "inherit the kingdom." Paul says, "Flesh and blood cannot inherit the kingdom" (1 Cor. 15: 50). Therefore the righteous must be immortal before they can accept the invitation. Immortal emergence fits in with every phase of the Divine arrangement. Paul says "We must all appear before the judgment seat of Christ, to receive in (or through) a body according to what we have done whether good or bad" (2 Cor. 5: 10). With the immortal emergence view we have both classes appearing at the judgment with bodies capable of receiving the rewards or punishments to be meted out by the Judge. Mortal emergence believers can have no conception of when immortality is to be bestowed because they reject the evidence of the only passages of Scripture that give it time and place.

—Editor

Obituary

Death in Adam; Life in Christ

JULIA McKINSEY

Julia McKinsey was born in Ross Co., Ind., February 4, 1856, died Jan. 7, 1924, aged 67 years, 11 months, and 3 days. She was united in marriage to Clarence Dimmick, March 28, 1875. To this union were born four children, Charles, of Ft. Morgan, Colo., John of Denver, Colo., Ella Paxton of Denver, and Emma Bronson of Holly, Colo. She leaves to mourn her loss, her husband, and the four children, 19 grandchildren and 5 great grandchildren, besides two brothers and one sister.

Sister Dommick united with the Church of God and was baptized by the writer in August, 1894. There was never a time in that thirty years of following in the footsteps of Christ that she did not speak for the truth when opportunity afforded. Her belief in the coming of Jesus and the establishment of his kingdom here, never waned.

She died at the home of her son Charles, of Ft. Morgan, Colo., of that dread disease cancer. She rests from her sufferings and peacefully awaits the coming of him who said, "I am the Life." The funeral took place from the undertaking parlors at Ft. Morgan, conducted by the writer. We laid her to rest in the Ft. Morgan cemetery to await the summons to come forth. Every sign indicates her sleep will be brief. She has fought her fight and kept the faith and her crown awaits her. Almus Adams

What is the Bible?

A UNITARIAN MINISTER'S ATTACK UPON ITS FULL INSPIRATION AND INFALLIBILITY AND A REJOINDER BY THE EDITOR

LET US see what a few leading scholars and religious teachers say.

Professor Ladd of Yale says: "No course is so wise, safe and really loyal to the Bible as that which admits without hesitation the possibility of historical errors in the sacred writings and then proceeds without disturbance of faith and in the spirit of fairness to determine to what extent such errors actually exist."

Says Professor C. H. Toy of Harvard: "Great harm has been done by the indiscriminate defence of crude biblical statements and ideas, historical inaccuracies, discrepancies, and imperfect scientific and ethical ideas."

Says Archdeacon Farrar of the Church of England: "The limitations of human language and the disabilities of human infirmity were not miraculously removed from those who were chosen as the channels of divine revelation."

Says the distinguished English biblical scholar, Dr. Samuel Davidson: "Inspiration properly belongs to persons not to books. The authors of the different works contained in the collection called the Bible—of most of whom we know little or nothing, sometimes not even the name—were men of various intelligence and endowments. Possessing unequal gifts, their productions are of unequal value. As infallibility belongs to God alone, none of them was infallible in what he said or wrote. Each wrote according to his light and the purpose he had in view. Contradictions, inconsistencies, errors both intellectual and moral, are observable in their writings."

Says Dr. R. Heber Newton, the eminent Broad Church Episcopal clergyman of New York: "Our sacred books are not superhuman but human, natural and not extra-natural in their origin; for most part by no means certainly the production of the authors to whom they have been assigned traditionally, and very certainly of considerably later date than that thus assigned to many of them; the historical works, assuredly, as they now stand, the result of several hands and many re-editings; all of them manifesting the limitations of ordinary literature in their reasonings, their historical references, and their interpretation of earlier sacred writings."

Says Professor Briggs: "So far as I can see, there are errors in the Scriptures that no one has been able to explain away. If such errors destroy the authority of the Bible, it is already destroyed for historians. Men cannot shut their eyes to truth and fact. But on what authority do these theologians drive men from the Bible by this theory of inerrancy? The Bible itself nowhere makes this claim. It is a ghost of modern evangelicalism to frighten children."

Now shall we accuse these eminent Christian scholars of attempting to destroy the Bible? Indeed is there any reason for believing that their love for it is any less real than that of Mr. Moody, Mr. Spurgeon, Mr. Talmadge, the prosecutors of Dr. Briggs, and the rest who tell us that every word within its covers is from God, and that we must either accept it all or reject it all?

How many of us know the story of the great biblical critic, Ernest Renan how in his young manhood he came to leave Catholicism? He was a student in the famous Roman Catholic theological seminary of St. Sulpice, in Paris. The career opening before him in the Church was a most promising one. But as he went forward with his careful studies of the Bible, he found to his surprise that it is "no more exempt." to use his own words, "than any other ancient book, from contradictions, inadvertencies, and errors." He discovered in it unmistakable evidences of fable and legend, and other traces of purely human composition. He found proofs, not to be gainsaid, that Moses did not write the Pentateuch. The last part of the book of Isaiah he saw must be ascribed to a different hand from that which produced the first part. He came upon "irreconcilable divergencies between the synoptists (Matthew, Mark and Luke) and the Fourth Gospel and between the synopists compared with one another." Especially was he disturbed by the evidences which modern critics had brought to light that the book of Daniel, so-called could not have been written by Daniel, or at the time of the exile, as the Roman Catholic Church taught, but really was a composite structure, apocryphal in its character, and dating as late as the time of Antiochus Epiphanes, in the year 169 or 170 before Christ—that is to say after some of the events which it was supposed to predict had taken place.

Well, with all this new light regarding the nature of the Bible, what could the young student at St. Sulpice do? Ought he to have thrown the book away, since he could not any longer accept it all? But that would have been as dishonest, nay as impossible, as to accept all; for large parts of it he found to be reliable. Its devotional poetry was the finest in the world; its morals and religion were of inestimable value, and were independent of the theory of Bible infallibility; and Jesus was the one character in history for whom he felt the most profound love and reverence. His course soon became plain. He must leave the Church where mental freedom was denied him, and he would be at liberty to follow the light of truth by taking an independent position. This is the way the world came to have its Renan, the independent, fearless Bible scholar.

How many of us know the still more interesting and impressive story of Bishop Colenso, of the Church of England? Colenso was a learned, devout and trusted clergyman of that church the author of books on mathematics and other subjects which brought him much fame. Having been appointed Bishop of Natal, in South Africa, he undertook among other labors the translation of the Bible into the language of the Zulus. While he was at work translating the stories of Genesis he had the question of Bible infallibility forced upon his attention as it had never been. Previously he had taken the infallibility theory for granted. Occasionally it is true he had felt some of its difficulties, but had put them aside. But now it was forced upon him in a way that allowed him no escape. The story is best told in his own language. He says: "While translating the story of the flood, I had a simple-minded but intelligent native—one with the docility of a child, but with the reasoning powers of mature age,—look up and ask: "Is all this true? Do you really believe that all this happened thus; that all the beasts, and birds and creeping things upon the earth, large and small, from hot countries and cold, came thus by pairs, and entered into the ark with Noah? And did Noah gather food for them all, for the beasts, and birds of prey, as well as the rest?"

Says the Bishop: "My heart answered in the words of the prophet, 'Shall a man speak lies in the name of the Lord?' I dared not do so. My own knowledge of some branches of science, of geology in particular, had been much increased since I left England; and I now knew for certain, on geological grounds, a fact of which I only had misgivings before—namely, that a universal deluge, such as the Bible manifestly speaks of, could not possibly have taken place in the way described in the book of Genesis, not to mention other difficulties which the story contains. Knowing this I felt that I dared not, as a servant of the God of truth urge my brother man to believe, as a historical narrative, that which I did not myself believe, and which I knew to be untrue."

Now under these circumstances what ought Bishop Colenso to have done? Should he have told that earnest Zulu, who trusted him, to throw the Bible all away? And then should he have thrown it all away himself, because he could not accept the legend of a universal deluge as a historic fact? Or ought he to have exercised reason and judgment in the matter, as he would have done in other things?

As a candid and honest man, he adopted the latter course, and as a result gave up the old theory of Bible infallibility, which he saw had no basis of truth, and adopted a view in harmony with the facts: a view which makes the inspiration of the past not a fetter upon men's souls today, but a liberator and a quickener; a view which teaches that the Bible is a great and precious light shining on man's path, but that God is greater than any possible Bible and that the real foundations of religion are in God and the soul of man, and therefore cannot be overthrown by the mere discovery of the fallibility of texts inside the Bible or out.

In the face of such experiences as these of the devout and noble-minded Bishop of Natal, how shallow seems the view that would identify the foundations of religion with a book; and especially how shallow seems that conception of a great and many-sided literature like the Bible that would apply to it the cheap and senseless rule, "all or none—accept the whole or reject the whole."

REJOINDER BY THE EDITOR

WE HOPE our readers will pardon us for presuming upon their patience by publishing the foregoing ridiculous and painful attempt to discredit the Bible. I use the phrase "discredit the Bible" advisedly because while our correspondent and others of his class profess to believe the Bible, or rather that portion of it that agrees with their own preconceived ideas, their theories of its fallibility result in completely discrediting it and destroying it as an authority on the great questions of life, "now and hereafter." God, the destiny of the earth, and all the other subjects with which it deals.

Once again we ask our readers to note the effect of a false premise. Our correspondent laid down the premise that we can only arrive at truth by considering the opinions of others. In harmony with this idea he is now attempting to decide the question at issue by quoting the opinions of a few individuals who agree with him. His argument, when summed up, amounts to this:

"A few worldly-wise and critically minded college professors, some Episcopal clergy and a Catholic priest have declared their unbelief in the inerrancy of the Bible therefore it must be fallible." I am sure our readers will agree with me when I say that such a method of arriving at a conclusion upon a vital question is nothing short of ludicrous. Suppose we were to adopt the same method to establish the opposite view, namely that the Bible is wholly inspired, how easy it would be. All that we would need to do would be to quote the opinions of those who believe in a wholly inspired Bible (and there are thousands of them) and then say: "There now, does not that prove the Bible to be infallible?" But this is not a question to be decided by a vote nor by the opinions of men. It can only be decided by the candid and honest consideration of the facts apart from human opinions or theories.

Before proceeding further let us take a look at the character of the witnesses which our unitarian friend brings up to testify on his side of the controversy. Taking them as a whole we may say truthfully that they never did believe or understand the Bible. This is particularly true of the Catholic priest and Episcopal clergy mentioned in our correspondent's quotations. Why should anyone be surprised that they should deny the full authority of the Scriptures? They never believed the things which those Scriptures teach. Their minds were darkened by pagan fiction. They believed in a triune God which not only is contrary to the teaching of the

Scriptures but violates the reason and the science of mathematics. They believed in immortal souls which winged their flight to realms of glory or were plunged down to an awful place of torment and a personal fireproof devil who was in custody of this burning hell. None of these things is taught in the Scriptures and to teach them is a slander upon a just and loving God and an insult to common sense.

The great wonder, therefore, is not that men of this type should deny the full authority of the Scriptures but that they should ever have believed the Bible at all. No wonder that a poor, ignorant Zulu was able to confound one of them with a simple direct question. Our correspondent asks with reference to this one: "What was Bishop Colenso to do?. Was he to throw the Bible away" (as if there was no other alternative)? Let me answer that question. What he should have done was to confess his own ignorance to the Zulu and then take the Zulu and himself back to England, give up his commission and enter, with the Zulu, one of the junior Bible classes in Sunday School where they could both have been instructed on the simple question that shattered his faith in the truth of the Bible. That would have been more reasonable than to conclude that the Bible was unreliable and sow the seeds of doubt in the Zulu's mind.

Now as to the importance of a belief in the full inspiration of the Bible we cannot do better than give here a quotation from Professor Gaussen, one time Professor of Systematic Theology; Oratoire, Geneva. We do not call attention to the opinion of Professor Gaussen, but to the good solid argument which he presents.

Professor Gaussen's Observation

"Does the Bible come from God? is it altogether from God? or may it not be true, as some have maintained, that there occur in it maxims purely human, statements not exactly true, exhibitions of vulgar ignorance and ill-sustained reasoning? in a word, books or portions of books, foreign to the interests of the faith, subject to the natural weakness of the writer's judgment, and alloyed with error? Here we have a question that admits of no compromise, a fundamental question a question of life! It is the first that confronts you on opening the Scriptures, and with it your religion ought to commence.

"Were it the case, as you whom I now address will have it, that all the Bible is not important, does not bear upon the faith, and does not relate to Jesus Christ; and were it the case, taking another view, that in that book there is nothing inspired except what, in your opinion, is important, does bear upon the faith, and does relate to Jesus Christ; then your Bible is quite a different book from that of the Fathers, of the Reformers, and of the saints of all ages. It is fallible; theirs was perfect. It has chapters or parts of chapters, it has sentences and expressions, to be excluded from the number of sentences and expressions that are God's; theirs was 'all given by inspiration of God,' 'all profitable for doctrine, for reproof, for correction, for instruction in righteousness, and for rendering the man of God perfect by faith in Christ Jesus.' In that case, one and the same passage is, in your judgment, as remote from what it was in theirs as earth is from heaven.

"You may have opened the Bible for example, at the 45th Psalm, or at the Song of Songs; and while you will see nothing there but what is most human in the things of the earth—a long epithalamium, or the love communings of a daughter of Sharon and her young bridegroom—they read there of the glories of the Church, the endearments of God's love, the deep things of Jesus Christ—in a word all that is most divine in the things of heaven; and if they found themselves unable to read of those things there, they knew at least that they were there, and there they tried to find them.

"Suppose now that we both take up one of St. Paul's epistles. While one of us will attribute such or such a sentence, the meaning of which he fails to seize, or which shocks his carnal sense, to the writer's Jewish prejudices, to the most common intentions, to circumstances altogether human; the other will set himself, with profound respect, to scan the thoughts of the Holy Spirit: he will believe these perfect even before he has caught their meaning, and will put any apparent insignificance or obscurity to the account of his own dullness or ignorance alone.

"Thus, while the Bible of the one all has its object, its place, its beauty, and its use, as in a tree, branches and leaves, vessels and fibres, epidermis and bark even, have all theirs; the Bible of the other is a tree of which some of the leaves and branches, some of the fibres and the bark, have not been made by God.

"But there is much more than this in the difference between us; for not only, according to your reply, we shall have two bibles, but no one can know what your bible really is.

"It is human and fallible, say you, only in a certain measure; but who shall define that measure? If it be true that man, in putting his baneful impress upon it, has left the stain of humanity there, who shall determine the depth of that impression, and the number of those stains? You have told me that it has its human part: but what are the limits of that part, and who is to fix them for me? Why no one. These every one must determine for himself, at the bidding of his own judgment; in other words, this fallible portion of the Scriptures will be enlarged in the inverse ratio of our being illuminated by God's light, and a man will deprive himself of communications from above in the very proportion that he has need of them; in like manner as we see idolators make to themselves divinities that as they themselves are more or less alienated from the living and holy God! Thus, then, every one will curtail the inspired Scriptures in different proportions, and making for himself an infallible rule of that Bible, so corrected by himself, will say to it: "Guide thou me henceforth, for thou art my rule!" like those makers of graven images of whom Isaiah speaks, who make to themselves a god, and say to it: "Deliver me, for thou art my god" (Isa. 44:17).

"But this is not all; what follows is of graver import still. According to your reply, it is not the Bible only that is changed,—it is you.

"Yes, even in the presence of the passages which you have most admired you will have neither the attitude nor the heart of a believer! How can that be, after you have summoned these along with the rest of the Scriptures before the tribunal of your judgment, there to be pronounced by you divine or not divine, or semi-divine? What authority for your soul can there be in an utterance which for you is infallible only in virtue of yourself? Had it not to present itself at your bar, along with other sayings of the same book, which you have pronounced to be wholly or part human? Will your mind, in that case, put itself into the humble and submissive posture of a disciple, after having held the place of a judge? This is impossible. The deference you will show to it will be that perhaps of acquiescence, never that of faith; of approval, never of adoration. Do you tell me that you will believe in the divinity of the passage? but then it is not in God that you will believe, but in yourself! This utterance pleases, but does not govern you; it stands before you like a lamp; it is not within you as an unction from above—a principle of light, a fountain of life! I do not believe there ever was a pope however possessed with notions of the importance of his own priestly office, who could confidently address his prayers to a dead person, whom he had himself, by canonizing him of his own plenary authority, raised to the rank of the demigods. How then, shall a reader of the Bible, who has himself canonized a passage of Scripture, however possessed with a high idea of his own wisdom, possibly have the disposition of a true believer with regard to such a passage? Will his mind come down from his pontifical chair, and humble itself before this utterance of thought, which, but for himself, would remain human, or at least doubtful? No one tries to fathom the meaning of a passage which he has himself legitimated, only in virtue of a meaning which he thinks he has already found. One submits only by halves to an authority which he has had it in his power to decline, and which he has once held to be doubtful. One worships but imperfectly what he has first degraded.

"Besides, and let this be carefully noted, inasmuch as the entire divinity of such and such a passage of the Scriptures depends, in your view, not on its being found in the book of God's oracles but on presenting certain traits of spirituality and wisdom to your wisdom and your spirituality, the sentence that you pass cannot always be so exempt from hesitation as that you shall not retain, with regard to it, some of the doubts with

which you set out. Hence your faith will necessarily participate in your uncertainties, and will be itself imperfect, undecided, conditional. As is the sentence, so will be the faith; and as is the faith, so will be the life. But such is not the faith, neither is such the life of God's elect."

* * *

THOSE truths which, though rugged, have gripe in them, have in themselves presumptive evidence of their truth. We are to have toleration, but not of falsehood, nor that which is founded on indifference to the truth. It makes all the difference between life and death, between destruction and salvation, what a man believes. Because a man sincerely believes there is no chasm before him, when there is one there, will God the sooner save that man's neck if he goes forward?

* * *

In some waters a man may drive strong piles and build his warehouses upon them, sure that the waters are not powerful enough to undermine his foundations; but there in an innumerable army of minute creatures at work beneath the water, feeding themselves upon those strong piles. They gnaw, they bore, they cut, they dig into the solid wood, and at last a child might overthrow those foundations, for they are cut through and eaten to a honeycomb. Thus by avarice, revenge, jealousy and selfishness, men's dispositions are often cut through and they do not know it.

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We whose names are given below believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

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* * *

There are doubts and troubles that never can be settled. The only thing to be done with them is to lay them down and leave them. This the Christian must do if he wants peace; and if the impenitent will not do it they will torment him to death. That's all he'll gain by clinging to them. There is no system by which everything can be made to look clear to men while they live in the flesh. As long as we are human that long will we continue to see imperfectly.

In plan, include the whole; in execution, take life day by day. Men do not know how to reconcile the oppugnant directions that we should live for the future, and yet should find our life in fidelities to the present; but the last is only the method of the first. True aiming in life, is like true aiming in marksmanship. We always look at the fore-sight of a rifle through the hind-sight.

Accustom your children to the elegancies, refinements and beauties of life, while at the same time you train them robustly in the exercise of all that is good within them. Thus shall they grow up around you elegant; refined, beautiful; and as agreeably as they are thoroughly, good; which will be a very great advantage that they will have over some of the good people of the present day, who are the most disagreeable people on earth.

Clothes and manners do not make the man; but when he is made, they improve his appearance.

WISE IS the man who will not permit enemies or idle scandal mongers to engage him in controversy or foolish, useless argument.

Under all discouragements, bear up cheerfully remembering that it is by trouble that God puts temper into the steel. If it will not bear tempering, it is not worth much. He has promised, once for all, "I will never leave thee, nor forsake thee;" and has declared, "There hath not entered into thy heart the joys that are laid up for them that love me." What need we more?

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Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ": Acts 8:12

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THE RESTITUTION

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DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" - ACTS 8:12

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Why?

NUMBER ONE

IT WAS THE pleading prayer of our Savior when he was dying on the cross. There was no audible answer from the Father and crying again with a loud voice he gave up the ghost—his breath, his life.

But was he forsaken in the solemn darkness of that dark, ninth hour? We know he was not. Given up to die though he was, God, his God, was still holding him by the hand and would go with him into the dark charnel house of death and bring him out again clothed in glory and power.

For he "who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men and being found fashioned as a man", though he "humbled himself and became obedient unto death, even the death of the cross" yet he "saw no corruption." He could die but he could not corrupt because the law of sin and death had no hold upon him. Death could not have touched him had he not freely given himself into his hands to carry out the will of the Father. But death having slain him it could do no more. It could not make him molder back to dust for he was sinless. For "we are not redeemed with corruptible things as silver and gold" but with something that cannot corrupt—the precious blood of Christ, as of a lamb "without blemish and without spot."

The forsaking was only a seeming forsaking—a giving up of the only begotten into the hands of death long enough to show that it could have no more power over him, could not touch his flesh with the fingers of decay.

This seems to me the plausible answer to the Savior's pleading prayer.

For even as he cried out with a loud voice and died, a soul was saved. That cry convicted and convinced the centurions, who stood by, that this was truly "the Son of God."

S. Roxana Wince

* * *

MANY MEN carry their conscience like a drawn sword, cutting this way and that, in the world, but sheathe it, and keep it very soft and quiet, when it is turned within, thinking that a sword should not be allowed to cut its own scabbard.

Faith

FAITH IS A general term and the more I thought about it the more I realized it is necessary to define it. For instance, one may have faith in many things both good and bad, but as I understand the question, and for the purpose of this little talk, I will qualify it and confine my remarks to Christian faith.

Faith is a fundamental in the Christian religion, and as Peter says, add to your faith, virtue, knowledge, temperance, patience and Godliness, so you see Peter starts at the bottom with faith as the foundation and then adds those other very necessary qualities. When one starts to build a house the first thing to be considered is the foundation and this is exactly the position faith occupies in the Christian religion. Unless there is a foundation of faith to build upon, it is impossible to raise the superstructure of Godliness and love. I would also remind you, however, that it is the duty of a Christian to add these qualities to faith.

It is obviously impracticable for the purpose of this article to attempt to prove the authenticity of the Bible, the personality of God, or the divinity of Christ, etc., as these subjects must be treated separately, but I hope I will be able to make clear that faith is not synonymous with credulity. The agnostic tries to make it appear that these two words are synonymous, and this reminds me of a story I recently read to the effect that a Christian man whom we will call Mr. Jones, got on one of these English trains where they have the little compartments and, as it happened, there were several men in the compartment, one of which was quite an aggressive sort of individual. No sooner had Mr. Jones seated himself when this other man said to him, "May I ask you some questions?" Upon receiving permission, he said, "Do you believe in the existence of a God?"

Mr. Jones replied that he did. The questioner then turned to the other gentlemen in the compartment and said that he had asked the same questions of other people and had always received the same answers and he felt sure that he would get the same replies now. So he repeated, "You believe in the existence of a God?"

"Yes."

"Have you ever seen him?"

"No."

"Can you measure him?"

"No."

"Weigh him?"

"No."

"Feel him?"

"No."

'Smell him?"

"No."

"Taste him?"

"No."

"Do you know anything about him, humanly speaking?"

"No."

Turning with a look of disgust, the questioner said to the other gentlemen, "There are tens of thousands of people putting their faith in this person they call 'God.' If we were to apply as much reasoning to our business, where would we be? I don't think much of their brains."

While all this questioning was going on, Mr. Jones was thinking of what he was going to say, so in reply he moved his fingers in front of the other man's face and asked, "What moves these fingers?"

The agnostic replied, after thinking it over, that life did. Mr. Jones then said,.

"Have you ever seen life?"

"No."

"Can you measure life?"

"No."

"Weigh life?"

"No."

'Feel life?"

"No."

'Smell life?"

"No."

"Or taste life?"

"No."

'Do you know anything about life or where it is located?"

"No."

So Mr. Jones then turned to the other men and said, "Here is a man who believes my fingers are moved by life but he knows nothing whatever about it, but believe me there are tens of thousands of people who do believe this, so you see it is not possible to test everything in the world by the five senses."

As a matter of fact, we all have to have faith in something. It is one of the most common things in life.

I would also like to state very clearly that I do not believe humanity knows everything nor that it can know everything in its present state, so it is well to remember that no matter how much our knowledge is increased it is going to be necessary for the Christian to have faith in that which he cannot absolutely prove, and this qualification, I might remark, is not confined to Christians but applies to everybody. Man is too much inclined now to get arrogant over the knowledge which he has.

Nevertheless, God has by no means left us in the position where we do not have evidence that appeals to our reason and to our senses to justify our faith. I really believe in too many minds there is a very inadequate idea of the supporting evidence that can be brought to bear in support and which lies ready at our hands. On the other hand many people today are giving up their faith in God by reason of the mass of statements being made by those opposing him. Satan and his emissaries have attacked God and his plan right from the beginning, and while the attack has varied in method through the ages, it has nevertheless been a persistent and steady attack. Today the form of attack is from the so called scientific standpoint, particularly in connection with trying to disprove the Bible record of creation as contained in the first chapter of Genesis, but although I have talked with scores of people who have advanced the theories of evolution, the researches of geology, biology, etc., I have yet to hear one that can offer convincing proof that the Bible story of creation is incorrect or unscientific. This may sound a bold statement but

I may say a great deal of the trouble lies in the believer in the Bible trying to defend doctrines and statements it does not contain.

No, the fact is that God in his Holy Word has made statements regarding the creation which are absolutely in accord with the facts and then has gone on and detailed in a broad as well as minute way his plan of salvation. I thank God that he has a plan that will meet all the conditions and requirements of man and that in his love and mercy he has offered it to mankind. Not only that, but he has in addition provided a means in the person of his Son to put by divine power that plan into execution.

So you see, if God has a plan which is perfect and which will be executed perfectly by divine power and which when compared to any plan of man's is so transcendently beautiful and complete, you can see the Christian has something in which to have faith and which something is well worth while giving earnest consideration.

Just let us look back for a few moments. God at no time has asked men to have faith in him and in his promises and at the same time left man without evidence to support that faith.

Adam and the early patriarchs certainly had abundant evidence to support their faith. Of course you hear the statement that Adam never existed. If he is a myth how can one explain the future generation's belief in him and the New Testament references to him. The only alternative is that it is a lie from beginning to end. If Adam is a lie, Moses is a lie, Christ is a lie. The Mohammedan as well as the Christian and the Jew believes Moses, Abraham, and Christ actually lived. Is all the existing history of the world a lie and if so and you take it out where is the record in which we can believe and that can fill the void that is left? Really, when one just stops and thinks about it, it is a hopeless mixup once you stray from the plain statements of God's Holy Word. To me the credulity lies on the part of the sceptic who seems so able to swallow the latest efusion of science rather than on the part of the Christian who has seen one after another scientific theory exploded that was pronounced a certain proof of the incorrectness of the Bible.

We have the story of the children of Israel. God asked Moses and the people to have faith in him and he would lead them out of the land of Egypt into the promised land. Did God not, in the plagues of Egypt, the crossing of the Red Sea, the providing of food and water in the wilderness, the pillar of fire by night and the cloud by day, give ample evidence to the Hebrew people to support their faith? Do we not now have the fact of the Jew, and the fact of their belief in this Old Testament record before us for observation and test today?

Do not the Scriptures of the Hebrews which we call the Old Testament relate instance after instance too numerous to mention of God's supporting hand, to say nothing of the fact of his actual presence in the tabernacle and temple, give the Jews evidence to support their faith? Neither can we ignore his words through the prophets.

Coming down to a more later date did not the fact that he sent his Son to the earth as a sin offering, according to the Old Testament prophecies, give further evidence on which to base our faith, and in our day the actual knowledge by millions of people of God's supporting care and the presence in this world of the Holy Spirit is concrete evidence which cannot be denied?

I would also like to specially call your attention at this time to the miracles of Christ as very weighty reasons and evidence in support of our faith in the execution of the plan of God in relation to man and earth which plan is yet to receive its expression in perfection in the future. While it is true that the miracles of Christ were credentials and proved that he was what he claimed he was, yet these miracles have a much wider significance and larger bearing on our faith than only this. What is necessary to bring into actual being the plan of God? Is it not the execution on a world wide scale of the miracles of Christ? In other words, if Christ raised Lazarus and others from the dead, is it not proof to you and me that he has demonstrated he has the power to raise all the dead? If he cured the leper and other forms of sickness, is it not proof that he can cure and make an end to all sickness? If he could control the evil forces of the world so that even satan and demons obeyed him, is not the promise that satan and evil will be destroyed forever worthy of our acceptation? If he controlled the elements and they did his bidding, is it not evidence in support of our faith that by divine power he can order the remaking of this physical world that it will be a fit habitation for those counted worthy of being in the perfected state? If he could rise from the dead by the power of the Father with an eternal life principle within him to die no more, is it not evidence to support our faith that God will carry out his promise that those who partake in the first resurrection will be endowed with eternal life and will die no more?

Yes I say, and again yes. It is quite possible, and it is quite frequently done, that men will throw aside all this evidence and deny it utterly, but mark you if it is a fact this does not change it. It is, to put it plainly, entirely a lie or it is worthy of all acceptation as truth. There is no halfway measure and I have no hesitation in saying that the Christian is treading on very dangerous ground when once the question of doubt enters his mind that this part of the Bible may be all right but another part is of doubtful origin or correctness. The comforting thought I have is that I do not have to dodge questions such as these but have a simple and natural explanation to give.

While we, as Christians, have faith that these events which have occurred in the past are true and are, therefore, a basis of our faith, still they are much more than this as they give us a faith in something definite to look forward to in the future. The Bible holds out the promise of a wonderful future on this earth. It gives a reason why this future is to be, it details the means by which it will be accomplished, it states where it will take place, it states within close limits of when it will take place. I challenge any religion in the world today to answer these questions in the affirmative, definite way that the Christian Bible details.

I said a while back that faith was a common thing in this world and this is necessarily so, or how else could the life of the world go on? When we go to a letter box to post a letter we do so with profound faith that the letter will reach its destination. When we get on a railroad train we have faith that that train will take us to the place that we wish to go. You all believe when someone tells you about the radio and ether waves. Well the principle of the radio has been in the world all these centuries but has only been discovered. Is it really harder in principle for God to hear our prayers without wires than for you to listen to a band playing 150 miles away?

Faith in something is an absolute requirement of the human heart and mind whether one is a Christian or not. Where would we be without the faith that we each and every one of us have in some other human being our wives, our mothers, our fathers, our brothers, our sisters, and our friends? What is it that has made us have faith in these other human beings? It is the record of their lives with whom we have come in contact. It is the same with God. We have faith in his promises that are yet to be fulfilled by reason of the knowledge that we have of the promises that were made years ago and which have been fulfilled.

This faith which we have is not simply for ourselves individually, as while it does bring a simplicity and peace of mind and comfort of spirit to all who have it, I would emphasize the fact that it is given to us principally for a purpose and that purpose is to spread it for the salvation of others. You can see therefore how precious a thing our faith is, how we should cling to it, hold it and defend it. Let no man tell you without protest that science has disproved the Bible. Let no man tell you that the first few chapters in Genesis are an exploded theory. They are nothing of the kind and I venture to remark that they will be in existence and believed when the current day theories of science will have been exploded and lost sight of the same as the ones that have come and gone into the forgetfulness of the past. The Bible is the living word of God and it abideth and liveth forever.

My mind runs along concrete lines, and it has been with a sense of ever deepening gratitude and thanksgiving that I can honestly say to you today that the faith in the Bible as the divine Word of God which I received as a boy from my parents, has stood the test of examination by man, so that I feel today more certain than ever that not only is the Bible the Word of God,

but that it contains the conditions that God has placed before man out of which are the issues of life and death.

It places before us a glorious and beautiful picture that God has painted for all humanity who will have faith and belief in him, and a picture I firmly believe that he with omnipotent power will make a reality and which I sincerely and verily trust will soon come to pass. Oh, that all who read my words would realize the value of this great prize of life eternal in God's kingdom on this earth which he, in his love, has set before us, and would accept the opportunity now by laying hold on it through faith, confessing and asking pardon for his sins so that this great prize might be won. This is my message and prayer. May God grant it.

Arthur G. Young

Prophetic Periods

DANIEL AND JOHN

ARE THEY LITERAL OR SYMBOLIC?

AFTER READING the articles by Sterling P. Groves and J. J. Heckman, I will not attempt to argue the question but will take a short cut that leads to the truth.

Christ says to the church of Smyrna: "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

Now question: How was this prophecy fulfilled? Was it fulfilled in ten literal days or in ten years?

It is unhistoric and unthinkable to suppose that the Roman Empire or any other empire could decree persecution, arrest the Christian, confine him in prison, bring him to trial, condemn and execute the prisoner in ten literal days.

Also it is unhistoric and unthinkable that one church should suffer persecution and others of the same faith go free. But on the other hand it is an historic fact that the Christians of the Roman Empire under the Emperor Diocletian, 303 to 313, did suffer ten years persecution.

The prediction says: "The devil shall cast some of you into prison." History says: "Diocletian, by a new edict, ordered all the bishops and ministers of the Christian church to be thrown into prison. Nor did his inhuman violence end here for a third edict was soon issued by which it was ordered that all sorts of torments should be employed....to force these venerable captives to renounce their profession by sacrificing to the heathen gods" (Mosheim, page 77).

The prophecy says: "Be thou faithful unto death and I will give thee a crown of life." Their answer is written for them. "And they overcame him by the blood of the Lamb and the word of their testimony and they loved not their lives unto the death" (Rev. 12:11).

To read the fulfilment of this prophecy intelligently it is necessary to have a knowledge of the construction of the messages to the seven churches. The position of the seven churches may be illustrated by a chain of seven links, reaching from Ephesus A. D. 96, to the New Jerusalem. Each link represents a time space on the way to the kingdom of God. Each church, during its time space represents all the Christian churches there are in the world. The principle is laid down by the Master in Mark 13:27: "And what I say unto you I say unto all, Watch." What he says to Ephesus is equally for Laodicea.

The overcomer of Ephesus is to eat of the tree of life, and equally so are the overcomers of all the churches. What I say unto you I say unto all." "The entrance of thy words giveth light" (Psa. 119:130). To Ephesus it is written: "Thou hast tried them which say they are apostles and are not, and hast found them liars."

These are the "false prophets that are gone out into the world" (1 John 4:1). These were not only in Ephesus but in all the churches denying that Christ came in the flesh, "gone out into the world." This shows the breadth, length and depth of the messages.

George Francis

OUR CHILDREN that lie in the cradle are ours, and bear in them those lines which shall yet make them to appear, the boy like the father, and the daughter like the mother; and we are God's, growing up, we trust, into the lineaments which shall make us like unto him. "It doth not yet appear what we shall be."

God's Chosen People

WHEN WE stop to think that we are such a very few compared with the whole religious world it makes us wonder if it is possible that we can be right and they are all wrong or whether it makes any difference what we believe with all the theological seminaries and institutions of learning. They tell us that it makes no difference what church we belong to as we are all striving for the same place.

Now let us go to the word of God and see if we cannot find out, for all will agree that it is the only source of informataon we have concerning our future life. Let us examine it very carefully.

First let us turn to Eph. 4:4-6 which reads: "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all." This is Paul writing to the church at Ephesus. He is telling them there is one faith and one baptism into that faith and one God, not three gods in one.

In 2 Cor. 13:5 Paul says to examine yourselves whether ye be in the faith, prove your own selves.

In 1 Tim. 4:1 we read that in the latter days some shall depart from the faith, giving heed to seducing spirits and false doctrines.

In 2 Tim. 4:7-8 Paul says, "I have fought a good fight, I have finished my course, I have keep the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them also that love his appearing."

Beloved, we see in all of the above scriptures that it is called the Faith. So there must be a definite faith and we must believe in it to be among those who love his appearing to receive the crown of life.

Now let us see if we can find out what we are to have faith in. In Phil. 1:27 Paul says, "Stand fast in one spirit, with one mind, striving together for the faith of the gospel." In Mark 1:14 we read that Jesus came into Galilee preaching the gospel of the kingdom of God. In Romans 1:16 Paul says, "I am not ashamed of the gospel of God, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also the Greek."

We find in the above scriptures that we must have faith in the gospel or good news of the kingdom of God of which Christ is to be the universal King.

Now let us see if we can find out what the gospel consists of. First let us go back to the garden of Eden where man disobeyed God and brought condemnation on the whole human family where they would have remained forever had it not been for the gospel. In Gen. 3:15 we find the first ray of the gospel in the promise that the seed of the woman should bruise the serpent's head. That promise is not yet fulfilled but will be when Christ comes the second time with power and great glory.

Now the promises made to Abraham and his seed are the basis of the gospel preached by Jesus and his apostles. To prove the promises are the gospel, let us turn to Galatians 3:8 and read: "And the Scriptures foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." The 16th verse of this same chapter reads: "Now unto Abraham and his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ." How can we receive any blessing if the promises are made to Christ. We have the answer in the same chapter. "For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Gentile, there is neither bond nor free, there is neithe male nor female, for ye are all one in Christ Jesus; and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Now, Beloved, it is very plain that those who are ignorant of the covenants of promise, are, as Paul states in Eph. 2:12: "Without Christ, having no hope and without God in the world." We think that the above scriptures prove very decidedly that we must believe only the things that Jesus and his apostles preached to become God's chosen people.

But we want to refer to one more scripture found in Gal. 1:8-9 which Paul, the great apostle to the Gentiles wrote: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Beloved, how careful everyone should be as to what they preach or teach.

Let us now compare the things we believe with those of the great majority of religious people and see if we can prove we are God's chosen people. First let us examine the immortality of the soul, which we think is the cause of more false ideas than any one other thing. Almost all religious people believe that the soul never dies but goes to its reward at death. We believe that the whole man dies. Now let us see what God's word says. Ezek. 18:4 says: "The soul that sinneth, it shall die."

In Psalms 146:4 David says, speaking of man: "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." There is not one word here about going to heaven and David was the man after God's own heart.

In Romans 2:7, Paul says, "Seek for glory, honor and immortality." Why seek for it if we already have it.

Again in 2 Tim. 1:10 we read that Jesus brought life and immortality to light through the gospel. So it is very plain that if we ever get immortality we must get it by believing and obeying the gospel.

Then again if we have inherent immortality as the great majority of people teach and if, after we live a Christian life, we go to our reward at death, then has Christ suffered and died in vain. Heb. 9:12 reads: "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." So we see by the above scriptures and many others, to which we have not time to refer, that we have not immortality inherent within us.

Now we do not think a belief in the trinity is in accordance with the true gospel. The great majority of people believe in a triune God, three gods in one. Now let us examine a few scriptures on this subject. Paul says in 1 Cor. 8:6 that there is but one God, the Father, and one Lord Jesus Christ. Eph. 4:6 says: "There is one God and Father of all, who is above all, and through all, and in you all." Here he is speaking to the church only. All through the Bible he is spoken of as the one God, not three in one. Now as we said at the first, with all the great and learned men in opposition to us, can we still think we are right? Let us turn to 1 Cor. 1:26,27 where Paul says, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise and God has chosen the weak things of the world to confound the things that are mighty." Now in the face of all the above proof that there is but one belief that will bring salvation. How can it be possible that all denominations can be right?

Let us turn to Matt. 16 where Jesus asks his disciples who men say he is. Some said one thing, and some said another. Then said he, "Whom say ye that I am?" Peter said unto him, "Thou art the Christ, the son of the living God." Then Jesus said unto him, "Blessed art thou, Peter, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say unto thee, Upon this rock (or confession) I will build my church and the gates of hell (or the grave) shall not prevail against it."

In Acts 2:47 it reads: "The Lord added to the church daily such as should be saved." In Acts 20:28 Paul says, "Take heed unto yourselves and to all the flock to feed the church of God which Christ hath purchased with his own blood." There are many other places that prove there is but one true church.

Now, beloved, seeing we are so few in number let us see what the Scriptures say in regard to numbers. Let us turn to Luke 12:32 which says: "Fear not, little flock, for it is your Father's good pleasure to give unto you the kingdom."

Are not these comforting words? If God is for us, who can be against us? Now, beloved, we think that we have proven that we are God's chosen people if we continue stedfast to the end.

W. B. Townsend

IT IS NOT because things are difficult that we do not dare to attempt them, but they are difficult because we do not dare to do so.—Seneca.

The Minor Prophets

ZEPHANIAH

FROM THE fact that Zephaniah traces his geneology back to four generations he is supposed to have come of a good family, probably of noble birth. From the time of Isaiah, Nahum, and Micah to the time of Zephaniah is about 50 years with no prophet in between except Joel whose place there is doubtful. Manasseh had been king most of this time and his leadership would seem to have left no place for a prophet of God or any message from him. The prophecies of Isaiah in regard to the destruction of Samaria and their fulfilment before their eyes had not moved them. They still continued their mad rush in idolatry and sin. Then Josiah came to the throne as we read in 2 Kings 22:10-20. He was only eight years old when he began to reign but he began to seek the Lord. From the age of twelve, onward, for six years, he did his best to destroy the high places, the images and relics of idolatry from the land. The temple was restored under a special commission. During the repairs the priest found the Book of the Law, which, after he had heard it read, quickened the zeal of the king.

The great day of his life was the Passover which was celebrated in the eighteenth year of his reign. After this he still went on with the work against idolatry. With him the spirit of prophecy revived. God's word could be heard again and so Zephaniah comes on the scene, most likely before the eighteenth year when Baal's altar's were destroyed. No doubt Josiah in his effort to restore the worship of Jehovah, the true God, was assisted by the prophet. Up to this time, idolatry and sins were still prevalent (1:4) and are spoken of by the prophet in such a manner as to imply that not secret, individual sin but national could only be removed by sweeping judgment.

Zephaniah was contemporary with Jeremiah and while there are many similes of expression between Zephaniah and Isaiah there are still more between this prophet and Jeremiah, who completes and enlarges upon the destruction to be effected by the Chaldeans in Philistia and Judah.

In general, the burden of the prophecy is the judgments to come upon Judah, Philistia, Moab, Ammon and Ninevah. Of these nations all have gone but for a remnant of some of them. It is remarkable how true the prophecy came. For instance in 2:4 he speaks of the four chief cities of the Philistines—Gaza, Ashkelon, Ashdod and Ekron. Of Gaza: That baldness shall come upon it and it should be bereaved of its king, forsaken. At the present time, travellars tell us, amid the ruins of white marble, showing its former magnificence, just a few mud huts and villages are the abode of the inhabitants.

Ashkelon and Ashdod to be without inhabitants—and so they are. Gaza is inhabited, Ashkalon and Ashdod are not although the ruins remain. Different from the others was to be the end of Ekron it "shall be rooted up." Now the very name is lost and the spot where it stood is not even known. Ekron had quite a place in Bible history. It was there that the Ark was kept while the Philistines, who had captured it, were afraid to keep it near their god Dagon, which had fallen down before it. It was to Baalzebeb, the god of Ekron, that the sick king, Ahaziah of Israel, sent to enquire whether he would recover, in consequence of which the prophet Elijah told him he should die (2 Kings 1:16). We remember it was one place the Israelites never conquered when they entered the land (Josh. 13:3).

Surely these prophecies, and the events that fulfilled them are guided by the same hand, and so we see them fulfilled to the letter and we are justified in believing the remainder of the prophecy will be also.

In chapter three he speaks of leaving a remnant in Judah. Great and glorious things are told of this remnant, to be accomplished when God shall visit them again and they shall spoil and possess their enemies at the time when Jehovah lets out his wrath upon the nations "for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation......For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent" (3:8,9). The result of this manifestation and outpouring of wrath and judgment will accomplish wonderful things. It will take away the judgments from Jerusalem (3:13,15); it will mean the purification and pardon of the remnant (3:11-13); it will restore them to the land from all parts of the earth (3:20); it means the exaltation of his people to fame and praise in all the earth (3:19); it means the revelation of the Lord Jesus as King of Israel in Jerusalem (3:15,17); the abolition of all denominations and the superstitions that now divide mankind, both civil and ecclesiastical (1:5,9,18); and the establishment of one government and one religion for all the world, which takes us into the Kingdom of God.

In this first chapter this prophet gives us, probably, the best idea as to how "the remnant", so often spoken of, is produced. The word of the Lord which came to him says, "I will cut off idolators"—those who worship Baal and other Gods; those who prostrate themselves to any thing in the place of God. This would include things that God has created to show his might and his glory and also things that man himself has created or invented for his own purpose. So the prophet mentions the hosts of heaven, and the gods of the nations. From the state of the people at the time this was written a large percent would be cut off in this class. Then another class, "them that worship and swear by the Lord and that swear by Malcham" (see 2 Kings 17:27-33), which brings to our minds the words of Jesus: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

The apostles taught the same thing in the epistles. James says, "A double-minded man is unstable in all his ways." Paul: "If I pleased men I should not be the servant of Christ." This class too, would greatly diminish the population. Again he says, "And them that are turned back from the Lord." Paul too speaks of this class in Hebrews 10: "But if any man draw back my soul shall have no pleasure in him", and in another verse he exhorts them to be very careful lest they get into this condition through losing confidence because the time seems long till the Master comes. No doubt he remembered the words of Jesus: "No man having put his hand to the plow and looking back is fit for the Kingdom of God."

Take these out and the remainder is getting still less but there is still another cutting off yet—"those who have not sought the Lord nor inquired for him." Even though, the prophet says (3:5): "Every morning doth bring his judgments to light. He faileth not, but the unjust knoweth no shame." They are among the ones of whom Jesus speaks in Luke 12:47: "And that servant which knew his Lord's will and prepared not himself neither did according to his will, shall be beaten with many stripes." James knew them too: "Go to now, ye that say, Today or tomorrow....Whereas ye know not what shall be on the morrow........For ye ought to say, If the Lord will, we shall live and do this or that.....Therefore to him that knoweth to do good and doeth it not, to him it is sin" (James 4:13,14).

Now with these too cut off we can see very plainly how the remnant is produced just as the Lord says through the prophet, after these are taken away: "I will leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord" (3:12).

As we consider these things our minds are carried forward to the day when "he shall come, will come" and by analogy we get the idea, an insight as to what the gathering of the tares from the wheat means and what Jesus means when he says, "Whose fan is in his hand and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff" (Matt. 3:12). If those same four classes were taken out of the world today, we can safely say there would be a very small remnant left. So we are warned by the apostle: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Jesse I. Titman

Communicated

DEAR BRETHREN AND SISTERS:

It has been quite some time since our little churches in Brooklyn and Newark have had anything of special interest to report in connection with them. During the interim we have regularly held our respective meetings, being consistently attended by a few and more or less so by others. The Brooklyn meeting is held in Hart's Hall, 1029 Gates Avenue, Brooklyn, N. Y., at 10:30 A. M. on Sunday, and the Newark meeting on Friday evening at the home of Sister Doretta Dietz, 292 South 11th St., Newark, N. J. All those of like precious faith who are in our vicinity will be gladly welcomed at either meeting, as well as any who are interested in the things pertaining to the kingdom and the name of Jesus Christ.

Last Sunday, however, we had a special day of rejoicing in that another lamb has been gathered into the fold. Augusta Dietz, who has been a regular attendent at the Newark church, saw the necessity of not only believing on the Lord Jesus Christ, the Son of God, but also confessing him before men, and she requested a confirmation of her faith and confession in baptism. As has been our custom for several years past on an occasion of this kind we held a union meeting in Brooklyn. Through the kindness of a neighboring Seventh Day Adventist church we obtained the use of their baptistry on Sunday morning, May 4th. A goodly number assembled and after the baptismal ceremony, we went to our own meeting place and celebrated the Lord's supper after which we had a very enjoyable meeting with several short addresses by the brethren. Relatives of our young sister presented her with a very fine Bible with the autographs of all those who witnessed her baptism.

We might add that this is the fifth of Sister Dietz' children, as well as a son-in-law and daughter-in-law, who has come out on the Lord's side. Her eldest son has since fallen asleep, but we sorrow not even as others who have no hope, as he died in full assurance of faith, and only awaits the call of his Master to come forth to that life that knows no ending. It may be well said of her that "her children arise up and call her blessed." It is now two years since our sister's husband, Brother Daniel Dietz, was laid to rest awaiting the resurrection and the Newark meeting is now conducted by his son and his nephew who are comparatively young but strong in the faith.

May the Lord, when he comes, find us watching and true to the faith, "not carried about with every wind of doctrine" but with singleness of heart serving the Lord.

Church of God, Brooklyn, N. Y.
J. W. Donaldson
Secretary

DEAR EDITOR:

The signal that The Restitution once carried in the upper right hand corner on the first page is lacking, only as writers refer to it. See John 4:22; Luke 13:28,29. Why not confess and put it back (James 5:16)? Haven't room?

We once heard a Baptist preacher (whose brother had had The Restitution sent to him free), try to ridicule it. We were incited to reply to him and never had cause to regret it (Matt. 8:5-11,13).

So we humbly ask for its signal to be restored (Jer. 6:16-19). Please read the following Scriptures; 1 Cor. 5:6-8; 10:1-6,15-17,21; 11:1-5,23-24.

Matt. 28:1-10 tells when Jesus was raised from the dead (see Rom. 8:11) sunset being the close of the [illegible] with Jews (see Mark 1:21-34; Luke 4:40).

John 20:1-20 tells of the first day after his resurrection from the dead and verse 24 says Thomas was not with them. Verse 26 tells of the next day when Thomas was tested by Jesus. Hence our weekly meeting is to call afresh to our minds the sufferings of our now absent Lord. A holy privilege to "keep the feast" or holiday as we are exhorted to do (see 1 Cor. 6:7; Heb. 10:19-25; Acts 20:5-7; 1 Cor. 16:1-3, Emphatic Diaglott).

Yours in hope,
R. A. Humphreys

EDITORIAL COMMENT

Brother Humphrey's remarks, with reference to our signal, are appropriate and according to our own mind. We are planning to improve The Restitution along various lines and our signal as our brother calls it, will be one of the features included among the improvements. David says, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psa 60:4). Therefore, as the Psalmist says further: "We will rejoice in thy salvation and in the name of our God we will set up our banners" (Psa. 20:5).

More things are unrealized through not attempting them than through their inherent impossibility. How do you know you can't unless you try?

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Editorial

AT THE heresy trial of the late Bishop Brown, which was held in Cleveland, in May, we listened to the amazing story of a man who had taught the doctrines of the Episcopal Church for thirty years, tell how he had lost his faith, his hope and his God. The Bishop now describes God as being at best, a symbol and at worst a superstition. He refers to belief in Jesus as being on a par with the idea about Santa Claus, does not believe that he ever existed or that he is now in heaven. He speaks of heaven, hell, the devil, as myths (not far wrong in this) and the Bible a book not to be taken literally. The Bishop was defended by a Socialist lawyer who expects to run for the office of President on the Socialist ticket. He raised every technicality possible to prevent the trial from proceeding and when overruled, demanded a definition of the doctrine of the church, challenging the bishops forming the court to collectively or individually state what constituted the doctrine of the church. He was overruled in this also. He then demanded them to tell him how they were going to try a man on a matter about which they knew nothing themselves.

Then he declared that if each of the bishops on the platform were to privately give his definition or statement of the doctrine of the church, there would be nine separate statements, not one of which would agree with the other. In view of this, he argued, Bishop Brown had as much right to his view of what constituted the doctrine of the church as the others.

Again he was overruled, and rising to his feet he said, "As I have sat in this court and noted your arrogant action I can almost hear the crackling of the fires of Smithville (where heretics were burned at the stake), and the only reason that this man is not being prepared for the fagots is because there is, outside of these walls, another order of society that is founded upon liberty of conscience."

Continuing he said, "I have been a communicant of this church all my life; my mother around whom my holiest memories cluster, was also a member of this church but I cannot permit that to blind me to the fact that this church has been guilty of the foulest murders ever perpetrated by men."

Despite all this oratory, however, the Bishop was found guilty of heresy and in our judgment the verdict was just.

No doubt many in the Episcopal church will be disturbed by the above incident, and the accumulation of such cases and the denial of the Bible, wholly or in part by many preachers and theologians may disturb even those who know the Truth.

But why should we be disturbed? Why should we be surprised that such men should turn against the Bible? They have never really believed it. Not a single item of their faith is to be found in its pages. The salvation they taught, the means of obtaining it, the God they believe in (a triune God), and the Christ of their belief, who is made by them to be a pre-existent deity, co-equal and co-eternal with the Creator, and man himself, whom they make to be a never dying immortal soul residing in a mortal body, are not to be found in the Scriptures of truth, and belief in them amounts to a denial of the plain and simple teaching of the Word of God. The thing to be surprised at, therefore, is not that they now deny the authenticity and reliability of the Bible but that they have professed to believe in it at all. But let us not forget that God has warned us of these things through that very Word which these men deny and by their denial unconsciously fulfill its predictions and establish its divine character.

Nearly two thousand years ago the Apostle Paul wrote these words which we do well to consider in connection with these things that are disturbing the religious world:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

"And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfected, throughly furnished unto all good works (2 Tim. 3:13-17).

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever."

Obituary

DEATH IN ADAM; LIFE IN CHRIST

FANNIE HOGARTH MITCHELL of Solina, Ontario widow of the late R. B. Mitchell, died at her home May 10, 1924 aged 79 years. Sister Mitchell was a daughter of Brother and Sister Daniel Hogarth, early Canadian pioneers. She was baptized in young womanhood by Brother R. V. Lyon, under whose preaching both she and her parents learned the truth.

The funeral was held at the home and burial took place at the Advent Burying Ground in Solina. The writer addressed the sorrowing relatives and friends from 2 Thess. 1:7: "To you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels."

Sister Mitchell was beloved by the entire community, and her absence will be keenly felt both among the body of believers at Solina, and thruout the neighborhood. While visiting at her home some four months before her death, she expressed a deep interest in the general welfare and progress of the work of the Church, especially in those phases relating to the training of young ministers and the care of the aged.

G. E. Marsh

The Year-Day System

(continued from last issue)

THE DATE, 1923-4, has a distinct historical pre-eminence as corresponding to the Jehoiachim overthrow of B. C. 598. Of the four campaigns of Nebuchadnezzar against Judah this was by far the most fatal; indeed, we may say it was not an overthrow but the overthrow of the kingdom of Judah; it was emphatically the breaking up of the nation and the fall of the independent sovereignty. It was also the date of the captivity of the prophet Ezekiel, the date from which he uniformly reckons the visions that were granted to him in Babylon and by the river of Chedar, visions of the departing and returning glory of his people; and the question naturally occurs, Is its answering year in this "time of the end" destined to witness a further recovery of independence, and a fuller, more complete, restoration of the children of Israel to their own land?

Another fact should also be noted here. Let the measure of the Papal Apostasy be remembered. Half a week is assigned as its duration, half the great dispensational week of seven times; that is, 1260 years. Like all the other periods we have considered, this half-week may be dated from a variety of starting points; either from the decree of the Emperor Justinian constituting the Bishop of Rome head of all the Churches, and so delivering the saints into his hands (A. D. 533),—when it ends in the French Revolution (A. D. 1793); or from the decree of the Emperor Phocas, conceding to Pope Boniface III the head of all the Churches, Eastern as well as western (A. D. 606), which makes it run out at the destruction of the Papal Temporal Power (A. D. 1866-70); or the period may be dated from the year A. D. 663, when Vitalian, the Bishop of Rome, commanded the services of the Church to be read in Latin throughout all Christendom —when the half-week of 1260 years would expire in A. D. 1923-4.

On the other hand the astronomical features of this measurement of "seven times", ending in 1923-4, are not as remarkable as are those of the two

other measurements; that from the first of Nebuchadnezzar, and that from his final overthrow of Zedekiah. It was in the year B. C. 606 that Nebuchadnezzar first came against Judah, and carried Daniel and the Hebrew children among others captive. At this time he was acting on behalf of his father Nabopolasser, and it was not until nearly two years later, B. C. 604, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar; and it was probably also the year in which he saw the vision of the great image. This year, B. C. 604, has therefore some special claims to be considered as a very principal starting point of the "times of the Gentiles." Measured from it the period runs out in A. D. 1917, and it is a very notable fact that a second most remarkable period does the same. The 1335 years of Daniel 12:12, the ne plus ultra of prophetic chronology, which is evidently eastern in character, and consequently lunar in scale, measured back from this year 1917, leads up to the great Hegira era of Mohammedanism, the starting point of the Mohammedan calendar, the birthday of the power which has for more than twelve centuries desolated Palestine and trodden down Jerusalem.

The year 1917 is consequently doubly indicated as a final crisis date, in which the "seven times" run out, as measured from two opening events, both most critical in connection with Israel and which dates are both absolutely certain and [illegible]able. In 1260 years plus the additional seventy-five, added in two sections of thirty and forty-five, we have 1335 years. The passage in which these two periods of thirty and forty-five years are announced gives no distinct indication of the events to which they lead, nor does it state whether lunar or solar years are intended. Prophecy indeed never does this; but the astronomic features of this period seem to indicate distinctly that the lunar years are intended, for seventy-five years is exactly the difference between seven times lunar and seven times solar, and hence the addition of seventy-five years to the lunar measurement of the period makes it equal to the solar measurement. Both Jewish and Mohammedan chronology are strictly lunar, and chronological periods connected with eastern events seem to be always calculated on this scale, while those connected with western or Papal events are measured by the solar year. As to the three astronomic scales (solar, lunar and calendar) they are all employed in human computations and in Divine predictions; and sometimes the same period runs out on two and even all three of these natural scales; hence we feel warranted in using all three, and the result, we believe, shows that they are intended to be so applied.

The co-incidence of the close of these two periods seems to answer a question which will occur to every reflective mind. Are the supplementary seventy-five years of the last verse of Daniel to be added to the latest solar terminus of the seven times? The answer is, They may be; it is posbitterness rise up and trouble us we may cause many to be defiled (Heb. 12:15) and fail of the grace of God. Bitter words are like arrows and often wound men incurably.

If we bite and devour one another we must take heed lest we be consumed one of another. "By love serve one another." "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself" (Gal. 5:13,14).

See that you refuse not him that speaketh for if they escaped not who refused him who spake on earth how shall we escape if we turn away from him that speaketh from heaven on this very matter of letting roots of bitterness spring up among us?

"Christian walk carefully, danger is near. Work out the journey with trembling and fear." Behold how great a matter a little thing kindleth, a tiny spark on a roof and a great city burned up. A careless word uttered and a whole church set at sword points. Those who give way to hatred and wrath and strife are classed with idolators and murders and it is emphatically declared that they shall not inherit the kingdom of God

"Recompense to no man evil for evil. Avenge not yourselves but give place unto wrath." Vengeance is his, and he will repay. Wait. In the meantime if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. "Be not overcome with evil, but overcome evil with good." Do not let bad men make you bad but conquer them by patient forbearance and kindness and love.

Jesus did not strike back when struck on the cheek; when reviled he reviled not again. When Peter was overtaken in a fault he restored him. Let us follow Christ. Utter no word that will grieve another; do nothing that will lead a brother or sister away from God.

Some amusements may seem harmless, but just as in the case of eating meats, harmless, even though offered to idols, they must be abstained from, lest our indulgence in them lead others to become so pleasure-absorbed as to be dead while they live. We must walk carefully here as in all things else. The eyes of the world are upon us to see if we are living soberly, righteously and Godly, as God commanded us, having our conversation in heaven from whence we look for a Savior. That little phrase—"Having your conversation in heaven"—how much it means! Conversation here means conduct. We are to act just as we would want to act if we were actually in heaven in the presence of God and his dear Son for all is open and known to the eyes of him with whom we have to do.

Our influence over those around us is far greater than we imagine. To illustrate: "The wife of a physician had lived for thirteen years in a little, insignificant town and was about to move with her husband to a more attractive place. Looking back over the years spent in the little burg she felt as if she had done nothing to help anyone there to lead a better, holier life, and she called those years sible: but it seems extremely unlikely, because of the astronomic fact just indicated.

The year 1917 in which these two periods—one of over twenty-five centuries, and the other of over thirteen—run out together is astronomically a notable one. We have before met in the course of our study, years such as 1848, in which several prophetic periods meet; but they were only those from incipient starting points, and minus the seventy-five terminal years. Here, on the contrary, we have a main starting point, the first of Nebuchadnezzar, as our terminus for the one period, and the acknowledged commencing date of the great eastern apostasy, Mohammedanism, as that of the other; and we see that the latter with the seventy-five year extension meets the former, and expires with it in the year A. D. 1917.

Now, if the year B. C. 604 witness the rise of Babylon, the supremacy over Israel, what event was it in the corresponding year (1917) in this "time of the end" that witnessed an important stage in the restoration of the people of Israel? Quoting from Brother Heckman we will ask the question in his words: "Now did Israel's punishment end any more on that date than it had fifty years before it?" We answer ,Yes, we certainly believe it did, and in a way "as can be seen."

In 1914 Turkey joined Germany against England and the Allies. In 1917 the British invaded Palestine and took Jerusalem; and granted the Jewish race a guarantee of protection in the resettlement and colonizing of the Holy Land. The significance of these facts, when considered as a contrast to the condition of the Jews in Christendom in all the preceding centuries can hardly be missed by any observer, though it will be most striking to those who know most of the past history and present state of the Jewish people.

While on no one point are the restoration promises to the Jews fulfilled in any complete sense, yet it is perfectly evident that a marked and marvellous change in the experiences of the scattered nation has already taken place, and that its commencement dates from the middle of the eighteenth century; early initial stages of it having taken place as early as 1753, while it assumed it full proportions at the time of the French Revolution, and has continued with ever-increasing energy to the present day. The events which were predicted by Moses and the prophets, and especially by Daniel, at intervals of from twenty-five to thirty -five centuries ago, as ushering in and accompanying the final restoration of Israel prior to the second coming of Christ have been now for the last hundred and fifty years taking place. The restoration itself has not yet come. This is evident; but is it not equally evident that its occurrence is only a question of time, and probably of a short time? Every stage in the dismemberment of the Ottoman empire is a stage in the direction of the liberation of Palestine, and the emancipation and restoration of the Jew.

There is in Palestine no strong man armed, keeping his house to oppose any plan for Jewish restoration; the land is feebly held in the fast relaxing grasp of a sick and dying power. What should hinder that at any day the daughter of Zion should arise, and return with singing to Zion? Apart altogether from the fact that prophecy says this shall be, and be soon, does not the state of eastern Europe indicate it, as a probable and not distant consummation of movements already far advanced?

Confronting the incredulity of our day there are these two great long-foretold facts: the people of Judah without a land, and the land of Judah without a people! Yet that land once flowed with milk and honey, and is capable of speedily doing so again; and that people, rapidly increasing in number, and having command of enormous capital, is already organized, enlightened, free and influential, sitting in the senates of the first kingdoms of Europe, wielding the power of the Press in many lands—a people capable of accomplishing any task they undertake, and a people willing enough to colonize their own country as soon as they can obtain in their fatherland full security for their life and property. There can be no doubt that the year 1917 was one of the most important of these terminal years of crisis.

Yet we must also call attention to a further interesting fact connected with the last possible measure of this comprehensive and wonderful "seven times," that starting from the capture of Zedekiah, the last king of Judah, and the burning of the temple in the nineteenth year of Nebuchadnezzar, and terminating in A. D. 1934. The termination of the "times of the Gentiles" meets in this year the 1335 solar years (1297 lunar years) dated from the Omar capture of Jerusalem in A. D. 637, an event more momentous in its effects on Palestine and Jerusalem than the Hegira era of the commencement of Mohammedanism (A. D. 622). No chronologic prophecy of Scriptures, as far as we have been able to determine, indicates any date whatever beyond the year 1934, as astronomic considerations forbid the thought that the supplementary seventy-five are to be added to these solar measures.

The commencing and closing eras of the "seven times", are, though actually long, relatively very short. To the periods themselves they bear just such a relation as infancy and old age generally bear to mature life, such a relation as the growth and the decay of an oak tree bear to its whole existence—in other words, a natural relation. The great movements of history are, as a rule, slow. Vast empires are not consolidated in a year, and world-wide dominion does not suddenly collapse; the movements of history are are gradual as are the processes of nature. It is difficult to decide the year in which the youth stops growing, and "coming of age" has to be fixed at an arbitrary point. So the rise and fall of empires cannot be assigned to exact dates, but must needs "the years that the locust had eaten." But on the very day of removal, caller after caller came, saying, "How sorry we are that you are going away; how much you have helped us to be better men and women by your kind and careful, consistent Christian life, and how much we will miss you. It seems that we cannot go on without you."

She had not said much but she had comforted the orphan boy, had taught the troubled wife how to win back her husband's love, and how to regain her lost faith in God. She had taught the young girl not to be slack in her attendance at divine service nor in the committal of her Bible lessons; had helped the business man to become an example to others in all his dealings. That is just the kind of influence we must have over others; our lives must speak for God and his truth.

We influence others to follow our example in spite of ourselves. Learning to live is something like learning to write. We cannot do much without having some sort of a copy before us and if the copy is a cracked one, what then?

Let us walk straightly, friend,
To get the crooked ways behind us now
Press on with stead purpose on our brow
To better deeds, O friend.

The Superintendent of the Sunday school smoked cigars. He enjoyed them and thought it a harmless enjoyment. But one day the mother of two bright boys came into his store and thrust a handful of cigarettes into his hands, saying, "I found these in Joe's and Billie's pockets the other day when I was mending their clothes and they owned up to me and said that they like them and smoke them whenever they get a chance.

"Now what am I going to do? I am trying to bring them up to be good useful men but when I told them how harmful it was to smoke they said, 'Why mother, Mr. Wilson, our Sunday school superintendent smokes cigars and he is a good man, isn't he? He wouldn't do what was wrong would he? When we get older we are not going to smoke cigarettes, we are going to smoke cigars just as Mr. Wilson does.'

"That is what my boys said, Mr. Wilson. They have such confidence in you that they will follow your example in spite of everything."

Mr. Wilson was wanting very much to have a smoke that very instant but his cigar box went into the fire with the words "I am done smoking forever."

You have doubtless heard the story but it illustrates so plainly what I am trying to tell you that I could not help repeating it.

Just as it is with bad acts and bad habits so it is with false teaching. If we embrace false doctrines others will follow our example and embrace them too, thinking we are wise and good and would not teach them wrong. Be careful what you accept and teach as truth lest there be death in the pottage. A human being—a mere man—cannot be your savior. It is impossible for he is just as mortal and corruptible as you are, and under the same sentence. He could not be released from death nor could he release others for "all (men) have sinned and come short of the glory of God." When the verdict of guilty has been pronounced against all men by the Judge of all the earth, how is that verdict to be rescinded? Oh! I am glad that I can claim the divinely begotten Son of God as my Savior. Pilate could find no fault—nothing worthy of death in him, and it is only because his righteousness has been made my covering that I can have hope of coming up out of the dust of death of an immortal, incorruptible being. Others may trust in a mere man for a savior but I never can.

We may say that we believe the coming of Jesus is just at the door. The late great war and the prospect of another war in the near future; the home-going of the Jews; the capture of Jerusalem by Gen. Allenby, and other events are certain signs that that solemn coming may take place at almost any moment. But if we ACT as if there were years and years to intervene between the now and then, who will believe we so believe? We may say that we trust in God to provide for us in these last perilous days of war, famine, and pestilence, but if we murmur as we look at the washed-out trees and drowned fields of corn and the frost-bitten fruit trees, who will believe us?

O for the sublime faith of Isaiah who said of him that walketh righteously, "Bread shall be given him, his water shall be sure." No matter what may come the Lord will take care of his dear ones. He fed Elijah and he will feed them. Walk carefully and he will care for you. He loves you with an everlasting love, and he will save you. Hold fast to your faith in him. Let not a doubt in your soul have place to dim the light of his loving you. The God who created you, the sun, the moon, and the myriads of worlds above you, can and will give you a life as endless as his own.

S. Roxana Wince

Joseph

THE LIFE of Joseph seems to me to have more bearing on the New Testament than almost any of the other ancient worthies. We all know the story of the strange dreams he had, showing that he was destined to be greater than his brethren and that eventually he was to save them and their families from starvation and death. They failed to understand his mission and it aroused feelings of jealousy and mockery to such an extent that they finally plotted to do away with him.

At first they planned to kill him but, after more consideration, he was sold for pieces of silver to passing merchants by whom he was taken into Egypt and again sold, this time to Potipher, an officer of Pharoah.

After many trials he finally found much favor in the sight of Pharoah by being able to interpret some very peculiar dreams, which Pharoah had, occupy eras more or less prolonged.

On the other hand, it is no less certain that in such eras several dates will naturally stand out as critical, some more decidedly so than others; but many will mark stages of development and decay. Surely no objection should lie against an exposition because it takes into account facts so harmonious with the laws of nature. If it would be accepted as a proof of Divine inspiration that a predicted period should prove to have elapsed between any two given dates, is not the proof strengthened when it is demonstrated that the same period similarly extends between all the corresponding crises of the commencing and terminal eras? Not only did the seventy years of the Babylonish captivity elapse between Nebuchadnezzar's first invasion of Judah, B. C. 606, and the decree of Cyrus, B. C. 536, they also elapsed between the final destruction of Jerusalem and the Temple, B. C. 587, and the fourth year of Darius, B.C. 517, when the city and the Temple were rebuilt. Not only did seventy weeks extend from the edicts of Artaxerxes to the cutting off of "Messiah the Prince," but they also extended between the different crises of the Persian Restoration era and the Messianic era. This principle, proved by history to have governed the accomplishments of the fulfilled predictions, we have applied to the still partially unfulfilled predictions, and the result proves that it holds good so far, and leads to the anticipation that it will do so to the close.

Sacred prophecy presents us with two main periods, extending into days still future; each of which, starting from different and widely separated dates in the past, converge in our days, indicating thus that they are the last days of this age. The two periods are:

1. The twenty-five centuries of the "times of the Gentiles."

2. The twelve and a half centuries with the added seventy-five years of the duration of the apostasies.

The initial eras of these periods are perfectly clear. The first dates from the Babylonian Captivity era; the second from what we may call the Gothic era of the breaking up of the old Roman Empire. No one will question that the days of Nebuchadnezzar are removed by twenty-five centuries from the present time. No one can question that the Papal and Mohammedan Powers rose at the end of the sixth century, which is twelve and a half centuries plus seventy-five years distant from our days. Without descending therefore to any detail at all, it is plain to the most superficial observer that these two main periods of chronologic prophecy converge in our days and expire within a comparatively few years.

It is useless to speculate as to the detail of future events, even when the occurrence of the events themselves is distinctly predicted and is near at hand. We may know that certain things will happen, because the Scriptures distinctly predict them, and we may know when they will happen, because the time of their occurence has been revealed; but we may yet be entirely ignorant as to how they will be brought about because the mode has not been revealed. We need to remember the symbolic language of some prophecies, and the poetic imagery of others, are too often permitted to create expectations for which, in reality, they give no ground. But we know the future, prior to the second advent, is a question, not of new and different historic events, but simply of fresh stages in existing and progressing movements. How many more stages are there likely to be in the fall of Babylon? How many more in the fall of Islam? How many more in the restoration of Israel? This is not for us to say; but we may point out that only a few more dates are indicated by the chronological prophecies we are considering; so that if the system we have sought to unfold be true and scriptural - and we have many reasons to believe that it is—the remaining crises cannot be numerous or far distant.

Not only have by far the greater number of the events foretold by Daniel and the prophets and by our Lord and his apostles, as destined to intervene before his return, already taken place, but by very far the longer portion of the "times of the Gentiles" has, as we have seen, already elapsed. Measured on the lunar scale, and from the earliest date, the period expired 224 years ago, at the beginning of this era of the "time of the end"; and measured on the full solar scale, from the latest date of the Captivity era, we are now within eleven years of its final close. There is not, therefore, chronological room for any large number of future events of a critical character, nor are there many such on the scroll of prophecy.

Sterling P. Groves

(Concluded)

CLEVELAND MISCELLANIES

The Sisters' Society of the Church of God at Cleveland, Ohio, held its meeting of May 1st at the home of Sister Finlayson, with a good attendance of members and four visitors.

We are having excellent lessons given by the sisters, each one having a different subject for study. We are trying to make our meetings of benefit both by study of the Scriptures and by being of help to those who are ill or not able to attend, by visiting them or writing letters and sending cards or other things that we think will make them happy, thus proving our love for them.

We also have a number of isolated members of our Faith on the corresponding list to whom we write and receive letters from frequently. We hope all the sisters will make an effort to come to these meetings. They will receive a glad welcome always.

Alice Meermans, Secretary

The everlasting God, who sitteth at the head and top of universal dominion, makes himself the servant of the very least and lowest of his creatures. Should, we then, be too proud to help each other? Should we scorn to lend our help, or influence, or sympathy, to the least among our brothers? How despicable must such a disposition in us look to God.

and which no one else could understand. These dreams portrayed the famine that was to cover the land after seven years of plenty. Pharoah accepted this warning and made great preparations for the time of trouble that was coming. He had such confidence in Joseph that he made him ruler over all the land of Egypt. It was in this capacity that he was able to preserve the lives of his brethren when the famine came upon them unprepared and they came to him for food, not recognizing the brother that they had sold and of whom they had last track, years before. However, Joseph knew them and eventually bade them bring their father, Jacob, and their families to Egypt that he might sustain them in their need.

Of course these events were all under God's direction just as Christ's life was God's plan of salvation. He was rejected by his brethren, sold for silver, and through his sacrifices and sufferings we may have life if we come to him for it, willing to obey his commands.

Alice Blyth

The Lord's Prayer

A TALK TO LITTLE CHILDREN

By Sister Kieffer

LET US turn to the 6th chapter of Matthew and begin at the 5th verse. When we love God we always want to talk to Him. How can we do this? By prayer. But how are we to pray? Let us read the 5th to the 7th verses. Here Jesus is speaking to his disciples telling them how to pray. He tells them not to be as the hypocrites, for they love to pray standing on the street corners, but to go all alone by ourselves and think of no one but God. He also tells us not to make a long prayer but words that God knows come from the heart.

When should we pray to God? When we are happy or when we are sad or when we want something which perhaps we should not have? The 8th verse tells us our Father knows our needs before we ask Him. What we want to know then, is how to pray.

"OUR FATHER"

Just think, Jesus has told us just what we should ask God for, in the 9th verse. He says, "After this manner therefore pray: Our Father." We cannot call Him Father if we do not belong to His family. We all know just who our earthly parents are and we would not think of going to anyone else and asking them for anything would we? Of course you children do not know just yet what it really means to belong to God's family and that is what we are trying to teach you so that you can learn to love and obey Him, and learn to confide in Him as the Maker of every living thing so that as soon as your little minds are strong enough to retain all that you must know to become a child of God there will be no hesitation; you will be ready to accept Jesus. So we are trying to teach you as Jesus taught his disciples so that you may learn how to pray and not just ask God for little things but for big things and we cannot address Him as Father if we do not know and love Him, can we?

"WHICH ART IN HEAVEN"

Well, Jesus tells us to say, "Our Father which art in heaven." Where is God's home now? His home is in heaven. Then we can truly say, "Our Father which is in heaven," can't we?

"HALLOWED BE THY NAME"

"Hallowed be thy name." What does that mean. The Greek word for "hallowed" means "sacred" and the Hebrew word means "to set apart." If we are acquainted with God His name will be sacred to us, won't it? Do you ever hear the boys and girls take God's name in vain? Do you like to hear it? I hope you are very very careful never to let any of my class take God's name in vain. Some day we will have a lesson on that subject and I will show you how dreadful it is. But if we are ever tempted, let us remember the Lord's prayer when it says, "Hallowed be thy name" (sacred be thy name; set apart from all the rest).

"THY KINGDOM COME"

"Thy kingdom come." We all want Christ to come; we all want to see him, don't we? We cannot take the broad road and do just as we like ourselves and then expect to have the reward for doing what we have not done can we? There are very few who really know what those words mean. We can not believe that we go to heaven and then pray, "Thy kingdom come". can we?

"THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN"

"Thy will be done on earth as it is in heaven." Do you understand that God has angels in heaven doing His will? They do just what God wants them to do. It will be just the same when the kingdom comes on the earth.

"GIVE US THIS DAY OUR DAILY BREAD"

"Give us this day our daily bread." If we are looking for Christ we need only to ask from day to day. Just think how God has planned our daily bread. It comes from a tiny little seed of wheat. We have to plant it first, then it grows and is cut down, and then it is taken through a great many hands and finally comes to us as our daily bread. So it is with us. The tiny seed of Christ is planted in our hearts and we have to cultivate it so it will grow. We do this by being good, true and kind boys and girls. You will be surprised how that seed will grow and the things you will find to do to help it grow.

"FORGIVE US AS WE HAVE FORGIVEN"

How many can forgive a boy or girl who has done him wrong? If we do not forgive and feel good toward them and then say the Lord's prayer we are really praying for punishment for he says, "Forgive us as we have forgiven."

"LEAD US NOT INTO TEMPTATION"

It then says, "Lead us not into temp-

One Shepherd; One Fold

"OTHER SHEEP I have that are not of this fold; other sheep I have who are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd" (John 10:16).

"I am the good shepherd and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep" (John. 10:14-15).

"The Lord God who gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him" (Isa. 56: 8).

"Thus saith the Lord, As the new wine is found in the cluster and one saith, So will I do for my servant's sakes, that I may not destroy them all; and I will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountains; and mine elect shall inherit it and my servant shall dwell there. And Sharon shall be a fold of flocks and the valley of Achor a place for the herds to lie down in, for my people who have sought me" (Isa. 65:8-10).

"And the seacoast shall be dwellings and cottages for shepherds and folds for flocks; and the coast shall be for the remnant of the house of Judah; they shall feed thereon: in the houses of Ashkelon shall they lie down in the evening; for the Lord, their God, shall visit them and turn away their captivity" (Zeph. 2:6-7).

"Wherefore remember that ye being in times past, Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ being aliens from the covenants of promise, having no hope and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one and hath broken down the middle wall of partition between us; having abolished the enmity even the law of commandments contained in ordinances, to make in himself of twain one new man so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:11-16).

"Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make ye perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever" (Heb. 18: 20-21).

"For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls" (1 Pet. 2:25).

"And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

"Hear the word of the Lord, O ye nations; declare it in the isles afar off and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock" (Jer. 31:10).

"Therefore thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and between the lean cattle, because ye have thrust with side and with shoulder and pushed all the diseased with your horn, till ye have scattered them abroad; therefore will I save my flock and they shall no more be a prey; and I will judge between cattle and cattle. I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them and he shall be their shepherd. And I, the Lord, have spoken it, and I will make with them a covenant of peace and will cause the evil beast to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods. And I will make them and the places round about my hill a blessing and I will cause the shower to come down in his season; there shall be showers of blessing; and the tree of the field shall yield her fruit and the earth shall yield her increase and they shall be safe in their land, and shall know that I am the Lord when I have broken the bands of their yoke and delivered them out of the hand of those that served themselves of them. They shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely and none shall make them afraid and I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord, their God, am with them, and they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God" (Ezek. 34:20-31).

"And say unto them, Thus saith the the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the band upon the mountains of Israel; and one king shall be king to them all: they shall be no more two nations neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned and will cleanse them: so shall they be my people and I will be their God. And David, my servant, shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments and observe my statutes and do them: and they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt and they shall dwell therein, even they and their children and their children's children forever; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle tation." God never directly leads us into temptation. It means "Lord, do not leave us to ourselves for we are weak and when sin tempts us give us strength to overcome the temptation." God has promised in His word that we shall not be tempted more than we are able to bear, and by and by when we see what dangers we have been kept from, our hearts will be filled with love. Isa. 58:11 says: "The Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water, whose waters fail not."

"DELIVER US FROM EVIL"

"Deliver us from evil." Sin is the greatest evil. What is the result of sin? Death. Then we all want to overcome death, don't we? How can we do this? We can do it by belonging to God's family and having a part in the resurrecton, having the Father's protection.

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY"

Then after all this he tells us what our reward will be if we are faithful in all these things. "For thine is the kingdom." What kingdom? The kingdom on the earth. When? When Christ comes. He says, "For thine is the kingdom, and the power, and the glory."

"FOREVER"

For how long is this kingdom and power and glory? For a day, a week, or a year? No! "Forever." Isn't that worth working for? We are all going to learn this prayer and know what it means so we can tell others what it means tnd try to remember ourselves.

The Trinity

ARTICLE FOUR

PERHAPS NEXT in importance in "orthodox" apology for belief in the doctrine of the trinity is the Hebrew word "elohim." With great confidence it is asserted that because "elohim" is the plural form of the word "eloah" it furnishes irrefutable evidence that God is not one person but plural in number. The argument sounds plausible, and has captivated many who have not, do not, or will not take the trouble to investigate. There are words in our English language which are plural in form but common usage identifies them more fully with the singular than the plural.

Lest any should feel I am making serious and important statements with regard to this Hebrew word on my own authority, I quote the following significant comments by A. McCaul, D. D., Professor of Hebrew and Old Testament Exegesis in King's College, London, and Prebendary of St. Paul's. Combatting the error of dual authorship of the Pentateuch, advocated by German theologians, one portion being termed "elohistic" and the other "Jehovistic" because Elohim and Jehovah were supposed by them to indicate

different authors, each using a different name for God, he says:

"The theory rests upon an assumption, totally false, that the names "Elohim" and "Jehovah" are synonymous, and that they can be used indifferently, the one for the other. The names are not synonymous, and cannot be so used."

In fact he proceeds to shew that they cannot both strictly be called names. "Elohim" is not a name; "Jehovah" is. He says:

"There is the same difference between "Elohim" and Jehovah" as between "Deus" and "Jupiter," or homo and Petros—the one expresses the genus (race), the other stands for the individual and is a proper name. "Elohim" answers to our own word God or deity, and is therefore used of false gods as well as true. "Jehovah" stands for the personal, living, self-revealed Being......and can therefore be applied to none but the one true and eternal God. This distinction is strongly marked in the words of Elijah: '"If Jehovah be elohim, follow him; if Baal (be elohim) then follow him.'"

The foregoing remarks of Professor McCaul and the illustration which he gives, are exceedingly valuable. Why? Because they are independent testimony, made without bias as regards this subject, and with an altogether different purpose in view to our own.

Note the important points involved in the statements, and the illustration from the life of Elijah accompanying them. Here they are:

1. "Elohim" and "Jehovah" are not two names for God, but that
2. "Elohim" represents the race,
3. "Jehovah" stands for the name of the individual. It would be impossible to say, "If Baal be Jehovah."
4. The passage from the life of Elijah brings out a point not mentioned by Professor McCaul, viz: If the use of "Elohim" is proof of the plural nature of Jehovah, then its use, real or implied, proves likewise the plural nature of Baal also.

There are other numerous passages which equally prove that "Elohim" is used to express the singular, among which are the following:

Exodus 7:1: "See I have made thee a god."

Exodus 22:20: "He that sacrificed to any god."

Deut. 10:17: "God of gods" (note the R. V.).

Judges 6:31: "If he be a god, let him plead for himself."

Judges 16:23: "Dagon, their god."

1 Sam. 5:7: "Dagon, our god."

1 Sam. 28:13: "And the woman said unto Saul, I saw gods ascending out of the earth." (Here the R. V. has altered the reading from gods (plural) to "god" (singular), and rightly so, for the witch of Endor describes one person only.)

1 Kings 18:27: "Cry aloud for he is a god."

Such passages as the above show very clearly that "Elohim" is correctly used to express both the singular and plural, and it is our conviction that those who seek to hold their fellowmen to a belief in the doctrine of the trinity on the basis of the plural also shall be with them; yea I will be their God, and they shall be my people. The heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:21-28).

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness" (Jer. 23:5,6).

Rena Endsley

Help the Helping Fund

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Frances Chapman	$ 1.00
A Sister	10.00
W. J. Barber	5.00
Chas. Anderson	1.50
Mrs. G. F. Randolph	1.50
Chas. Anderson	1.25

Chronology of Events

REVELATIONS 6:3.

AND WHEN he had opened the second seal I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth and that they should kill one another, and there was given unto him a great sword."

The symbols of this seal are very warlike and in marked contrast to those of the first seal. It commences with the accession of Commodus to the throne in A. D. 180, and ends with the ceasing of the imperial succession in Rome, A. D. 476. It is naturally divided into three sections, namely—taking peace from the earth, killing one another, and that of the great sword.

The peace that was taken from the earth by the rider of the red horse, was the peace of the first seal that existed during the reign of Hadrian, and the two Antonines in the last portion of the first seal.

The assassination of Commodus by his domestics in A. D. 193 commenced a most calamitous period. "It lasted ninety-two years from 193 to 284. During that time thirty-two emperors and twenty-seven pretenders to the empire alternately hurried each other from the throne by incessant civil warfare" (Sismondi, 1, 36).

This period of killing one another from 193 to 284 brings us to the time of the wars of Constantine for the

possession of the empire and the passing of paganism in the fourth century. By reasonable application of "the great sword" it must be applied to the invasion of Alaric Genseric, Attila and Odoacer, causing the imperial succession to cease in Rome, A. D. 476, and thereby opening the way for the rise of Paul's "man of sin" (2 Thess. 1:3). While the emperor remained in Rome there was no room for the Pope to become the greatest man in the city, but when the emperor was taken out of the way then the Papacy rose apace. But these changes are a process and it takes time for their development.

The natural place for the sounding of the first four trumpets is in the period of the "great sword."

In tracing the events of the seals, particular attention must be paid to the foregoing and the succeeding contexts. This second seal is joined to the first by the peace taken from the earth by the rider of the red horse: and to the third seal by the approach of the Papacy, the rider of the black horse—the dark ages. If this is not so, where in the opening of the seals shall we find the Papacy and the Crusades, two of the most important events or conditions of this dispensation? The four horsemen of the Apocalypse have something in common, or they would not be grouped together in the opening of the seals. That thing is that the horse is a symbol of "the spirit of the heavens."

In Zech. 6:4-5 we read of horses of different color. "In the first chariot were red horses, and in the second chariot were black horses, and in the third chariot were white horses, and in the fourth chariot grizzled and bay horses." Then in answer to a question the angel says, "These are the four spirits of the heavens which go forth from standing before the Lord of all the earth." Here the number of the horses is significant of the four points of the compass from which the wind blows. How aptly does the color of the horses apply to the spirit of the Roman heavens—white, red, black, and pale.

Gibbon says, "Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague which from the year 250 to 265 raged without interruption in every province, in every city, and almost every family of the Roman Empire. During some time, five thousand persons died daily at Rome; and many towns that had escaped the hands of the barbarians were entirely depopulated" (Gibbon, 1, 159).

This famine and pestilence cannot be traced to the acts nor the spirit of the Roman government; but seeing that these things were under the pale horse they jumped to the conclusion that they were under that symbol, and thereby threw into confusion the chronology of the events of the Apocalypse and the same confusion exists to this day in the minds of the orthodox.

Therefore they apply the cry of the martyrs under the fifth seal to those early Christians that suffered at the hands of the pagans; thus exalting nature of the word "Elohim" are, to say the least, using questionable methods, for we can scarcely think that all of them are ignorant of the aforementioned facts. The fundamental truths of God's Word are for all, learned and unlearned, and a terrible responsibility rests upon the one who by reason of supposedly superior knowledge, seeks to undermine the numerous passages in the Word where the unity of God is clearly and unmistakably set forth. To deny these passages is to question the ability and the veracity of all the translators, for in none of the various standard translations has any alterations occurred, which in any way, indicate the least doubt as to their obvious meaning in the literal sense of the words used. Moreover, if the doctrine of the trinity is true, could God, himself, so solemnly declare that "there is no God beside me" without himself forfeiting the claim that he is a God that "cannot lie"?

R. H. Judd

Walking with God

BLESSED IS the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord: and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters that bringeth his fruit in his season: his leaf also shall not wither, and whatsoever he doth shall prosper" (Psa. 1).

Noah and Enoch, two Old Testament characters, walked with God and their delight was in the law of the Lord and they prospered.

Enoch was the son of Jared, and, according to the Old Testament he walked with God for in Gen. 5:22-24 it says: "And Enoch walked with God after he begot Methuselah, three hundred years and begat sons and daughters. And all the days of Enoch were three hundred, sixty and five years, and Enoch walked with God: and he was not, for God took him."

Enoch had great faith in God and before his translation he had this testimony that he "pleased God" and was thus translated so he should not see death.

Noah lived at a time when the morals of the Canaanite race were very low. God waited 120 years, during which time Noah sought to teach and to work good impressions upon the minds of those people and to bring them to repentence. Accordingly he was a teacher of righteousness, exercising great faith in the testimonies of God, and moved with reverence.

He labored diligently in his efforts to bring them to God but his benevolent work was unavailing. At last the threatening was fulfilled and all mankind perished in the waters, except Noah and his sons and their wives.

Noah found favor in the eyes of the Lord as a just man. He walked with God. These words declared his sincerity, reverence, integrity and faith. Faith, then, is one of the qualities of both Enoch and Noah. Therefore if we are to be followers of Christ

and joint heirs, according to the promises, we should strive to have great and unwavering faith.

In Hebrews 11:1 we read: "Faith is the substance of things hoped for, the evidence of things not seen."

By faith Abel offered unto God a more excellent sacrifice than Cain.

By faith Abraham obeyed and sojourned in the land of promise and he is the "father of the faithful" because unbounded faith in God was the very essence of his spirituality (Rom. 4:1-3). Here we see his faith was counted unto him for righteousness. Rom. 1:17 says: "The just shall live by faith."

To have faith is not merely to assent to his word but we must have unshaken confidence and trust.

Integrity was another quality of Enoch and Noah Prov. 11:3: "The integrity of the upright shall guide them, but the perseverence of transgressors shall destroy them.

"A false balance is an abomination to the Lord but a just weight is his delight.

"When pride cometh, then cometh shame, but with the lowly is wisdom.

"The integrity of the upright shall guide them."

In Joshua 24:14 we have: "Now, therefore, fear the Lord and serve him in sincerity and in truth and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord."

In order that we may walk with God to the utmost of our ability, it is necessary then, to cultivate and practice in our daily life these qualities of character that Noah and Enoch possessed and who walked with God, so that we may be worthy of our calling.

"The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."'

Sister Alice Linsenmeier

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Chas. Anderson	8.00
Vaughn Long	8.00
Mrs. G. F. Randolph	3.00
Julia Alspach	3.00

TODAY is the tomorrow you wished for yesterday. Well, what are you going to do with it now that it is here?

a mole hill above a mountain when compared with those that suffered at the hands of professing Christians.

When a path is well beaten it becomes the path of least resistence, and the ease-loving multitude walks therein. It is a maxim that never should be forgotten—always be ready to exchange error for truth.

If we adopt the natural exposition of the second sea, extending the period of the red horse to A. D. 476 when the imperial succession ceased in Rome, ending the sixth head and introducing the seventh of a "short space" in the exarchate of Ravenna, as Gibbon says, "During a period of two hundred years Italy was unequally divided between the kingdom of the Lombards and the exarchate of Ravenna.

The offices and professions which the jealousy of Constantine had separated were united by the indulgence of Justinian; and 18 successive exarchs were invested, in the decline of the empire, with the full remains of civil, military and even of ecclesiastical power.

"Their immediate jurisdiction, which was afterwards consecrated as the patrimony of St. Peter, extended over the modern Romagna, the marches or valleys of ferrara and Commacio, five maritime cities from Rimini to Ancona, and a second inland Pentapolia between the Adriatic coast and the hills of the Apennine.

"Three subordinate provinces of Rome, of Venice, and of Naples, which were divided by hostile lands from the palace of Ravenna, acknowledged both in peace and war, the supremacy of the exarch" (Gibbon, vol. 4, p. 408).

The foregoing extract shows the exarchate succeeding to the remains of the Roman power, and that, in the end, their jurisdiction was consecrated as the patrimony of St. Peter. A close study of Revelations 13 will reveal the fact that the prophecy follows the fortune of Rome, the city of seven hills on the banks of the Tiber. When the angel informs John concerning the things of Rev. 17, he says, "And the woman which thou sawest is that great city which reigneth over the kings of the earth" (Rev. 17:18).

The head that received the deadly wound was Rome's sixth head which came to an end when the imperial succession ceased in Rome in A. D. 476. Then commenced the seventh head of a "short space" that lasted during the exarchate of Ravenna when the government for protection retired to Ravenna.

Now the beast is in the bottomless pit and remains there until the rise of the Papacy combined with the prestege of Rome causes the beast to "ascend out of the bottomless pit" (Rev. 17:8) "and goes into perdition."

The reader here should remember that Paul's man of sin is termed "the son of perdition." It is recorded in history that "those who made Caesar could not unmake him" It is also true that those who exalted the pope could not controll him for he exalted himself above all.

"But," says the objector, "you make no mention of Constantinople."

True, but the prophecy in Rev. 13

follows the fortunes of Rome and Constantinople is not Roman; neither is anyone of the northern invaders. The Papacy is Roman because the ecclesiastical horn grew on the Roman beast after and among the ten (Dan. 7:8). This horn had "eyes like the eyes of man, and a mouth speaking great things." The Papacy is noted for its big mouth and in Rev. 13:5 this mouth is given to the beast and immediately the beast opens "his mouth in blasphemy against God."

Neither in his pagan or his Christian phase is the beast termed a blasphemer but in his papal phase. The horn has become of age and with its big mouth claims the dominion of the empire, and after the beast receives the mouth, the beast is the papacy, and the papacy is the beast. The papacy is the last religious phase and the eighth head of the beast (Rev. 17:11).

An enigma: The beast is the papacy and the beast is not the papacy: both right and both wrong. Before the mouth he is not, but after he is.

George Francis

Is There a God?

NUMBER SEVEN

YOU WERE very severe last time.

You must allow for the immense consequence of the truth involved. It has been well said that there are two subjects in which human fervor is liable to be more strongly engaged than any other— family and religion: sex and God. 'Tis true. Pardon my vehemence. The argument is strong. It is not at an end yet.

Do you mean the argument of last month?

Yes.

I should have thought that you had plenty well exhausted it.

Not quite. You have not only to think of the absurdity of chance producing a human pair, essential to each other, but of producing either of them with their varied and exquisite powers. If chance were at work, its operation would necesarily work in every variety of caprice. Its results must certainly be marked as often by foolishness as wisdom. But, in fact, chance does not work in any region of nature that man is acquainted with. Whatever happens has a cause, and that cause has a cause, and so back and back. When a new plant or animal is discovered, no one imagines that it has come into existence spontaneously, or that there has never been the like before. The discoverer sets to work to find its history—its origin—its habitat—if he can. If this is the case with the simplest form of life, vegetable of animal, how much more in a case like man, whose organization show such a complex adaptation of means to ends, and such an exquisite result from the whole.

Man is no more remarkable in that respect than the animals, is he?

Well, yes; his powers are higher: but even if it were not so—even if the animals are on a par with him as regards the wisdom of their organization, the argument would only be all

The Restitution

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THE RESTITUTION BANNER

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ the Son of God, conceived by the Holy Spirit and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of God as our Mediator.

The Holy Spirit the power of God by which He performs His will.

Man mortal; the dead unconscious.

Resurrection of those who have known the Gospel, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentence, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in His Word.

Hell—the grave; the devil—sin in the flesh

Editorial

IN THE opposite column there will be seen, in this and subsequent issues of "The Restitution," what we have captioned "Our Banner." Its purpose is to tell to strangers or new subscribers, in a brief way, approximately where we stand as to doctrinal belief.

The many staunch friends and supporters of "The Restitution" do not need this resume of belief to tell them where "The Restitution" stands. As far as they are concerned the Banner is superfluous. It is not by any stereotyped statement or declaration that we are known, but by the matter that appears in our columns from month to month and year to year.

In the Great War, banners were used sometimes for camouflage, that is, to give a wrong impression and hide the real purpose of the actors behind them.

The same principle applies to magazines. They may have at the masthead of their editorial pages, a statement of principles vague enough to be capable of more than one meaning, thus permitting the writers to have sufficient latitude to publish conflicting ideas and to seek the patronage of people of widely divergent and opposite views.

In the world this is considered clever and tactful, and from a financial point of view, it may be profitable, but in the Truth, where the prime consideration should be the service and glory of God, it is a form of deception that must be abominable to Him unto whom all things are naked and open.

For this reason we have not used the form of words contained in our old banner, altho that statement was an excellent example of condensed information. During the last decade, however, so many controversies have arisen, and so many schisms, heresies, false doctrines, and broadening views that destroy the Truth, have entered into the church that it is now necessary to be more specific.

Whatever the faults of "The Restitution" may have been (and what human effort is free from mistakes), no one can accuse it of being equivocal. Its pages have consistently and continuously been the vehicle of what it has considered to be the truth. Through all the shifting sands of controversy and human opinions it has stood firm upon the rock of truth. It stands upon the same foundation today and its banner, now floating to the breeze, has no deceptive lines of camouflage in it. May God help us to stand firm and hold fast to the simple truth till the Master returns.

CLEVELAND MISCELLANIES

On Sunday, June 29th, Elizabeth M. Lang, Charles H. Weed, Lowell W. Sanford, and William E. Brown were baptized into the all-saving name of Jesus. We are pleased to welcome them into the great family and pray that God will keep them in the narrow way and lead them in the path of righteousness until they reach the kingdom.

On June 21st, Sister Bessie Nicholls fell asleep and was laid to rest to await the trump of God which shall awaken her to glory, immortality, and joy forevermore.

Obituary

DEATH IN ADAM; LIFE IN CHRIST

EMMA DIMMICK

was born May 8, 1880, at Cedar Bluffs, Kansas, died June 16, 192 aged 44 years, 1 month and eight days. She was united in marriage to John Bronson, July 22, 1900. To this union was born two children, a son and a daughter. Besides her husband and children she leaves to mourn her loss, her father, who made his home with her, and two brothers, Charles Dimmick of Ft. Morgan, Colo., and John of Denver, Colo; also a sister, Ella Paxton of Denver, Colo.

Sister Bronson was cheerful of nature and made many friends. She united with the church early early in life and was baptized by the writer who also officiated at her marriage and hopes to see her coronated when Jesus comes, which will begin the eternal association. Her life was beset with many trials but always she was true to the truth she had espoused. The funeral took place from the Parker undertaking parlors of Ft. Morgan, Colo. We dwelt on the two principal facts of belief in the truth as a foundation and a worthy life that would insure an entrance into the everlasting kingdom of God. She is just sleeping and freed for a time from the turmoils of this evil age and when the stronger. I select the case of man because he is the most signal illustration.

Well, what have you to say about him?

There is more to be said than I can say, but I will try and give a rough idea or two. First of all, look at him in his entirety. He is a perfectly extraordinary phenomenon. He is a working machine that not only does the work it was made for, but repairs itself as it performs its work: a self-working, self-repairing machine.

I am not sure that I catch your idea there. The working and the repairing are both one thing, aren't they?

No: no doubt the repairing is a class of work, but it is not the kind of work I mean. By work I mean the exercises and functions of intelligent life. For example, a man attends to business, or serves his friends or engages in study, or devotes himself to politics or travel. In all this, he uses the mechanism of his being, but it is outside and extra to that mechanism. It is what that mechanism was designed for, generally speaking. The heart was not made to pump blood merely that blood might be pumped, but that the blood so pumped might contribute to intelligent life as a result. The lungs were not made to breathe, and the stomach to digest, merely that breath might be inhaled and food converted into new forms, but that these functions might sustain life and admit of the objects involved in life. Now, what I wished to say was, that here you have a wonderful machine that not only does the work it was made for, but that repairs itself at the same time as it goes along.

Repairs itself?

Yes. You know that there is a continual waste going on with all that we do, and that if there were not continal repair or renewal, we should not be able to carry on a single day. Now, this renewal is going on every moment in every part of every organ of the body, and yet we do not have to stop to let it be done, but go on working and repairing at the same time. Take the eye for example: you go on using it all day, and yet with every throb of the heart its substance is being renewed, without interfering with your use of it. My contention is that on this general view, we cannot contemplate the human organization without having reason to feel that extraordinary wisdom must have been at work to produce such an organization, and that the idea of chance doing it is an outrage upon reasion.

As I said before, the argument would apply to everything; because there is just as much wisdom, as you call it, in the organization of a snail.

No doubt it is so; and, as I said before, that only makes the argument all the stronger. Only it is more clearly seen, perhaps, in the case of a man, because of his superior parts. The case is very powerful when you come to details.

Such as—?

Well, such as the eye, taking the eye again in another way. You will admit the great importence and the

great delicacy of the functions of eyesight?

Certainly.

Consider then, how the eye is placed in a bony socket which protects it absolutely from injury and interference on all sides. Even in front, where exposure is essential for its work, it is protected by the jutting eyebrow, and the socket sides come so nearly level with the organs as to make it difficult to hurt the eye. Does not such a placing of the eye argue the highest wisdom?

That, of course, is not to be denied.

Then consider the curtain of the eyelid, by which, without interference with the eyesight, the action of the eye is eased and guarded by an adjustment that works completely over it as quick as lightning—subject to the control of the will and yet working most of the time automatically. See too, the arrangement of tubes and vessels by which the requisite amount of moisture is kept in constant supply, so that we are saved from the inconvenience that would result from the drying of so delicate a membrane. When men say that chance, or the operation of blind force has evolved such skillful combinations, we can look in astonishment and wonder what they mean. In such talk, chance and blindness and wisdom have lost their meanings. Not only so, but such talk goes against the most elementary postulate of science, that for every phenomenon of nature there must be an adequate cause.

You have said nothing about the eye itself.

Thank you, I was about to refer to the structure of the eye itself, as the most wonderful lesson of all. Whether we regard the result secured, or the means employed, it is nothing less than an astounding marvel. Those are best able to appreciate the masterly result who have tried their hand at any time at the construction of optical glasses. By the due adjustment of convex or concave lenses you get a near or distant enlargement as you desire: but the adjustment involves much trouble, and when you get it, it remains just what you have made it. If you want a different adjustment you must work your ratchet backwards or forwards. Who could invent a lense that would be self-adjusting, and become convex or concave according to the degree of light or the distance of the object to be operated on? This is the extraordinary character of the eye as an optical instrument. It involves an exquisiteness of construction, and a sensitiveness of action that baffles the imagination. Then, we have to consider that besides an internal structure so perfectly adapted to the uses of sight, the whole apparatus is set in a gearing of muscles that enables the will to turn it into any position in a moment. We are so accustomed to the use and grace of this arrangement that we fail to be struck with it as the case warrants. There it is: a physiological miracle which we carry daily with us. How different would human expression and human deportment have been, if the eye, instead of being the flexible self-acting instrushe comes forth from her resting place what a different world she will see. We sorrow not as others who have no hope. Almus Adams

The Minor Prophets

ZECHARIAH

THE OBJECT of prophecy seems to be not so much to show what will happen on a certain day—tomorrow or any set date—but for the influence it has on our lives by the fact that we know that these things will surely come to pass. As Habakkuk says: "Though it tarry, yet at the appointed time it will come." With this in mind we look into the book of Zechariah. Though we do not know just when it is to be fulfilled yet after reading his prophecy, the people spoken of, and then seeing the state of the world, we must see that the end is very close.

We see Zechariah sent to encourage the faithful Jews in rebuilding the temple.. We see the nation in an awful condition through iniquity and in a vision God showing Zechariah the destiny of his people by a wonderful display of figures and symbols till he reaches right into the kingdom of God.

CHAPTER ONE

In chapter one, verse three, the prophet reminds them of their former history and how God had dealt with them and how they had passed away and that for all that God's plan will still go on. They may fail but he changes not. He shows especially plain what troubles will come upon them by the rejection of their Messiah when he would come. how they finally would be purified and restored. Along with these things he reveals to us some remarkable co-incident facts connected with their restoration and the setting up of the kingdom of God as intended in God's plan from the beginning. He speaks of a terrible refining which will take place before this.

In the first part of his prophecy three points are to be noticed: —it concerns Israel, Judah, and Jerusalem, that there were to be four horns to scatter them, and that four carpenters or workers were to fray (scare or drive) away these horns from the nation.

In Daniel we see the figure of a great horn broken and four horns come in its place, so we understand "horn" stands for the power of a nation headed up in a king or leader. A horn is a powerful instrument when used for offence or defense. Today the effect of these four horns is still manifest, as the Jews are still scattered although there are signs that the time for the carpenters to do their work is close by "to cast out the horns of the Gentiles which lifted up their horn over the land of Judah to scatter it" (1:21).

Who are these workers, these carpenters? In Deut. 28:26 we read: "And thy carcass shall be meat unto all fouls of the air and unto the beasts of the earth, and no man shall fray them away." No man? Then these must be something more than man. Daniel says: "The saints of the Most High shall take the kingdom....and

possess it forever" and the Head of these saints appointed twelve brethren to sit on twelve thrones in that day when the nations are frayed away. This seems to to identify the carpenters, the saints, brethren of the carpenter's son.

CHAPTER TWO

In chapter 2:6-8 we find Him calling upon His people to come forth, together together again and that He will spoil those that have oppressed them "for he that toucheth you toucheth the apple of mine eye." This is surely a close position. David knew how close it was, how near and safe he would feel for in Psalms 17 he says, "Show thy marvellous loving kindness ......keep me as the apple of the eye." So we see why the prophet, in 2:10,11, says, "Sing and rejoice....for lo, I come, and I will dwell in the midst of thee."

CHAPTER SIX

We can only glance at some of the figures and similies. In the 6th chapter, present day events seem to be shadowed in the four chariots coming out from between two mountains of brass. After enquiring, he is told that "these are the four spirits of the heavens which go forth from standing before the Lord of all the earth." We remember when the Israelites were on their journey to the promised land that as they camped they formed a square around God's dwelling place, the Levites being inside and the tribes on the outside. The figure on the ensign of one was a lion, another the face of a man, another an ox, and the other an eagle. As we know the Mosaic dispensation was a pattern or type of the dispensation of the Kingdom and the things which belong to it. In Revelation, John had a vision of thrones set in heaven and round about were four [illegible] full of eyes, a lion, a calf, a man [illegible] flying eagle and "they rest not day nor night" (Rev. 4:6,7). Here we see the camp of the saints, the redeemed, which go forth from standing before the Lord and their horses are the remnant of Israel, purified by the truth or spirit of God to do God's work. "Judah is my battle axe and weapons of war."

In this sixth chapter, too, the colors of the horses are given and are figurative of their several missions—red and black for judgment on the nations, white for peace and blessing, and bay for strength. These things going to and fro through the earth will fit in with the 13th verse: "Behold the man whose name is the Branch......he shall build the temple of the Lord......and he shall bear the glory and shall sit and rule upon his throne."

CHAPTER SEVEN

Chapter seven tells of the low level to which they had fallen and therefore the scattering.

CHAPTER EIGHT

Chapter eight shows how God is still jealous for His land and His people and how He will return to them, after they have turned to Him as He says in the first chapter: "Turn to me, ment it is, had been a mechanical fixture in the head. Lenses of unchangeable form would have unfitted the eye to see anything clearly under or over a certain fixed distance: and, without muscles for turning the eye, we should have been compelled to turn the head with every new requirement of sight. Think of the awkward deportment: think of the expressionless countenance: think of the defectiveness of vision and the tiresomeness of the use of the eye in that case. If the eye had been the work of chance, there was much more likelihood of such clumsiness, than of perfect skillfulness and beauty of the present arrangement. Chance! Away away! It is an outrage upon reason; an insult to common sense: the denial of experience; the confounding of true science, and philosophy. Not chance, but contrivance: not blind force, but powerful wisdom is called for as the only solution of the beautiful marvel.

—o—

The direct way is not necessarily always the best way. Even great minds sometimes find it best to go 'round, rather than through, an obstacle. The Mississippi is a mighty river—but look at the map and note its bends.

—o—

Every action of the intellect, save that which is purely scientific, is based upon some feeling. Ambition says to intellect, "Look out for me"; fear cries "Look out for me" Greed also, "Arouse, sharpen yourself; pierce the darkness, teach me how to gain"; and love cries passionately, pleadingly, "Awake, be my advocate, think, think for me."

—o—

What a man is, is not what he is on Sunday, when the organist plays to him, and the minister plays to him, and all good influences play to him; but it is what he is in the week-day, when his life is wearing and working, and weaving for him the garment in which he is to stand and be judged.

—o—

Those persons who do most good are least conscious of it. The man who has but a single virtue or charity is very much like the hen that has but one chicken. That solitary chicken calls forth an amount of clucking and scratching that a whole brood seldom causes.

—o—

When men complain to me of low spirits, I tell them to take care of their health, to trust in the Lord, and to do good, as a cure.

—o—

Reason is like a telescope—you can arrange it so that with it you can see only the things near to you, but it has other powers. By drawing it out and properly adjusting the glasses, you can make what is near to you grow dim, and the things far off to come near, and by and by, when the lenses are all right, you can see beyond the stars, and the magnificent background to your view is the glory of God.

—o—

Some people say that I am a crank. I grant they are right, but you must admit that it sometimes takes a crank to turn things.

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saith the Lord of hosts and I will turn to you, saith the Lord of hosts."

Some of the wonderful features of their restitution is described in verses 3-5 but there can be no doubt as to who are intended after reading through this chapter. "But I will not be unto the residue of this people as in former days, saith the Lord of hosts......I will cause the remnant of this people to possess all these things" (11,12 verses). Then we can see how the 23rd verse comes about. "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

CHAPTER NINE

In chapter nine the two offerings of the Messiah are foretold, and in verse 11 we are taught the efficacy of the blood salvation by the blood of Jesus, even the sacrifice offered once for all, which fulfilled the daily sacrifice of the Mosaic order. Notice also how the resurrection is figured "by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water; turn you to the stronghold, ye prisoners of hope" (11, 12th verses).

CHAPTER TEN

In chapter 10 we see them made fit for God's use. "The Lord hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle-bow" (verses 3,4). We can hear the echo of this through Paul: "To whom pertaineth the adoption and the glory and the covenants and the promises; whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. 9:4,5).

CHAPTER ELEVEN

In chapter eleven he speaks of two staffs—beauty and bands. It seems to us the Lord Jesus is represented by the staff, beauty, and the cutting assunder is the cutting off of Christ as the supreme sacrifice and the suspension of things Mosaic. The 12th verse makes the connection: "So they weighed for my price, thirty pieces of silver." The other staff, bands, or binders, was broken too. "I will smite the shepherd and the sheep shall be scattered" even to this day.

CHAPTER TWELVE

Chapter 12 is being unfolded right before our own eyes. "And in that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (verse 3), and we now anxiously wait for the next phase, "In that day will I make the governors of Judah like an hearth of fire among the wood......and they shall devour all the people round about......and Jerusalem shall be inhabited again... even in Jerusalem." Then we know the time will be near for Him to "pour upon the house of David and upon the

inhabitants of Jerusalem, the spirit of grace and of supplications and they shall look on me whom they have pierced and they shall mourn for him" (verse 10).

CHAPTER THIRTEEN

Chapter thirteen gives us the thinning out process and how the remnant is obtained (8,9).

CHAPTER FOURTEEN

In chapter fourteen, between verses two and three, there is quite a long period but as the prophet looked down the history, the destiny of the nations to the end, it was part of the story, part of the picture, which covers a long period from the time he saw it. To him the times in between events were unnoticed; he was looking into the kingdom of God, the day of the Lord, and he saw that at the end of the vision "his feet shall stand in that day upon the mount of Olives....and the Lord, my God, shall come and all the saints with thee" (4 and 5), and it shall be one day which shall be known to the Lord, not day, nor night, but it shall come to pass that at evening time it shall be light."

As we look back we see all those things that were foretold so long ago have gradually been accomplished till we are in the evening time and we are anxiously waiting to see the end of this wonderful picture. We are expecting that Sun of righteousness to arise and chase the evening time away, to see the other things in reality thtt the prophet describes—Jerusalem a seaport, and the world's centre, the Lord king over all the earth (8,9), no more a Cannanite in the house of the Lord, but all one family, every pot in Jerusalem and Judah, holiness unto the Lord (21st verse).

Times and events surely show the time for these things to be close at hand, the time for the good shepherd to appear and restore again the staffs that were broken.

Jesse I. Titman

The Spirit of the Age

BY CHARLES MILTON NEWCOMB

IT WAS A local train and its progress through Ohio was leisurely. At what seemed rather an important town—there were large railroad shops near the depot—I swung off the car for a little walk on the station platform.

Near by stood an old gentleman in blue overalls, a slouch hat pulled low over his eyes. His face was tanned the color of old mahogany, his hair and moustache were white, his eyes seen through half-closed lids, were keen and intelligent.

"What place is this," I asked. He told me. "You've not been here before?" he ventured. "No," I said, "just passing through on this train." So we entered into conversation.

He spoke of the difficulties farmers were having with their crops on account of the long continued rains. "I can't do a thing," he said, "but one thing about it, I'm not alone, everybody else is in the same fix. You don't know farming?"

THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

VOLUME 76 CLEVELAND, OHIO, MAY 1924. NUMBER 7

"He Understands"

When our hearts are crushed and bleeding,
And we grieve over earth's broken ties,
When hope with some loved one is buried
And we stand on "the bridge of sighs,"
Then we think of one who suffered
And was ever meek and mild,
Who likened the Kingdom of Heaven
To an innocent, little child.
He has promised to bear all our burdens,
He will wipe the tears from our eyes
And take us across the dark waters,
For he crossed "the bridge of sighs,

Laura B. Glanton

Biblical Figures of Speech

A paper read at a week night Bible Class in Cleveland by Charles Pate

MY THOUGHT in selecting this subject is to refresh our minds as to the symbolic meaning of some of the things which we read in God's Word. Much error has been taught by placing a literal construction on many verses which are obviously figurative, expressions which, when taken in a literal sense, confound our understanding and make God's revelation to us a contradiction.

It is hard to estimate the evil which has been wrought by taking verses in their isolation and placing a literal construction on them when they should be given a figurative application, and also by taking literal declarations, full of force and meaning, and spiritualizing them away, leaving man without a tangible hope.

However with the key to these figures of speech, our understanding is opened up and we can read these verses and get their simple and true meaning. In fact it is so with a large part of the Bible. We can read, and there is much that seems senseless unless we understand the terms used. No doubt we have all, at some time or other, been in the same condition of mind as the Eneuch whom Phillip addressed when he found him reading the Scriptures and asking him, "Understandeth thou what thou readest ?" was answered, 'How can I unless some man guide me."

The man who is really thirsting for truth and knowledge need not be without guidance; however there are so many writers trying to elucidate the Scriptures, and so many at wide variance with each other that it is only by diligent study and by growing in knowledge of the Word that we are able to discern between truth and error. Everything must work out to a beautiful harmonious whole, and if we ever run across theories which conflict with the fundamentals of the Truth we must reject them.

I firmly believe that God has given us these helps to use in conjunction with his Word and that He has raised up men for that purpose, men who were given to close study and analysis. Take for instance Gibbons who wrote "The Decline and Fall of the Roman Empire." Although he was an unbeliever, he seems to have been used of God to record events of history, the details of which fit in with God's prophetic Word, making clear its fulfilment.

We often hear it said, (not among our own people, though, I am happy to say), that there are so many things in the Bible that we never could understand that it is futile to ponder over them, but we know that this is not so. The Scriptures were given to us for our learning. Paul, writing to Timothy says, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

So let us not be afraid of any passage in the Bible, no matter how enigmatical it may seem, and to that end let us, for a little while, look at some of the symbols used throughout the Book.

I want to refer here to Brother Huggins masterful handling of 2 Pet. 3:10 which reads, "But the day of the Lord will come as a thief in the night; in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

In controverting the idea that the earth is to be literally burned up, he takes up the figurative language of the Bible as follows:

"This brings us to consider the figurative language of the Bible. Students of the inspired writings cannot fail to observe that the spirit of God has made use of nearly every phenomena of nature for the purpose of teaching and illustrating spiritual truths. A few illustrations must suffice for now. 'Light' and 'darkness' are used for knowledge and ignorance (Isa. 8:20; Acts 26:18); 'rain' for doctrine (Deut. 32:2); 'clouds' for multitudes of men (Jer. 4:18; Ezek. 38:9,16); mountains for kingdoms (Jer. 5[illegible] 25); rivers for an army (Isa. [illegible] 'waters' for nations (Isa. 17:13; Rev. 7.1,15); and 'trees' for men (Dan. 4:20,22; John 4:4) Literally the sun and moon were made to 'rule' the day and night (Gen. 1:16), but figuratively the sun is used for kings, the moon for ecclesiastical systems, and the stars for princes and governors of inferior grades. These luminaries bear the same relation to the earth that political and eccesiastical rulers do to the rank and file of mankind. Exalted above the people as kings to 'rule' the people under them, they constitute the 'heavens' that Peter says shall 'be dissolved.' The subjects, or the people governed, are represented by 'the earth,' as in Psa. 76:8; 79:1; Isa. 14:16, and they, according to Peter, are to be 'burned up.'

"With these thoughts in mind we can understand why Israel is said to have a 'sun' and 'moon' (Jer. 15:9; Isa. 60:20). The setting of the Israelitish sun was the overthrow of the throne of David; and the withdrawing of the Jewish moon was the abolition of the Mosaic priesthood and ritual. Of Babylon it is said in prophecy: 'The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cease her light to shine.' 'I will shake the heavens, and the earth shall be moved out of her place' (Isa. 13:10,13). This prophecy has been fulfilled; the overthrow of Babylon is in the past, but there is no record of the literal sun, moon, and stars, ceasing to shine on that occasion. See also the same prophet's intimation that Idumea shall be destroyed (24:4,5): 'All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll......for my sword shall be bathed in heaven; behold it shall come down upon Idumea.' The bathing of Jehovah's sword 'in heaven' is here explained to mean his judgment upon Idumea. This prophecy, too, is now an accomplished fact; yet in its fulfilment the literal heavens were not dissolved; we have the same ones today as existed prior to this prophecy. With fulfilled prophecy to guide us, we are on safe ground when we take Peter's prediction as historically illustrated—that his 'heavens' and 'earth' have to do solely with the political and eccesiastical arrangements of things on the earth at the Lord's advent. Indeed the apostle intimates that Old Testament prophecy is the basis of his prediction, and that the way to interpret and understand one is the way to construe the other." (The Bible: Its Principles and Texts)

Passing on to other figures of speech we find that God also uses many that do not pertain to nature, but refer to life as we see it about us every day, and to articles made and used by man.

Let us think for a moment of the Bride and the Bridegroom. We know that the Bride is the Church, and that Christ is the Bridegroom. Paul, in Ephesians, speaking of the relation of husband and wife, says, "This is a great mystery, but I speak concerning Christ and the church." The parable of the wise and foolish virgins deals with Christ as the Bridegroom. "While the bridegroom tarried, they all slumbered and slept"—a warning to us that we must be on the alert, looking for the appearing of our Lord and Savior, Jesus Christ.

The Shepherd of Israel is another expression in the Scriptures; also the Sheep of the fold, and the Crown of Life. We have not the time to go into them thoroughly but the point I want to emphasize is that while the

"No," I confessed, "I was raised in the city. My father came from the country, though, and he always used to tell me I'd never amount to anything because I was not raised on a farm."

He laughed. "Maybe so," he said, "maybe so."

Alone!

"I'm seventy years old" he went on, "and I've lived all my life on the farm. I've raised ten children, three girls and seven boys, and, do you know, not one of 'em is on the farm today. As soon as they grew up they left me. Four of the boys are here now, right here in this town, two of them in the shops over there."

"Why do they prefer the city?" I asked him. "Is it that they can earn more?"

"Yes," said he, "but they spend more. One of my sons here makes good money. He made $ 5,000 last year, but I bet you he ain't got a $ 5 bill to spare right now. I'll tell you the real reason why they leave the farm," he went on, "it's the pleasure. They want the opera, and picture shows, and dances, and things like that. No use in foolin' yourself about why they go. Farm life is too dull for them. I tried to get some of the boys to stay with me but none of 'em would. Six years ago my wife died and I'm out at the old place now all alone. I do my own cookin' and live there all by myself. Nobody else to work the farm now but the old man."

He did not say this in the tone of one who demands or expects sympathy. He gave it simply as a statement of fact. I found myself liking this old man more and more.

Then I asked him the question which is disturbing so many men today. "If the farmers leave the soil how will the people in the cities continue to eat?" He looked at me with level gaze. "I wonder," he said simply.

"Now my youngest boy," the old farmer continued, "he was overseas in the hard fightin'. When he come home he had some money; they'd been keepin' it for him, and he had quite a lot. He had a good horse and buggy and harness, and I said to him, "Now, son, it's time you settled down. Get married if you want to and come live with me on the farm. I'm an old man; you stick here with me and when I go I'll leave you the farm for yourself. It's a good farm, two hundred and sixty acres in one of the best farmin' districts in Ohio.'

"Do you think he would consider it? Not a bit. He took his money and just sort of travelled around the country seein' places, and now he's workin' over there in the shops." He pointed to the huge red buildings with their tall smokestacks. "He's gettin' good money, $ 5.75 a day, but he can't save none; costs him too much to live."

"But tell me," I said, "can a man make a good living on the farm with the present prices of farm products?"

He drew himself up to his full height. "Look at me," he said. "All my life I have lived well. I have had all I really needed; I have had what I consider a good time, and I don't owe a thing to any man. I'm happy for I'm independent!"

"All aboard!" shouted the conductor. I shook hands with my new friend and swung myself upon the steps of the moving train. He waved his hand. "Good luck!" he called. I stood and watched him standing there on the station platform. Behind him were the roaring machine shops, their tall stacks pouring volumes of black smoke into the blue of the June sky.

—The Cleveland Plain Dealer

What is the Bible?

AN ATTACK ON THE INFALLIBILITY OF THE SCRIPTURES BY A UNITARIAN MINISTER AND A REJOINDER BY THE EDITOR

Continued from issue of Jan-Feb.

In order to bring this article to a close without extending it to undue length we will take the main points of the argument and deal with them directly and simply, one by one, after stating them. The remaining arguments advanced by our Unitarian correspondent are as follows:

The Bible does not claim to be wholly inspired. Those passages of Scripture which are supposed to teach the infallibility of the Scriptures, do not really do so. He quotes Revelation 22:18-19 which reads:

"For I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The discussion, which follows, is based on this verse.

ABOUT THIS passage several things are to be said. First the intelligence, heart, and conscience of man cannot permanently accept such a curse as a part of a true revelation of God. The Church of England is getting ashamed of the curses of its Athanasian Creed; and its best men are trying to get them laid aside as unworthy of anything calling itself Christianity.

The curses or imprecations in the Psalms, the world has now outgrown; we now see that they sprung, not from inspiration, but from the imperfect moral development of the age which produced them, and that it was a mistake ever to have thought them the word of God. Precisely the same is true of this curse by which the writer of the book of Revelation thinks to prevent anybody from making any changes in his book.

Dean French pens truer Bible when he writes:

I say to thee, Do thou repeat
To the first man thou mayest meet
In lane, highway, or open street;
That he and we and all men move
Under a canopy of love—
Blessing, not cursing, rules above.

By the very fact that it is a curse this Apocalypse passage condemns itself, and compels its own rejection as the utterance, not of God, but of a very imperfect man.

REJOINDER BY THE EDITOR

Our answer to the above is simple, direct and, we believe, conclusive. In the first place the facts are entirely against the statement contained in field for study is unlimited, yet, if we give our whole mind and attention to the deep things of God's Word, he opens them up to us in a wonderful way, rewarding us with clearer vision and understanding.

Most of us are familiar with the image of Nebuchadnezzar's dream as related in Daniel. The head of gold—Babylon; breast and arms of silver—Medo-Persia; belly and thighs of brass—Greece; legs of iron—Rome.

John Thomas tells us that "there were certain important particulars to be revealed in connection with the empires and kingdoms of the metallic image which could not be suitably expressed through a symbol of the human form. It became necessary, therefore, to introduce other representation that would admit of appendages more in harmony with them. Wild beasts were selected to represent dominions instead of parts of a metallic figure; and as there were four different metals, four different animals were selected according to the following order:

The head of gold—a Lion; the breast and arms of silver—a Bear; the belly and thighs of brass—a Leopard; and the legs, feet and toes of iron—a fourth beast with ten horns."

A study of Elpis Israel in connection with the four beast is like a banquet spread for those who are hungering and thirsting after knowledge.

When we are conversant with the book of Daniel we are better able to take up that wonderful book of Revelation. The messages which John wrote to the seven churches, calling them the seven candlesticks, is contained therein. Read about the Lamb opening the seven seals, the new heaven and the new earth, and finally about the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

So we see, brothers and sisters, that the language which at first seems to be confusing, was used by God to make things clearer to our finite minds. We have only to search out and study and they are made plain.

Charles Pate

A Test for Fellowship

AS MANY of you who have been baptized into Christ have put on Christ; and if ye be Christ's ye are Abraham's seed and heirs according to the promise."

Any one having learned, believed and obeyed the gospel (the things concerning the kingdom of God and the things concerning the name of Jesus Christ) comes into fellowship with the Father and the Son, and also into fellowship with every one who has done likewise. As long as such one continues in the faith his fellowship continues. For certain heresies and crimes the church is commanded to withdraw and have no fellowship. (I understand that this instruction was to the congregation with which such one was affiliated). Until that is done the emblems of fellowship should not be withheld from any one desiring to partake.

Were I in charge of an assembly, for the purpose of "breaking bread," and strangers were present who claimed to belong to the body of Christ, I would not constitute myself the judge of such by asking if they believed this or that, if they were in fellowship with this ecclesia or that ecclesia.

Christ's command is, "Judge not that ye be not judged." My invitation would be, "If you are in the faith, partake with us," then the admonition, "Let each one examine himself that ye eat not to condemnation."

S. T. Blessing

EDITORIAL COMMENT

The procedure advocated above is reasonable and scriptural providing its application is confined to those who are in the Faith.

In our estimation, however, there is a great responsibility resting upon those who conduct a service around the Lord's table. Surely it is their duty to take reasonable precautions to see that the assembly is in reality an assembly of the saints who alone are invited by Christ to partake of his body and his blood.

Under the law of Moses, (which Paul tells us had in it the form of knowledge and of the truth), no stranger was permitted to take part in the ceremonies by which the chosen people worshipped the God of Israel. The officiating priests were held responsible for the enforcement of this restriction. They could not evade that responsibility by saying they were not aware that some of those who came into the congregation and took part in the ceremonies were uncircumcised Greeks or Romans. God held them accountable for the conduct of the service and required them to adhere strictly to his requirements in every detail.

There are those who hold and practice the idea of "open communion" by which the assembly around the Lord's table is made to become a mixed multitude. Will the Lord be pleased with this? or can the leaders of such assemblies escape the responsibility for permitting those who have never been washed from their sins to partake of the Lord's body and blood? Some of these leaders make a statement before the service to the effect that they believe the things concerning the kingdom of God and the name of Jesus Christ and invite all of like faith to participate. But will this absolve them from blame when they deliberately hand the emblems to those whom they know to be Episcopalians, or Baptists, or some other part of the great apostacy? Did Pilate escape responsibility for delivering Christ over to the Jews because he washed his hands in the presence of the multitude before his cowardly act. We may deceive one another by such methods and we may even deceive ourselves but we cannot deceive God for he is not mocked, and let us remember that it is to him we look for the increase. Therefore let us sow according to his instructions.

Notice not the fact that you are not even noticed.

the first sentence of the above argument. For nearly two thousand years the intelligence, heart and conscience of thousands of men have accepted the Book just as it stands, curse and all Not only have they accepted it, but they have loved it and thousands of them have given their lives for its principles. We thank God also that there are millions of men and women today who do accept it as true, and whose intelligence is equal to our sceptical Unitarian correspondent.

The shallowness of our correspondent's argument will be manifest to our readers without much reflection. He tries to make it appear that the threat of punishment for those who tamper with the Word. is inconsistent with the love of God. He quotes Dean French to the effect that blessing, not cursing, rules above. He fails to see, or perhaps it would be more correct to say he refuses to see, that these penalties for changing the Word of God, are, in the highest sense, indicative of love. It is love that dictates the penalty for disobedience just as much as it is love that promises the reward for disobedience. What do men do to those who violate the law of the land and who substitute their own will for the law? The law says: "Thou shalt do no murder", but a rebellious man comes along and says, "I will not accept that part of the law," and he substitutes his feelings of vengeance and cruelty and goes and slays his enemy. Then he finds that the law carries its curse with it and he suffers the penalty by forfeiting his life. So with the laws concerning theft, assault, immorality, etc.; each one of them carries a curse or penalty with it. If it were not for these penalties we would not be safe upon the public streets.

Remove these curses or penalties from the law of the land and we would at once see thousands of people, who are murderers and thieves at heart, become murderers and thieves in reality, by committing the crimes that had long been in their heart, but from which they had refrained because of the curse or penalty of the law which they knew would be inflicted upon them. A law without a penalty has never been a success. A few select, or well-disposed people, may perhaps be depended upon to carry out an honor code voluntarily, but one individual in their midst, who is evil disposed, will make the infliction of a penalty necessary.

The penalty, which the law carries, is for the wicked, for those who would violate its provisions, not for the well-disposed and obedient. To them it is not a terror but a protection and safeguard against violence and evil. **They consider the curse and penalty of the law a blessing to those who desire to do right.**

So it is with the curse of Revelation, and the curses in the Law of Moses, and the penalties prescribed throughout the Bible for violators of God's code of honor. **To those who love God and His Word and desire to be obedient and bow to His will, the curses and penalties are not a terror because they are not for them. This curse, in Revelation, and all the other curses and penalties, are for those who would mutilate the message which God has sent and substitute their own will for God's will and their own thoughts for His thoughts. To them it is a terror because they can see it is aimed at them. This is the secret of our correspondent's indignation: He wants to mutilate and change the Divine Word to make it fit his own views, to bring it down to the level of his own small conception. But there stands the penalty. It interposes itself between him and his evils design and like all violators of law, either human or divine, he tries to evade or ignore it because he can see in it, as it were, the frown of an offended God and the finger of the Creator pointing directly at him and seeming to say, "Do this at your peril."**

An illustration will suffice to show how punishment and penalties may be acts of love. A child has the habit of playing with matches. The parent finds him in the parlor lighting one match after another and enjoying it immensely. The parent takes the matches away and tells the child the danger of such play. He is kind about it, and then he hides the matches. But the child watches and sees where they are hidden, and when there is no one around, it gets them and ignoring its father's warning proceeds wilfully to play with them again. Then the father chastises the child, inflicting punishment with enough pain in it to make the child cry. The neighbors call him heartless and cruel, but he answers that his chastisement is for the child's good and for the safety of all in the house. It is an act of love, not of cruelty. He asks the neighbors what they would think of him if he permitted the child to indulge in its dangerous pleasure, and as a result it should burn itself to death and destroy the house and everybody else in it. In inflicting punishment upon the child he is protecting all in the house and also the neighbors who criticize him.

Now our Unitarian correspondent is like the child who wants to play with matches. He wants to do that which if permitted will not only destroy him but the house which God has built for the safety and comfort of his children. Like the child, he cries because he is forbidden to indulge in his dangerous pleasure. Shall we say that God is unjust because He safeguards His Word upon which depends our life, not for a day but for eternity?

God and Man

IN A previous article we saw that most people have been beguiled to believe in a kingdom "beyond the bounds of time and space, the saints secure abode," instead of the kingdom described in the Scriptures which God has promised to establish on this earth in which Christ is to reign on the restored throne of David. Let us now consider the questions of God and man.

What shall we believe regarding the nature of God, the Creator of all things in heaven and on earth, and Jesus Christ, the Son of God, and the

Holy Spirit, and man's nature? Orthodoxy teaches that God is a trinity, three gods in one, and one in three; God, the Father, God, the Son, and God, the Holy Ghost, co-equal and co-eternal. There is nothing in the Bible to support such a belief.

The true and only living God says, of himself, in Isa. 44:8: "Is there a God beside me? Yea, there is no the God, I know nothing."

As the living God is the Creator of the universe, if there was a triune God anywhere, he would know it. Jesus Christ is the Son of God, and is not co-eternal with his Father. He himself said, "I can of mine own self do nothing."

In Deut. 18:18-19 the Lord, in speaking to Moses, says, "I will raise him a prophet from among their brethren like unto thee and will put my words in his mouth and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

In John 12:49,50 we have: "For I have not spoken of myself, but the Father which sent me; he gave me a commandment, what I should say and what I should speak; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Please remember, when reading what Christ says, that the words which he speaks are not his words but the words of his Father. Also read Isa. 7:14 and Luke 1:31-33 with the above. He that is born of the flesh is flesh, and could do nothing except the Father had given him power to do what he did. Also read about Moses in Ex. 7 and on, and see what power God gave to Moses to punish the Egyptians. Surely these quotations make it plain that neither Moses nor Jesus Christ had any power of themselves to do such wonderful works.

THE HOLY SPIRIT

As for the Holy Spirit, it is power or an influence which God sends forth to do his will. We cannot define or tell what it is, but we may compare it to electricity and it may be the same. It is, we know, by every day experience, everywhere and in everything. David says, in Psalms 139:8: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell thou art there: if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

I would like to quote more but surely this will suffice to show that there is no such a God in existence as a trinity or triune God, except in deluded minds that have turned away from the plain teachings of the Bible. In John 17:1 we have, "These words spake Jesus and lifted up his eyes to heaven and said, Father the hour is come, glorify thy Son that thy Son also may glorify thee; as thou hast given him power over the flesh that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee, the only

Christian, Walk Carefully

(Philippians 2:12,13)

Christian, walk carefully,
Danger is near.
Work out thy journey
With trembling and fear.

I HAVE chosen this little couplet as my subject today because we all need its warning notes.

We are living in the very last of the days of the winding up of this dispensation. Any moment our Lord may come, and our opportunity for winning a crown, as fadeless and enduring as the stars of heaven, will be gone forever. The race, once run and lost, cannot be run over again. What we do and say today becomes a part of the history of our lives, and bad as they may be and however much we may want them forgotten we cannot blot them out—those words and deeds of ours—nor tear out the page in our book of life on which they are written. Things, once done, cannot be undone. Century wise, the chance to say the helpful, healing words and to do the Christ-like deeds, not grasped when it knocks at our door, may never be ours again.

Oh! Christian, walk carefully! "Let him that thinketh he standeth take heed lest he fall." Even Paul knew that if he did not keep his body in subjection he would fail of being approved of God and he would be a castaway. He might not do things that were harmless in themselves ,if the doing of them would lead others into wrong. He knew that an idol was no more than any other block of wood and so there could be no sin in eating the meat that idol-worshippers offered up as sacrifices to these wooden things.

But what about the new convert? Would he not think if caught Paul in an idol's temple, making his dinner from the flesh of those sacrificed animals, that his instructor must certainly believe either the idol itself or the thing that the idol represented, had the power and would bless him in partaking of what had been offered on man's behalf? Would he not be led to eat of them himself in that belief? So would he not sin against the only true and living God who hath said, "Thou shalt have no other gods before me"? There was the danger. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend," said Paul.

But there is no danger of our leading others into the sin of idolatry in this way for none of us has ever bowed down to gods of wood and stone.

But there is danger of our making our brethren and sisters to offend God in other ways. We are to make straight paths for our feet lest that which is lame be turned out of the way. Better, far better, let the lameness in whatever it may consist, be healed (Heb. 12:12,13). No man who does not follow peace and holiness with all men will ever see the Lord. Let us take that solemn thought home to our hearts and never forget it. God wants no peace-breakers in his kingdom of peace. If we let roots of true God, and Jesus Christ whom thou hast sent."

Here Jesus declares there is only one true God and Jesus the mediator between God and man. In Acts 4:12 we read: "For there is none other name under heaven givn among men whereby we must be saved." In 1 Cor. 15:25-28 we have: "Far he must reign till he hath put all enemies under his feet; and when all things shall be subdued unto him then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" in the ages beyond the reign of Christ a thousand years in Jerusalem on the restored throne of David.

THE NATURE OF MAN

What about our own nature? What saith God almighty who made man of the dust of the ground in his own image, a free agent? In Gen. 2:7 he says, And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

Mark the expression. After Adam had sinned, God said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return" (Gen. 3:19). There is no escape from the sentence. The heathen poet says this "was not spoken of the soul" but God has pronounced it on the living soul.

In Gen. 3:22 the Lord God said, "Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live forever, therefore the Lord God sent him from the garden of Eden to till the ground from whence he was taken. So he drove out the man." He guarded the garden so the man could not return to eat of the tree of life and live forever. Now where did he get the immortal soul we hear so much about. It is a perpetuation of the serpent's lie when it said to Eve: "Thou shalt not surely die." I could fill the paper with quotations but two or three more will suffice.

Eccl. 3:18: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the one dieth so dieth the other; yea, all have one breath, so that a man hath no preeminence above a beast, for all is vanity. All go unto one place, all are of the dust and all turn to the dust again."

In Malachi 4:3: "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

In Obadiah 16: "Yea, they shall drink and they shall swallow down, and they shall be as though they had not been."

Then where are the immortal souls of the wicked which are said to be burning in hell fire and brimstone?

Geo. Mitchell

Little sins eat out the heart.

The Young People's Page

EDITOR, LAWRENCE E. GIBBS, 1134 KNOWLTON AVE., CLEVELAND

THE BRAIN WIZARD

IN AN insane asylum at Armentieres, France, is a blind young man with one of the world's most amazing brains.

Scientists have watched and written about his case for years. He is a genius at figures- one of the greatest lightning calculators on record, tho his brain faculties are subnormal, inferior.

All his mathematical calculations are performed in his head. He never figures with pencil.

Investigators recently asked him to give the cube root of 465,484,375. He thought for 13 seconds—and gave the correct answer.

This question was put to him: "How many grains of corn would be in 64 boxes if the first box had one grain, the second two grains, the third four, the fourth eight, the eighth 16, and so on in succession, doubling the number each time?"

In 45 seconds, the wizard announced the sum total, (take a day and try it) 18.446,734,073.709,551,615.

We relate this story in order to help you visualize, in a small way, the abilities of the risen saints in the kingdom. There is no better way to understand and appreciate the full significance of an unseen potentiality than by some apt illustration. When a weak mortal man has one faculty of the brain abnormally developed, other faculties usually suffer. Concentration and study of one subject, may make a man a wizard in that subject, but frail nature draws upon the other faculties in order to stand the strain, leaving them weak and undeveloped. In the kingdom, however, the immortal nature of the saints will, in its untiring power, be able to easily furnish the strength necessary to sustain all the faculties on a plane far higher than any mortal has ever experienced.

* * * * *

TWELVE THINGS TO REMEMBER

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of orignating.

—Marshall Field

* * * * *

INITIATIVE

WHILE waiting in a lawyer's office, I copied this thought from a framed card on the wall:

"The world reserves its big prizes for but one thing, and that is Initiative. Initiative is doing the right thing without being told. Next to doing the thing without being told, is to do it when you are told once.—Fra Elbertus.

SOME QUESTIONS AND ANSWERS

What is said of one who is slow to anger? –Proverbs 16:32.

What charge was given three times to Joshua?—Joshua 1:6-18.

What is promised to children who obey their parents?—Ephesians 6:1-3.

Which is the fourth commandment?—Exodus 20:8-11.

Upon whom should we cast our burden?—Psalm 55:22.

What does a patient trust and delight in God bring?—Psalm 37:3-5.

To whom is strength promised?—Isa. 40:31.

What is the value of godliness with contentment?—1 Timothy 6:6-8.

How may we become wise?—1 Kings 3:9.

Why should we not be afraid?—Isaiah 41:10.

* * * * *

SELECTED TALKS

Optimism

Optimism is Hope brought down to the present and applied to the thing you expect to tackle next.

It's an individual quality which can be acquired and developed just the same as systematic exercise will develop knots of muscle on the arms and shoulders.

If you feel there is a chance for developing your Optimism, start training now and go out each morning with your head up and your eyes fixed on victory—practice the bright outlook in every word and gesture—carry plenty of the ointment of good cheer wherever you go and see how much smoother things will run with you.

Pessimism

The only Pessimism that is justified is that which comes from a feeling that you have not been square with yourself in the efforts you put forth.

If you can sum up your day's work with a feeling of satisfaction that you have done your best, you can go to sleep at night with a good, clear conscience.

Courtesy

Courtesy is the one medium of exchange which is accepted at par by the best people of every country on the globe.

It is sentiment cloaked in reasonable expression—the embellishment that adds tone and harmony to the ordinary things of life.

Courtesy radiates a spirit of good feeling and friendship.

Life is not too short and we are never too busy to be courteous, for courtesy is the outward expression of an inward consideration for others.

* * * * *

A Christian had better stay home than to go to church whining because he has to go. If it is worth while to do any thing for Jesus, it is worth while to do it with your head up, and with your whole heart.

* * * * *

A POSER

As a schoolmaster was employed, in Scotland, in his delightful task of teaching a sharp urchin to cipher on the slate, the youngster put the following question to his instructor: "Whaur diz a' the figures gang till when they're rubbit out?"

Is There a God?

NUMBER NINE

WELL, what have you to say to the contrivance that concentrates in a seed the power from which the future animal or plant will spring?

It is very wonderful.

Can you account for it apart from the operation of intelligence?

My difficulty would be to account for it on any principle.

It would not be so difficult to understand on the assumption of creative intelligence, would it?

I don't know about that.

If there were no intelligence, there would be no accounting for it, would there?

Of course, I grant that the supposition of creative intelligence would simplify the problem, but I find it exceedingly difficult to apply the idea of an extraneous operative intelligence to such a work, with the conception we have formed of intelligence. We have derived that conception of intelligence from our own experience as human beings, which is necessarily a totally different thing from the kind of operations we are invited to recognize in nature. Man is ignorant of everything apart from experience; in a sense, he is outside of everything. His constructive or inventive achievements are the result of experimenting upon the things and conditions around him, and of his need for the things he constructs. It is not possible to apply such an idea to the operations of the Power of the universe. Everything is in this power, and He must know all conditions and possibilities. He needs not, like man, to make and adapt to get over a difficulty. Therefore, I cannot reason from one to the other.

Well no, you cannot. No man can. I am not asking you to do so. Your remark draws reasonable distinctions; but if you think it out thoroughly enough, you will find that it relates to modes of operation and not to the fact of operation. It is upon the fact of operation that I wish to fix your attention. I grant there is no parallel between the works of man and the works of God; but there are the two classes of works, are there not?

That is the question.

There are works of man?

Yes, there are works of man.

There are works that are not of man?

Are you right in calling them works?

Call them what you like: they are facts, operations, things done.

I wish to fence off assumption.

Well, it is not an assumption that the seed of plant and animal contains the potentiality (as scientists say) of the future plant and animal. Consider what a complexity of concentrated power this almost always means. Consider the light and airy fabric of a bird for example—its bones light and hollow for easy carriage in the atmosphere; its wing feathers formed with mathematical exactness, of various sizes and curves, to give the right blows on the air for flying and having just the right muscles to supply the needed action. Think of all this automatically organized or built upin an egg, which to the human eye presents nothing but a mass of albumen. Here is a work—a thing done. It is not done by man. It is not done by itself. Each nature comes from its own seed only. You never find sea-gulls come from the eggs of the arrow, or any creature come witht derivation. If the work were lf- done, everything would spring up verywhere. No seed would be necesary for anything; whereas you know he seed or propagation in some other way is essential. If the individuals and the seed of any species perish, the species becomes extinct. Consequently, I am justified in asking you to admit that the implantation of seed-power must have been an operation performed in the beginning.

What beginning?

The beginning of the creatures.

If they had a beginning!

Ho, ho! you are not going to say the creatures are eternal, are you?

Well, no.

You recognize the doctrine of science I presume; that there was a time in the history of the earth when there were no living creatures upon it?

Yes, but that is inconceivable ages back.

It matters not how far back. When you get there, there were no creatures, and then you had the beginning I spoke of—the introduction of creatures with this wonderful capacity, [illegible]ng the stamp of supremest wis[illegible] requiring the utmost to per[illegible]

[illegible]le process of reproduction is so automatic, as you expressed it, that I cannot clearly deduce your conclusion from it.

My friend, was the start automatic?

I am not clear about the start.

There must have been a start. There must have been a first animal, a first fish, a first blade of gress. You would not say there was such a departure from nature then that they came into being spontaneously. That would be a greater miracle than creation. If not spontaneously, it must have been from an Operative Cause, and as that operative cause could not have been a powerless animal, fish, or blade of grass, we are bound to ask what it was, and to demand that it was equal to the production of such wonderful organisms.

Organisms without intelligence produce them now: why not assume they were produced in some such way then?

Because the way is barred. There were none such to produce them. That is the argument. The power of unintelligent organisms to produce them now is only part of the mechanism which it required wisdom and power to set a-going in the first case. Look at a phonograph. A man speaks into this instrument, and his voice causes indentations, which, when afterwards passed over a vibrator, give back the sounds that produced them in the first instance, and therefore speak back the words spoken, even after the original speaker may be long dead. Now, suppose the words spoken back by the phonograph were distinct enough to make the needful indentations on another instrument and that again another, you would have an instrument that could be mechanically multiplied with speaking power. What would you say to the man who, in after generations, should say that because of phonograph record of some prominent man of today could multiply records, ad lib, therefore it was not necessary that there should have been an original speech to start the thing? This is virtually the position of those who say that, because they see the most exquisite contrivances of intelligence propagated from age to age on mechanical principles, therefore no intelligence was needed to start the process in the beginning.

There is some force in your illustration. I will consider it. I am anxious to believe, and shall only be too glad if you can take my judgment captive.

THE NECESSITY OF LOVE

Carlyle— is it not ? —says that to "cease to love is to cease to exist." True it is that the heart is sending out the tendrils of its affections after some object continually. But it can never be content save with God alone. Man is always longing for something new; but no sooner is the coveted object obtained than it palls upon his taste.

This strong necessity of loving something makes a man form idols for himself, which he invests with perfections, and when all these fade away in his grasp, and he finds their unsubstantiality, he must either become a misanthrope or a Christian.—

When a man has learned to know the infinite love of God in Christ, then he discovers something which will not elude his hold, and an affection which will not grow cold; for the comparison of God's longsuffering and repeated pardon with his own heartless ingratitude, convinces him that it is an unchangeable love.

* * *

Anything that you have a real desire to do, you have the capacity to do. Believe that and act upon your belief and there is nothing you aspire to —within your own individual talent— that you cannot become. God gives His children no hopes that are impossible—no dreams that can't come true ?

* * *

Fear, in its normal action, leads towards hope. In its place it is good; but when you find that it leads to despondency, be sure that 'tis out of its place, and acting morbidly. Water is good to float timber, but a water-logged tree will certainly sink. Don't allow yourself to be water-logged by fear or anxiety.

* * *

The world was made what it is that you might be made what you ought to be. Your daily duties are a part of your religious life just as much as your devotions are.

* * *

Perfection has usually been understood to mean absence of evil, b
does not mean that any more
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The Restitution

A MONTHLY MAGAZINE

Representing the Church of God

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DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

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Horatius Bonar's Prayer

TUNE me, mould me, mellow me for Thy use. Pervade my being with Thy vital force that this else inexpressive life of mine may become eloquent and full of power, inpregnated with life and power divine. Put the bright torch of heaven into my hand that I may carry it aloft and win the weary eyes of wanderers here below, to guide their feet into the paths of peace.

I CANNOT raise the dead nor bid the sleepers wake, nor bid the storm to cease, nor bind the lightning back, nor muffle up the thunder lest its roar should break the rest of my sweet, sleeping boy, nor bind the evil, nor bid the chains fall from creation's long enfettered limbs; but I can live a life that tells on other lives, and make this world less full of evil and of pain.

"A More Sure Word of Prophecy"

A Sermon Delivered at Niagara Falls, New York, by Pastor G. E. Marsh.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn" (2 Peter 1:19).

PAUL DECLARES that to the Greeks the crucifixion of Christ was foolishness, and to the Jews a stumbling block; but unto those who are called, Christ is recognized at once as both the power and wisdom of God. That which the apostle said concerning the worldy-wise Greeks, and the spiritually blind Jews in his day might well be said concerning the carnally minded men and women both within and without the Church today, in their attitude toward the prophecies of the Bible and in fact toward the entire Book as an inspired volume. To them it is "foolishness"; to us it is the "wisdom of God."

The Prophetic Nature of the Bible

Dr. Jacob Sunderland, in his work "The Bible; its Origin, Growth, and Character," in a chapter devoted to the prophecies, says: "The popular conception is that the main work of the Hebrew prophets was that of predicting future events. Nothing could be further from the truth. We must put this notion wholly away before we can understand their real influence" (Page 95).

In the same chapter from which we take our text, the apostle declares that "prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21).

It is a serious matter indeed to question the true predictive character of the prophecies in the light of this and other similar statements of the Scriptures. If the prophecies are not truly predictive Peter is found to be a false witness and therefore, unreliable, immoral, and ungodly.

The author from whom we quoted acknowledges the high moral tone and value of the prophetical writings of the Old Testament, but at the same time seeks to maintain their human origin. Jesus very logically and conclusively answers this question—the way to test the truth or falseness of those who claim to be prophets: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit" (Matthew 7:15-18).

Our friend declares that the prophets were of a high moral character and influence, yet did not tell the truth when they claimed to speak as "they were moved by the Holy Spirit." Men "of high moral character" but dishonest!

Every writer of the Bible testifies to his faith in the predictive truth of the prophecies. If the high moral tone of their writings is indicative of their lofty ideals and characters, as all writers, including the higher critics, assert, then it would be quite impossible for them to lie, consistently and continuously as they undoubtedly did, if their prophecies were simply man-made. Jesus said, "A good tree cannot bring forth evil fruit." The writings of the prophets are all lofty in tone and purpose, uplifting in influence and productive of nothing but good in those who accept them as true. How absurd to assert that the lives of the prophets were blameless, their characters noble, their writings wholly helpful and uplifting, but that the first and most important claim they made was consciously untrue!

We find the predictive or prophetical element throughout the Bible. To remove from its pages all prophecies and references to the truth of prophecy would leave but a valueless scrap-heap of unrelated and unintelligible statements. It is in the prophetical portions of the Bible that we find expressed the highest purposes and most exalted ideals to govern human life and conduct. Every example, every word of warning or encouragement is emphasized by the promises and predictions of prophecy. It is in prophecy that the purpose of life is presented. Why we are here, why we should be true and righteous toward God and man, why we should devote ourselves to self-sacrificing service to our fellowmen—all these and a thousand other cogent reasons for living godly lives in Christ Jesus are pointed out in the prophecies.

It is prophecy that answers the problem of evil and sets forth the necessity and advantages of good. It is prophecy that brings comfort to the sorrowing by the promise of life after death. It is prophecy that exhibits the futility of human wisdom as compared with divine, and points out clearly the significance of present world events, and indicates the eventual results of them. Prophecy gives a reason for being good, a reason for doing good, a reason for trying to do the very best we can with all the faculties God has given us.

"Thus Saith the Lord"

To deny the truth of prophecy is to deny the truth of the Scriptures in their entirety and their reliability and authority as a safe Guide in moral and spiritual conduct. To deny the inspiration of the prophecies is to deny the sincerity and veracity of their several writers, who preface their predictions with the positive assertion: **"Thus saith the Lord."** Thus Isaiah says: "Thus saith the Lord, Keep ye judgment, and do justice: for (prophecy) my salvation is near to come and my righteousness to be revealed" (Isa. 56:1).

Here Isaiah claims that the words he pens are God's words and not his own. Jeremiah declares: "Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and (prophecy) I will cause you to dwell in this place" (Jeremiah 7:3). This prophet claims to speak the words of the Lord.

Ezekiel asserts: "The word of the Lord came unto me saying, Son of man, prophecy against the shepherds of Israel, prophecy and say unto them, Thus saith the Lord God unto the shepherds......" (Ezek. 34:1-2).

Daniel speaks: "Daniel answered in the presence of the king and said, The secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Daniel 2:27-28). But why multiply texts? Every writer who speaks prophetically in both the Old and New Testaments, solemnly claims to do so by the inspiration of God.

If it can be proven that the prophecies of the Bible are man-made and therefore not true predictions of future events, then indeed are the "foundations destroyed" and God has not revealed himself to man; and furthermore we are left without a Guide to direct us through the hazardous journey of this life into a safe and sheltered harbor beyond. But on the other hand, if it can be established that there is a "God in heaven that revealeth secrets," who knows the end from the beginning, surely our faith is not in vain, the prophets are found to be true witnesses of God and we may confidently look forward to the time when all of our joyful expectations shall be fully and wondrously realized!

To one unfamiliar with God's purposes as presented by the prophets, it may seem like a difficult thing to determine exclusively whether or not God will carry out the predictions contained in those wonderful writings. Therefore, at this time, we will consider, very briefly, prophecy that has evidently been fulfilled in the past, so that there may be no mistake about the literal manner in which God accomplishes the purposes indicated in the Scriptures.

The Jewish Religion

The Jewish religion was peculiar in this: that while it taught the reality of one true and living God, it is quite apparent that it was not designed to be the final revelation of his will to man. For (a) it was confined to Israel; (b) it was limited to Palestine—to those who could worship at Jerusalem; (c) it did not present a perfect form of moral and spiritual government. Yet in this imperfect system (perfect for the time and people for whom it was designed), we find the type, the shadow, the promise of a revelation that would embrace the entire race within its provisions and furnish all things needful for man's spiritual development and well being. Thus the Jewish religion was a prophecy in itself.

Speaking of the Jewish forms of worship, Paul observes that they contained "a shadow of good things to come, and not the very image of things"; for "the body is Christ" (Col. 2:16,17; Heb. 10:1). Thus it remains for the fulfilment of the prophecy of the Mosaic system to give to the world a perfect (or perfecting) form of divine worship and service.

Prophecy of the Jews

The Jewish people being a living witness to the truth of the prophecies, we will consider them first in this connection. Nearly fifteen hundred years before the birth of Jesus Christ, the twelve tribes were released from slavery. Guided by the hand of God they escaped into the wilderness where they wandered for forty years. They possessed no country of their own, no national government as it is generally understood, no cities, towns or villages. They had never looked upon the land which was afterward to be their home. Yet of this poverty stricken myriad of released bondsmen Moses speaks thus: "If ye will not harken unto me, and will not do these commandments.... I will scatter you among the heathen, and will draw out a sword after you and your land shall be desolate and your cities waste. And the Lord shall bring thee unto a nation which neither thou nor thy fathers have known; and thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee" (Lev. 26; Deut. 28:28-37).

These and many other predictions of the dispersion of Israel for its sins are stated "with the precision and clearness of history." They give the reason, the manner, the nature, and the extent of their dispersion with astonishing accuracy, and profane as well as sacred history shows the exactitude with which these prophecies were accomplished. In their fulfilment the Jew has been abhorred, despised, and trodden under feet of all nations, even of nations which did not come into existence until thousands of years after the prophecy was uttered. Thus every Jew living in the world today, is a positive demonstration of the inspiration of God's Word. But we must not give them too much attention at this time as there are other scriptures we wish to examine.

Prophecy of Jerusalem

The history of the Jews and the prophecies relating to them, are all centered in the City of David, Jerusalem. There is no other city in all the world within which are gathered so many threads of sacred memory. All the civilized world worships on the hills of Zion. Mohammedan, Israelite, and Christian, turn eyes of tender, reverent effection toward the blessed City of Peace. It was here that Abraham offered sacrifice and gave tithes to Melchazidec when he returned from his successful campaign for the deliverance of Lot. It was here that David sang his sweetest songs. It was here that the "man after God's own heart" established the seat of his government, the capital of the kingdom of God. This was the city in which Solomon reigned in grandure, and on whose hills he builded that wondrous temple to Jehovah, the marvel of all the world. This was the city into whose narrow streets came the "wise men from the East," asking "Where is he that is born King of the Jews?" It was here that the parents brought the young child, Jesus, and dedicated him to the Lord. It was here that the Master himself lived, and taught, and suffered, and died. Yea, and just outside the walls of this city he rose again and ascended into heaven.

Moses very clearly predicted the sad overthrow of this ancient stronghold and the suffering that would come upon its inhabitants thereby. Other prophets declared that its inhabitants should be sold as slaves and carried captive into all nations. Its hills were to be plowed as a field, and pestilence and famine should make it desolate. All this has literally come to pass, and is today recorded on the pages of history.

Prophecy of Babylon

We would speak of Babylon. Both the rise and decline of Babylonian glory were predicted by the Hebrew prophets centuries before these events occurred. Isaiah speaks of it thus: "And Babylon, the glory of kingdoms, the beauty of Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces" (Isaiah 13). Travellars returned from that historic land, affirm the absolute fulfilment of each of these remarkable predictions in every detail. The sand covered ruins, the fallen pillars, the echoing corridors of once magnificent palaces tell of the predictive truth of Jehovah's Word!

Had we the time we could bring before you the prophecies concerning Greece and Rome, prophecies uttered centuries before these kingdoms came into the thoughts of men. But let us confine ourselves to one more line of prophecy, that which related to the first appearance of our Lord.

Prophecy of the Coming of Jesus

From that far distant day when Ezekiel addressed those solemn words of doom to Zedekiah concerning his throne and kingdom, declaring that it should be thrice overthrown, and it should be no more "until he come whose right it is," suffering Israel had been looking for Messiah's coming. So plainly had the prophets foretold it that there could be no doubt concerning the matter. They foretold the manner and time of his birth, his appearance, his meekness, the message he should deliver, his death, the parting of his garments, the casting of lots for his cloak, the place of his burial, his resurrection, and his glorious ascension to the Father. Of all the prophecies concerning his first appearance, not a detail is omitted of fulfilment. All is there recorded for our learning and encouragement.

What blessed assurance these fulfilled prophecies bring to the faithful child of God! Surely if the Father has kept every promise he has made in the past, if every prophecy has been accomplished just as it was uttered by "holy men of old", God will not fail to bring it to pass whatever may remain for future accomplishment, for the Word of God is both sure and steadfast.

Christ's Second Coming

THE OBJECTS of Christ's second coming were not made known in the Scriptures for the purpose of gratifying our curiosity, but as constituting the very essence of the gospel, and the subject matter of that great salvation toward which we are required to excercise enlightened and patient hope. The belief has been pretty general for a long time that Christ was coming to reduce the earth to a state of annihilation. Poets have fostered this conviction by their graphic description of the earth's finale. The mountains were to melt, and the solid ground was to dissolve in liquid air.

It would be difficult, to say the least, to ascribe wisdom to the author of such a catastrophe. The expenditure of power and skill of which the earth is such a magnificent illustration, would culminate miserably, were the prevailing idea an accurate one. God himself has said that he created not the earth in vain, but formed it to be inhabited (see Isa. 45:18). Had he formed it for proud aristocrats or ambitious princes, or avaricious merchants, or the degraded portion of the race, whose highest gratification were little more respectable than those of the beasts that perish, then assuredly he had created it in vain. But it was his revealed purpose to people it with a race of immortals, every one of whom should respect his authority, and have an inalienable inheritance in its soil, and be permanently and unspeakably blessed. This wonderful and amazing destiny for mankind, this eternal purpose of beneficence in association with his own glory was an issue that justified his determination to call the earth into existence.

We beg of you not to commit the stupendous blunder of charging the Almighty with folly in creating the earth and then destroying it, because man became a rebel. Take the Divine statement in Isa. 45:18 and the Revelation by Jesus Christ that he will "make all things new" (Rev. 21:5); also the announcement of the same spirit in Rev. 3:14 that the revealer of the things God had made known to him was the beginning of the (new) creation of God; and the fact that Jesus has promised to come to earth again (John 14:3), and the fact that God has promised to send him again, when the time comes to inaugurate the stupendous work of restoring all the prophets have predicted (Acts 3:19,20); and the great truth that he seats himself upon the throne of glory promised him when he comes Matt. 25:31; and becomes King over all the earth (Zech. 14:9; and will reign till everything that has breath shall praise Jehovah, and then you will see that man has not thwarted his eternal purpose—it abideth ever, does the earth, and to crown it all, it will be filled with his glory.

The Minor Prophets

MALACHI

SEVERAL SERIOUS things come into our minds as we look into the last of the prophets, the last message to God's unruly people, the last effort, the end of God's longsuffering. The time has come when he can have no pleasure in them although even now there would be time if they could only realize their condition, their standing, and let the warning of the prophet take effect.

History gives us the outcome and as we commence in the New Testament, 400 years after Malachi, we read of the final offense that cuts them off—when the Son was sent to them, they slew him.

Peter seems to say that to a certain extent the ignorance of their times was some excuse. As we read Malachi and the condition of things in his day, we can see no other consequence. From the state of the nation at that time, it was easy to develop the murderous spirit shown toward the Lord Jesus, and his claim to be the Son of the God whom they had dishonored. Malachi could see the decline and the Gospels show us the consequences.

Malachi, the last of the prophets, was contemporary with Nehemiah, also the last of the historians; and as Haggai and Zechariah had helped to build the temple so Malachi and Nehemiah tried to bring them back to purity of worship and honesty in the things belonging to the service of that temple and so, of course, toward their God. In his truly burden he brings out vividly the moral and religious life of that time. As we read it how many lessons and warnings we can gather from this small book.

The Depravity of the Priests

He shows not only the depravity of the people but also of the priests, those to whom the people looked for guidance and instruction, their hearts estranged from God and those whose business it was to bring them back, leading them, instead, further away. Peter might have though of this when he spoke of ignorance (Acts 3:17). We might think that the argument with which the prophet commences would or should have called them to order: "I have loved you." The past tense was surely a warning, but we see that in their pride, which God abhors, and their self-justification (Jeshurim waxed fat and picking) they answer back, "Wherein hast thou loved us?" Then comes the proof: "Was not Esau Jacob's brother? yet I loved Jacob and I hated (in the sense of not loving) Esau." They had the records, they should have understood the reason and significance of this figure. As the elder son, Esau had a birthright and as the son of Isaac, to whom the promises made to Abraham had been confirmed, there were covenants, responsibilities and blessings which, as the firstborn, he should value and respect, but, as the apostle to the Hebrews says: "He was a profane person." Instead of taking the position to which he was born, he counted God's covenant, by his actions, an unholy, common thing of no value and for the present fleshly indulgence he sold his birthright. We saw the consequence of this in Zephaniah and now here again God brings the same thing to mind for their benefit.

As we read Malachi we see the significance of this example to a people who had now reached the same condition—counting the things of God as common, profane, to be used as they pleased, and to their own present convenience. Surely they too were selling their birthright by their conduct, notwithstanding the example so plainly held up to them and also to others outside of them, as the prophet says in 1:4: "They shall call them the people against whom the Lord hath indignation forever." Other peoples could understand and justify God's wrath against them and here were the people who had supplanted Esau, doing the same things until, in verse 10, the question is asked: "Where is the willing mind"—the ones that feared the Lord? "I have loved you but now I have no pleasure in you neither will I accept an offering at your hand." Communication is now broken off. The words of the apostle can be truly applied: "Waxing old, decaying and ready to vanish away." The time was near for the partition to be broken down. Their cup of iniquity was full and running over. The end of that dispensation was near, the beginning of another period, "the times of the Gentiles", was due to dawn on the world.

The Meaning of Sacrifice Lost

As we look back to those times and see the conditions here given, we are reminded that we too are living in the closing days of another dispensation, and we see that the state of things compares well with those of Malachi, and so the warnings and exhortations of the prophet are in order still. He says in 4:4: "Remember ye the law of my servant Moses which I commanded unto him in Horeb for all Israel." Of what account were those things in the days of Malachi? Instead of a decent, passable offering they brought the blind, the lame, the things of no value to themselves, things which they would not offer even to their national governors and overseers. The very idea and meaning of sacrifice was lost.

Now in the end of the Gentile times (which began at the close of the Jewish), when the commandment went forth as Paul says: "God commandeth men everywhere to repent" not as to Moses and Jews only but through the "things concerning the kingdom of God and the name of Jesus Christ." Have the Gentiles profited by this example? When the Son of man cometh will he find the faith? Instead we hear just the same question asked today. When God asks for a return to him, no matter whether in offering sacrifices as by the law, or believe and be baptized, which means obedience, the question is still "wherein shall we return" (3:7)?

The Inauguration of a New Order

Are we not all right now, we have a gospel which satisfies us. "What profit is it that we have kept his ordinance" (3:14)? "Where is the promise of his coming?" The closing times of that age and of the age in which we are living, run very much alike, and we agree with those people whom the prophet mentions in 1:4, that the judgments of the Lord are justified, and as we see in Malachi that the time was ripe for the gospel to be preached to the Gentiles, and so a new order comes in, so, today, we feel assured that the time is near for another and a more glorious order to be inaugurated.

We go once again to the prophet to notice another, and to us a most interesting detail, that is if we are alive to our position and calling in these surroundings. In this dark and dismal picture of Malachi there is still a bright and living ray of light which cannot be hid, which shines brighter for the gloomy setting. In all God's judgments we find his hand is not shortened toward those who fear him. "Prove me now herewith" even in the darkest stages, "if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (3:10).

It is abundantly proved to us all through the books we have been considering. We find through all these ages, while his chosen people were going down, getting further and further away from him that there were some who kept their robes white, made a good report, and so even as he denounces them for their iniquities he still remembers those that had feared him (2:5,6).

Now we see, at the end, that there were some who had separated themselves from the darkness and were preparing themselves against that day of which the prophet speaks that should burn as an oven (3:16).

The Lord's Jewels

"Then they which feared the Lord spake often one to another." What comfort and confidence comes to us in the next sentence: "And the Lord hearkened and heard it." What did they speak about and so often? We, who, like them, live in a crooked and perverse generation, know how necessary is that "often", constant communication with one another, the exhortations and edifying of which Paul speaks, so that the strong ones may support the weak and even the weak ones strengthen and sustain the strong if in no other way, at least by their company.

The same beautiful thought is contained in this passage that we saw in Haggai, where we noticed that those not strong enough to stand the strenuous labor of cutting the trees for the work of the Lord, yet in their weakness they could minister to the stronger ones and forward the work.

Here, in Malachi it is stated that "those that thought upon his name" were included in the benefits of that "book of remembrance that was written before him" and that in "the day when I make up my special treasure (margin) they shall be mine" (3:17).

Probably at present they are not known by any but their God, the day is coming—the day of burnings—when they will be manifested, at the revelation of the sons of God, in opposition to the consuming of the wicked, root and branch. Instead of being "ashes under the feet" we read that "the Sun of Righteousness shall arise with healing in his wings" for them, under which influence those that fear his name will "go forth and leap as calves of the stall" (4:2).

"Remember Moses"

The prophet, in closing points to that "day of the Lord" for which we too are longing, but in the meantime says: "Remember Moses" which includes the example and figures connected with God's dealing with him and his people. Peter carries the word into the next dispensation: "I stir up your pure minds by way of remembrance that ye may be mindful of the words which were spoken before by the holy prophets." So the connection is kept up and these seemingly separate books, visions, burdens, and epistles are seen to be necessary parts of one wonderful Word of God.

We have come to the last of the prophets of the Old Testament and we feel it has been good to have been in their close company. From the short time we have been able to study each one we have been blessed with an insight into many details connected with God's wonderful and glorious plan. "Here a line, there a line." We have had our appetite whetted, and our longing for the consummation has become greater. Our faith has been strengthened by having seen the fulfilment of many of the things predicted and so our confidence in the future is confirmed. We feel too that we appreciate more God's great love to those who trust him, as shown in the examples he has left on record so that we who have been called to share the promises might not be left in darkness, groping about, but that we might have a light to guide us, not only as to events leading up to the establishment of his kingdom but also as to our own walk and conversation so that we may become fitting vessels for his use in the day of the Lord, that we may be among those "jewels and they shall be mine."

Our prayer is that the lessons we have learned and the thoughts that have come to us in this study, may remain with us and be an influence in the remaining time of our probation. So shall we find the great truth of the apostle's words: "Ye are saved if ye keep in memory."

Jessie I. Titman

(Concluded)

A man's worth should be reckoned by what he is, not by what he has.

Redemption

IS IT UNCONDITIONAL?

IT IS argued by Universalists and others that since redemption is universal and unconditional, it guarantees to every one, therefore, a resurrection and ultimate salvation. With such we differ. We believe the redemption wrought out by Jesus Christ, though offered to all, is predicated strictly upon conditions. Those who comply with these conditions will be "redeemed" while those who do not will be among the lost.

Hebrews 2:9, 1 Tim. 2:6 are often quoted by Universalists to sustain their views. But do they? These texts declare he "tasted death for every man" and gave "himself (in death as) a ransom for all" which we firmly believe. But the benefits to be derived from the blood of Christ, though shed for all, is, as we have said, hinged strictly upon conditions.

If we have "faith in his blood" (Rom. 3:25) and are "baptized into his death" (Rom. 6:3), thus getting into the "blood of Jesus", it will "cleanse us from all sins" (1 John 1:7) and get us into the "everlasting covenant" (Heb. 13:20). Since Jesus was thus "brought from the dead by the everlasting covenant" so we, when inducted into the blood, if we trample not under foot the Son of God (Heb. 10:26,29), will derive the same benefits that he derived namely, an immortal resurrection.

His Blood Shed for Remission of Sins

Now Matt. 26:28 declares his "blood

is shed......for the remission of sins." But is this remission unconditional? No! One must believe, repent, and be baptized before he will receive remission of sins (Acts 2:38). If one does not do these, will he derive any benefits from the blood? Have the heathen done these things? Have the wicked? To our mind, being ransomed, redeemed or saved, all stand for the same idea. If all are "ransomed" then all will one day have "everlasting joy" and their "sorrow will forever flee away" (Isa. 35:10). What could this be but universal salvation?

Rom. 5:18 is often quoted to prove unconditional redemption. But does it? That the "free gift" is the "ransom" is shown by 1 Tim. 2:6. So it is the "ransom" which "came upon all men (eis) with a view to justification of (eternal) life." This ransom, we have clearly shown, is conditional though made for all. Those of the "all men" who comply with the conditions will receive "justification of (eternal) life" (Rom. 3:28 ;5:1 ; Gal. 3:11; James 2:23), or, in other words, be ransomed with "everlasting joy" (Isa. 35:10). Verses 17 and 18 of Romans 5 show the "life" in verse 18 of that chapter to be eternal life. Those who turn the "ransom" or "free gift" down will get damnation and the second death (Mark 16:16 ; John 5:29). Those who die, ignorant of it, are neither saved nor damned. They simply "sleep an eternal sleep" (Jer. 51:57, Ger. version).

Now if this free gift which was given to "all men with a view to" their being justified to "life" is unconditional then we would have all men justified without faith and works. But since it is written that "the just shall live by faith" (Gal. 3:11), we conclude that the only ones of the "all men" to whom the free gift came that will secure justification of life are those who have been "justified by faith" (Rom. 5:1).

God does many things "with a view to" a certain end; but that end is not always accomplished; so the free gift came with a view to the justification or salvation of all. Yet many are not made just or saved.

Saints Alone Experience Redemption

That redemption is to be experienced by no one but the saints, is taught by Hosea 13:14. Paul applied this passage to the risen saints (1 Cor. 15:55). This being true, the ransom is thus restricted to the saints; "But God will redeem my soul from the power of sheol" (Psa. 49:15). Redemption here is limited to the class that David belonged to; for this same chapter declares of some: "They are abandoned like sheep to sheol, death shall feed on them" (verse 14). If "they are abandoned like sheep to sheol," are they not as eternally gone as the sheep are? Then he adds, drawing a sharp contrast: "But God will redeem my soul (not every soul) from the power of the grave."

God says of some that "too costly is the redemption of their soul, and must be let alone forever" (Psa. 49:9, Margolis Ver.); but David's soul was not of that class. His is to be redeemed.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Christ is here said to be wisdom, redemption, etc., to us in Christ; but is he such to those not in Christ?

"In whom we have redemption through his blood even the forgiveness of sins" (Col. 1:14 ; Eph. 1:7). Here redemption is said to be in Christ and to be the forgiveness of sins. If all are redeemed then all will be in Christ and have forgiveness of sins.

"Who gave himself for us that he might redeem us from all iniquity" (Titus 2:14). Now if redemption is universal and unconditional, all will be redeemed from their iniquity and purified.

"The bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). But is this life unconditional as is contended by some? No. Verse 53 shows it is conditioned upon eating the flesh and drinking the blood of Jesus. He says to those who have done this not: "Ye have no life in you."

1 Peter 1:18 teaches that redeemed are those who no longer follow their "vain conversation received by tradition." Verse 19 declares this redemption was secured by the blood of Christ. Then if we ever get redemption we must obtain it "through faith in his blood" and by being baptized into his death (blood)—Rom. 6:3. Being thus in his blood, that blood will "cleanse us from all (past) sins" (1 John 1:7). Being thus "washed white in the blood of the Lamb" (Rev. 7:14), they constitute, if they "abide in him" (1 John 2:6), the redeemed who "shall reign on the earth" (Rev. 5:9,10).

Wicked Not Redeemed

Now if the redemption by Christ is unconditional then, when John sees all the "redeemed" (Rev. 5:9,10), he should see the heathen and the wicked too. But no; he sees the good only. They then are the ones who experience redemption and salvation. They are the "ransomed of the Lord" and they alone are to have "everlasting joy" (Isa. 35:10). If all men are ransomed, then all will have everlasting joy; but since the good only will experience everlasting joy, then only they are ransomed or redeemed by the blood of Christ and saved. John R. Fisk, Jr.

"No More Sacrifice for Sin"

STUDYING THE 10th chapter of Hebrews, one morning, in our family worship the clause that I have made the caption of my article gripped me with great tenacity. It followed me when I was about my morning work, and was with me in my wakeful hours at night.

"If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

Had I ever sinned in this way? Was it possible that I ever should? I reviewed my past life. There were dark places in it, places where I had not walked as becometh a follower of Christ. But never, in those dark plac-

THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

VOLUME 76 CLEVELAND, OHIO, JULY-AUGUST 1924 NUMBERS 9 & 10

Have You Found Jesus?

Have you found him, weary stranger?
Is he precious to your soul?
Has he spoken peace and pardon,
Touched your hand and made it whole?
Is he more to you than jewels,
Stocks, or mines, or flowing well?
More to you than royal palace,
Where earth's proudest monarch dwells?

More to you than friends or children?
Height of place or worldly fame?
More to you than sweetest pleasures,
Acres broad, or titled name?
Oh if not, your wealth is ashes,
Cheating dust and tinseled toy,
Only yours for one brief moment
Here to have and to enjoy.

All must perish with the using,
Naught to keep for endless years;
Life goes out in bitter grieving,
Vain regrets and useless tears.
Give yourself to God's sweet service;
He hath need of such as you,
Earth's broad vineyard needeth tilling,
Grand the work there is to do.

Up, delay not, Life is going;
Swift the moments speed away;
Would you have the crown of glory?
Seek the Savior, now—to-day.
Rich reward awaits the doer,
Wealth beyond what tongue can tell;
Crown and throne, and life immortal,
And bright home wherein to dwell.

Sweet it is to work for Jesus,
Building for the ages long,
Where will come no pain or dying,
Nor be heard sad sorrow's song.
Work for him will prosper ever,
Widening, broadening, moving on
Till the world's last field of battle,
Shall for Christ, our King, be won.

—Selected by R. H. Judd

The Nature of Man

BIBLE EVIDENCE

THIS IS a fundamental question which must be decided by the student before a right understanding of the Word can be secured. Job asked this question when he said, "If a man die, shall he live again?" Each generation has pondered this question and it is just as much a riddle to humanity today as in the time of Job apart from belief in God and that he has revealed his plans as to the future to humanity. In other words, apart from revelation from a higher source than man's knowledge, it is not possible for mankind to know the answer to this question.

Man became a living soul

As we are to confine ourselves in

es, had I given up my Savior, or denied my faith. I had shed bitter tears over my outbursts of temper, and my seeming inability to overcome. But I was not cross and impatient because I wanted to be cross and impatient. It grieved and humiliated me that I, the child of such patient, exemplary parents, as mine were, should be so unlike them and so unlike my dear, patient husband. I never knew him to utter an impatient word and he did not even want me to find fault with myself. It was through him that the dear Father made a way of escape.

Interested in medical science, he quietly set about studying my case, and in a very short time solved the problem for me as to what the cause of my trouble was. My diet was a too mixed one. It must be changed. When this was done, the nervousness that had made questions hurt me more than blows, and its consequent inability, disappeared and thank God! I could then keep step with Jesus.

So even in the dark places of my life I had not sinned the wilful sin. I hope this little leaf, torn from my life-book, will help other dear ones who are suffering, as I suffered, to take comfort in the thought that although impatient they may be at times they are not committing the unpardonable sin for which "there remaineth no more sacrifice."

Wilful Sin

But what is it to sin wilfully? Wilfully means presumptuously, willingly, and sin, as used here, to fall away or apostatize to Judaism or infidelity, as those who neglected Paul's admonition to "forsake not the assembling of yourselves together," were in constant danger of doing. God knows how much we need the fellowship of others of like faith or he would not have given this command. To keep ourselves alive and awake to the vital importance of holding fast to our faith, without wavering, we must keep in constant communion with our brethren. When Paul could not meet with the churches, he wrote them letters telling how carefully they must walk if they wanted the blessing of God to rest upon them. We isolated ones are kept awake and alive by the letters we write and receive.

We exhort the dear ones, in our letters, to be faithful to their high calling, and they, in turn, exhort us to keep on working for Jesus until he comes. We do the same thing through our papers but do not neglect meeting face to face, whenever possible, remembering what the dreadful fate of an apostate will be—"No more sacrifice for sin."

Jesus Offered Once

Jesus had offered himself once for the apostacy; the sacrifice would not be repeated. He would not die again. Made a priest for him once by means of death and been accepted, and then deliberately thrown away, the apostate would fall into the hands of the living God, who has said: " Vengeance is mine, I will repay"—"There remaineth no more sacrifice for sin." The apostate, the deliberate backslider, has no Advocate with the Father,

no Mediator to stand between him and God, so his case is a deplorable one.

He, who despised the law of Moses, died without mercy under the mouth of two or three witnesses. No mercy will be shown the apostate. A sorer punishment awaits him than that which befell the despisers of the law—a fiery ordeal from which there is no escape, a fate that he himself has chosen. He has trodden under foot the Son of God and has counted the blood of the covenant wherewith he was sanctified as an unholy or common thing, and as being worth no more than the blood of a common man, and must abide the consequences. He "has done despite unto the spirit of grace, and has thereby committed blasphemy" against that Holy Spirit, a sin that Jesus said "hath never forgiveness" (Mark 3:28).

I wonder if the young men and women who take Catholics for their life companions and unite with the Catholic Church to get them, realize what they are doing and what a terrible fate awaits them for their apostacy from God? If in truth they have ever had any real faith in the Book that Catholics pronounce dangerous, and ruthlessly consign to the flames, they will suffer. I wonder too if those who stand as leaders in the churches, and who, though "professing godliness," are striving with all their might to turn the sacred foundations away upon which God has set the feet of his people, ever think to what sore punishment they are laying themselves?

God's house cannot be overthrown, for it is founded upon a rock, but to all who apostatize—all unbelievers who question the veracity of God by questioning the truth of his word, I testify in the words of John, the Revelator that "God shall take away their part out of the Book of Life and out of the holy city, and from the things which are written in this Book."

We cannot play fast and loose with God. Jesus, once accepted, we must abide in him forever. If thrown away—O remember this: "There remaineth no more sacrifice for sin."

S. Roxana Wince

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Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

A Sister	2.00
A Reader	1.00
A Sister	4.00
Ida Overholt	6.00
Frank Lee	1.00
C. E. and M. J. Hatch	3.00
John Grief	1.00

this particular study to what evidence the Bible gives on this subject, naturally the first thought is to turn to the very first book of the Bible wherein is clearly stated the story of creation. Gen. 2:7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul (creature)."

The Bible, therefore, states man was man when formed from the dust of the ground and before life was breathed into him. In other words, the difference between the two is a lifeless man and a living man. Man is a unit. Observe closely in all quotations that in the nouns and pronouns there is never stated or inferred any duality of being or dual responsibility in man. The time is too short to elaborate on this point but if the record of Christ's death upon the cross and his resurrection is closely studied, it will be very clearly seen that that which died was Christ and that which was raised was Christ.

The kind of life given

This passage from Genesis does not contain any reference to the length of the life given. It simply states that man lived after the breath of life was put in him. The next step, therefore, to consider is what kind of life God gave to man. In Gen. 2:17 we find the following: "But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."

Adam and Eve ate of this tree of knowledge and the penalty of death was passed upon them as we find in Genesis 5:5 that Adam did die: "And All the days that Adam lived were nine hundred and thirty years and he died."

But in view of extenuating circumstances caused by Adam and Eve being tempted by an outside influence which had greater knowledge than they then possessed (see Gen. 3:11-14), no inflicted, immediate death was passed upon them, but through their disobedience the sentence of death did pass upon them. They were allowed to live until such time as their natural constitutions ceased to resist the action of the consequences of their transgression. Their bodies being more perfectly prepared to resist the operation of decay than our bodies are, is the explanation of their longer life. Bear in mind that if there had been an immediate inflicted death there would have been no descendants of Adam. The race would have ceased to exist. God, however, did act to prevent Adam and Eve from making themselves immune against death and thus perpetuating sin eternally which they would have done through eating of the tree of life, by preventing them reaching it (Gen. 3:22-24).

Adam could only pass on to his descendants whatever life principle he possessed, the same as we, his descendants, can do. Adam's history, as cited above, in this regard, must govern his natural descendants, and history and present day observation amply demonstrate this to be so.

This evidence strongly points to the

natural mortality of man and that any change from this condition must be and can only be by excercise of God's almighty power and will. Let us examine further.

The word "soul"

Many, in discussing these texts, try to place a strained meaning on the word "soul." Much misunderstanding and confusion, in the minds of people, has resulted. It is one of the most common words in the Bible. In the original Hebrew it is "nephesh" and occurs 752 times in the Old Testament. Translators have rendered the translation, in the Authorized Version, 44 different ways among which those who have more than five repetitions are as follows:

Soul	448	times
Life	117	"
Person	31	"
Self	19	"
Mind	15	"
Heart	15	"
Creature	9	"
Body	7	"
Desire	5	"

All these are translated from "nephesh."

There are several additional minor definitions but absolutely nowhere are the words "immortal" and "soul" used or inferred in connection with each other. By examining those passages in which these words occur to ascertain the determinative adjectives, the evidence proves that apparently very many harmful things, including death, can affect the soul. Examine the following texts:

Ezekiel 18:4: "The soul that sinneth it shall die."

Joshua 10:28-30-39,40: "And that day Joshua took Makkedah and smote it with the edge of the sword and the king thereof he utterly destroyed, them and all the souls that were therein.

"And the Lord delivered it (Libnah) also, and he (Joshua) smote it with the edge of the sword and all the souls that were therein.

"And he (Joshua) took it (Debir), and the king thereof, and all the cities thereof, and he smote them with the edge of the sword and utterly destroyed all the souls that were therein.

"And he (Joshua) left none remaining but utterly destroyed all that breathed."

Animals have a "soul"

Is soul peculiar to man? The animal life created prior to man had soul or life given to it also (Gen. 1:20,30):

"And God said, Let the waters bring forth abundantly the moving creature that hath life" (margin, soul, but both translated from the same root word "nephesh")

"And to every beast of the earth, and to every foul of the air, and to everything that creepeth upon the earth wherein there is life (margin a living soul, or "nephesh") I have given every green herb for meat and it was so."

The Bible speaks similarily of man and beast having the same life principle in creation, as it does in death. Eccl. 3:18-20 reads as follows:

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THE RESTITUTION BANNER

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ the Son of God, conceived by the Holy Spirit and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of God as our Mediator.

The Holy Spirit the power of God by which He performs His will.

Man mortal; the dead unconscious.

Resurrection of those who have known the Gospel, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentence, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in His Word.

Hell—the grave; the devil—sin in the flesh

Editorial

ON JUNE 22nd under the mulberry trees in front of Sister Wince's home, we met with about forty brothers and sisters and enjoyed the fellowship and communion of those whom we have not had the pleasure of meeting before. Our visit to Pierceton came about thru a desire on our part to meet Sister Wince who was partly responsible for our coming into the work of the Truth at Cleveland. We will long remember our meeting with this dear sister and the sweet communion we enjoyed together. We found her to be truly a mother in Israel, whose love for God, his truth, and his people, is most refreshing to behold. We experienced in her company, that thrill of inspiration that always comes from those who have the zeal of God's house in them.

Sister Wince, upon learning of our coming wrote some letters and arranged for meeting on the lawn at her home. We spoke to them in the morning, upon the subject of "Thanksgiving and the Voice of Melody." Several others spoke words of exhortation, among them being Brother Railsback, an old pioneer for the Truth, long in the fight of faith, and still pressing forward with undaunted spirit and devotion to Christ and his cause. Several others spoke to edification also, but no secretary having been appointed, their names have escaped me.

After a luncheon, brought by the sisters, and spread upon the tables in the dining room, the meeting convened again for an afternoon session.

At this meeting, Sister Wince gave us one of her distinctive sermons with those clearly defined points and practical applications of the Word for which her writings are noted. Her subject was "Christian, Walk Carefully." It appeared in the last issue of The Restitution, in full. Before closing the afternoon session, a resolution was passed to hold another meeting in September (God willing). The arrangements for this meeting were left to Sister Wince, who has notified all that it will be held on the second Sunday in September. Just as the meeting was about to close, we received a telegram from Cleveland, telling of the death of Sister Bessie Nicholls and necessitating our immediate return.

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Sister Fanny Mitchell, whose obituary appeared in a recent issue of The Restitution, bequeathed the sum of fifty dollars to the paper to help in its publication. In life Sister Mitchell was always a staunch supporter of The Restitution. In death she did not forget it.

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An Open Letter

July 16, 1924.

To the Editor,
Toronto Mail Empire,
Toronto, Ont.

Dear Sir,

Two matters of note have attracted my attention in the press during the last few days. One was the announcement of the proposed call to Rev. R. A. Torrey, D .D. to visit Toronto; the other was a letter of protest re. capital punishment by Mr. Llon Penhall Lees, on grounds of cruelty, because he claims that Mr. Muir suffered agony for fourteen minutes.

It is not my intention to go into the question of capital punishment, but to draw a contrast. Dr. R. A. Torrey, D. D. is the foremost advocate of the doctrine of eternal torment. He is the author of a most virulent booklet entitled "The Exact Truth Regarding an Eternal Hell," in which he teaches that the wicked will suffer during unending ages, "physical suffering to which no pain on earth is anything in comparison."

One man is horrified by 14 minutes which ones of his fellow creatures endures; another man, professing to be a minister of the gospel, actually rejoices and says, "Amen, hallelujah" because millions, according to his teaching, "will spend eternity in a hell of unutterable conscious anguish."

I hereby challenge Dr. R. A. Torrey (not for the first time) to open debate on this awful subject, if you will kindly allow your columns for that purpose, and I am prepared to prove that his doctrine is a libel against a holy God, and utterly opposed to Bible teaching, and that his exegesis is unsound, and in some instances, untrue. Such a man is unfitted to be allowed to prey upon the minds of timid and nervous people, and I, for one, protest the invitation. R. H. Judd

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May we be overarched by our faith in God; may we stand under it as our shadow and protection from all storms and sins and woes of life.

"I said in mine heart concerning the estate of the sons of men that God might manifest them and that they might see that they themselves are beasts.

"For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth so dieth the other, yea, they have all one breath so that a man hath no preeminence above a beast; for all is vanity.

"All go to one place, all are of the dust and all turn to dust again."

If the soul of man is immortal by natural inheritance, it cannot be destroyed, yet what does Matthew say God can do to man, having reference to the second death? Matt. 10:28: "And fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell" (Gehenna).

Futher texts as to man's nature and its similarity to that of the beast follow.

David's testimony

David says in Psalms 104:29, referring to the beasts of the earth: "Thou taketh away their breath, they die and return to their dust." But in Psalms 146:4, referring to man: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

The one thing believers in man's natural immortality contend for the soul is that it is conscious in itself apart from the body, that when separated from the body it can perform all things as well as when in the body yet the text, just quoted, and the following one flatly state the contrary.

Eccl. 9:10: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Job 14:10,11,12: "But man dieth, and wasteth away, yea, man giveth up the ghost, and where is he?

"As the waters fall from the sea, and the flood decayeth and drieth up,

"So man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

Job and the resurrection

We know Job believed in the resurrection, as he goes on in this chapter and states so. He also states, in the 21st verse, that after man passeth, " his sons come to honor, and he knoweth it not; and they are brought low but he perceiveth it not of them." If a man in death was conscious of all, is it not reasonable to suppose that, if possible, he would like to know if his sons came to honor or if they were in trouble he would wish to be of assistance to them? But he cannot be of help if he is in entire ignorance of their condition.

The words—immortal and immortality

So few times are the words "immortal" and "immortality" used in the Bible that we can take time to examine each one.

"Immortal" is used only once. 1 Tim. 1:17:"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

"Immortality" occurs only four times, as follows:

Romans 2:7: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." It is, therefore, apparently not a possession of man now but it is still necessary to seek for it to obtain it.

1 Cor. 15:53: "For this corruptible must put on incorruption, and this mortal must put on immortality." As It is something still to be put on it cannot be a possession now through succession from natural parents but must be put on in order to bring to pass, as stated in the 54th verse: "Death is swallowed up in victory." This language, by no possible stretch of the imagination, can be made to mean that we have immortality now.

1 Tim. 6:15,16: "Which in his times he shall show who is the blessed and only Potentate, the King of Kings and Lord of Lord: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting.

2 Tim. 1:10: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."

"Hath abolished death"

These texts certainly do not state that man is immortal. But the phrase "hath abolished death" sometimes confuses as it would be likely to do if taken alone without any other scripture to explain it. He Christ) hath abolished death in that by his sacrifice and resurrection an offering for the sin of the Adamic race was made and a race which was under the law of death was thereby given proof to confirm the previous promise of a resurrection from the dead.

Furthermore, he did abolish death in himself as he was raised out of the death with an immortal life principle, and through this he abolished the operation in eternity of the death principle for all those who comply with God's terms of salvation. Much is made by believers in man being immortal now of the text in John 5:24: "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath eternal life, and cometh not into judgment, but has passed out of death unto life."

Believer still has pain and sickness

Taking this text alone, the most those who advocate man's possession now of immortality can say, is that only the believer, after believing, has immortal life. But has he? I am certain and can testify, as a believer, that there was absolutely no fundamental change in my life principle, after believing we all have to eat, and drink, and sleep, to remain in health. We still have pain and sickness just the same as the unconverted, and we both are under the law of death. What does John, however, say in further explanation in this regard in 1 John 5: 11: "And this is the record that God

How to Study the Scriptures

A Paper Read at the Sisters' Meeting

SUCCESS in any given enterprise depends upon knowing how to begin. Especially is this so in this case when applied to the Word of God. "How readest thou ?" is a very important question to consider.

We all know the story of the lawyer who asked Christ, "What shall I do to inherit eternal life ?" It is not enough to speak the things of God but we must do them. Luke 6:46 says: "And why call me Lord, Lord, and do not the things which I say ?"

If we speak of eternal life in a careless manner, we do but take the name of God in vain as the lawyer did. Christ simply turned him over to the divine law and bade him follow its direction.

The Bible is not understood by all who read it. Many of us who have read it for years and have come into the Truth think it a new book and after all we have only come to see the harmony, beauty and glory of its teachings.

Read With Understanding

Many think that the language of this Book is not to be read and understood the same as other books but that there is a kind of hidden, mystical meaning in its language, and that it must not be understood to mean just what it says.

We know this is not true for Prov. 8:9 tells us: "They are all plain to him that understandeth, and right to them that find knowledge."

Search Diligently

We should not have the least doubt in our minds regarding the understanding of the Scriptures. When the Lord speaks to us he means us to understand what he says. But God designs that his people shall study and search for the truth. Jesus tells us this in John 5:39: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

Let the example of the noble-minded Bereans be ours. In Acts 17:11-12 Paul tells us: "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so; Therefore many of them believed, also of honorable women, which were Greeks, and of men, not a few."

"Thus Saith the Lord"

Let us take this for an example and let us be satisfied with nothing less than "Thus saith the Lord" or "Thus it is written." For he has laid it down in this law, that no one is worthy of belief who does not speak after this rule: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them" (Isa. 8:20).

We will be like the blind leading the blind if we do not know just what the Scriptures say. He, who refuses to study the Word of God is not worthy of the reward which is promised in it.

Rightly Divide the Word

A very essential point in the study of the Scriptures is to rightly divide the Word. Many people read the Bible to no purpose all their days just because they fail to compare scripture with scripture. We may begin at Genesis and read to Revelations and still not know much about God's plans. The books of the Bible are not arranged in chronological order. No one writer confines himself to any one topic. In 2 Peter 1:20,21 the apostle says: "Knowing this first, that no prophecy of the Scriptures is of private interpretation; for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

Compare Scripture with Scripture

If we compare scripture with scripture, we will find the true meaning, and the Bible will become its own interpreter and we will not be dependent upon the opinions of men. The Bible is not to be taken lightly nor read carelessly. It must be studied. Paul's words to Timothy are appropriate in this connection: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Use Your Concordance

My first teacher taught me to take one word, the simple word "love", for instance. Look in the concordance and see how many times you can find connecting links pertaining to it.

After we know how to read the Bible, then I think taking up the books is good. We often forget that some of us are but babes and start at the top of the ladder and then fall. Then follows another question, equally important or even more so. "Understandest thou what thou readest ?" Again we know the story of Phillip and the Ethiopian eunuch. We remember that Phillip put the question to him, when he found him reading, not by way of reproach but with love in his heart so that the eunuch knew that he would be of service to him.

What we read and hear of the Word of God, it highly concerns us to understand, especially what we read concerning Christ and God's plan of salvation. We should first ask ourselves this question: "Jesus said unto them, Have ye understood all these things ? They said unto him, Yea, Lord." Have we understood them aright ? We cannot profit by the Scriptures unless we understand them. In 1 Cor. 14:14-17, Paul says: "For if I pray to an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then ? I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit, I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest ?"

hath given to us eternal life, and this life is in his Son." This explains it as the life is in him, held there in reserve to be conferred upon those who comply with the conditions.

When do believers get this life from Christ? At resurrection. Rev. 2:10: "Be thou faithful unto death and I will give thee a crown of life."

Paul expected his reward of righteousness which, in order to enjoy, he must be in possession of life, not after his conversion, for in writing to Timothy after that conversion he did not speak of having received his reward then but, along with others who love Christ's appearing in glory, he referred to receiving it at that day (the day of judgment of reward at resurrection). Speaking at that time, that death was near, he said, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

The mission of Christ

As time will not allow for much explanation or argument, I have condensed my evidence, but I cannot close without some brief remarks in connection with the mission of Christ as relating to this topic . Pray tell me where Christ's mission, the necessity of his death and resurrection, come in at all in the scheme of things if man is naturally immortal by inheritance from creation. Why was it necessary he should live, teach and above all die and be raised from the dead unless this had a vital relation to the life of the human race? Where is the essential relation to the salvation of the human race in his sacrifice if man is naturally immortal? If so, all those who lived on earth, prior to him, have already been judged, and those worthy were enjoying the bliss of the kingdom irrespective of his death, and that death had no meaning for them, and those unworthy already undergoing their punishment, so where is there any relation between Christ and them? Yet the Bible teaches clearly Christ's sacrifice is equally applicable to those who lived before as well as after he was nailed to the cross of calvary.

This thought might be continued at length, but the fact is that Christ's death and resurrection was absolutely necessary in order that man might have a future life, not only for Adam and all those who lived down to Christ but also for those living between Christ's first coming and the judgment. "Even as in Adam all die, so in Christ shall all be made alive."

Christ the first of a new creation

Without going into detail, Christ was the first of a new virgin creation, fresh from God's hands, even as Adam was. Christ was pure at birth, not having a sin cursed nature, even as we all have who are of the Adamic race. So you can easily see his sacrifice was just as complete and adequate a covering for the sin of the Adamic race as was Adam's sin which was brought death upon that race. It was the sacrifice of a pure virgin race-life for a sin-cursed race-life. In each case, the redemption and punishment respectively flowed to those who became race-successors. Adam's successors all came under the condemnation of sin and the consequent penalty of death; so do we, who become children of Christ and part of his body- being bought by him through his sacrifice, participate in the redemption.

Many more texts might be quoted, much more might quite properly said, but time forbids. In conclusion, therefore, after considerable study of Bible texts on this subject, as well as reading evidence and arguments advanced by those who believe in the natural and inherited immortality of man's nature, I believe the Bible clearly teaches the following truths regarding his nature which, to the best of my knowledge and belief, co-incide with the facts of this world as I observe them:

Summary

1. That man was created a unit by God as a mortal being.

2. That man, by disobedience to God, sinned and as a consequence of that sin the law of death was made operative in his nature and those of his descendants.

3. That man would, after death, forever remain dead unless by excercise of divine power and will he is again imbued with life.

4. That God has, in his revelation to man, stated it is his purpose to confer immortality as a free gift upon those of mankind who comply with his conditions. This conferment of immortality to be at such time in future as is according to his (God's) best judgment.

5. That God has provided a means whereby the failure of the Adamic race through the transgression of Adam is atoned for, and that this means is the Lord Jesus Christ, who by his sacrifice has brought immortality to light, which will be a certain possession of all those who comply with the conditions God has decreed.

Arthur G. Young

YOU WILL NEVER BE SORRY

For putting the best possible construction upon the doings of others.
For promptness in keeping your promises.
For being patient with cranky neighbors.
For giving an unfortunate fellow a gift.
For sympathizing with the oppressed.
For being square in business deals.
For being generous with an enemy.
For the influence of high motives.
For asking pardon when in error.
For bridling a slanderous tongue.
For stopping your ears to gossip.
For standing by your principles.
For being loyal to the preacher.
For discounting the tale-bearer.
For being courteous as a duke.
For harboring clean thoughts.
For thinking before speaking.
For hearing before judging.
For your faith in humanity.
For being candid and frank.
For being kind to the poor.
For looking before leaping.
For doing your level best.
For living a white life.

Right State of Mind and Heart

To understand the Bible we must have the right state of mind and heart. There are conditions of knowledge, which we must obey, before we can be illuminated by the truth. In Dan. 12:10 we read: "Many shall be purified, and made white, and tried but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand." Why will the wicked not understand? Paul gives us one reason in 2 Tim. 4:3,4: "For the time will come when they willl not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." And again: "And this is the condemnation, that the light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil, hateth the light, lest his deeds should be reproved" (John 3:19,20).

Let us see what David says in Psa. 119:98-100: "Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me; I have more understanding than my teachers, for thy testimonies are my meditations, I understand more than the ancients because I keep thy precepts."

David received his understanding and wisdom from God's word, from his commandments and testimonies. Psa. 119::104 says: "Through thy precepts I get understanding." In exactly the same way Daniel was made wise. He set his heart to get understanding. "Then he said unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Daniel 10:12). He obtained it through information supplied by books, as the following words in Dan. 9:2 testify: "In the first year of his reign, I, Daniel understood by books the number of the years whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish seventy years in the desolation of Jerusalem."

Understanding is accomplished by using means to get it. The New Testament exhorts believers to attain it. "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (1 Cor. 14:20). Eph. 5:17: "Wherefore, be ye not unwise, but understanding what the will of the Lord is."

Understanding by Instruction

Christ imparted understanding to the people by giving them instructions. Matt. 15:10 says: "And he called the multitude and said unto them, Hear and understand." He complained when his disciples did not understand what he said. "And Jesus said, Are ye also yet without understanding? Do ye not yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast into the draught. But those things which proceed out of the mouth come forth from the heart and they defile the man."

God gives undertanding as well as faith, but it is by supplying the means to enlighten the mind (namely, his Word). We get what he supplies by giving our minds to attain it. Like Daniel, by meditating upon it, also like David, we get understanding of any question by giving our minds to it, by studying it, by meditating upon it, and if it refers to the performance of duty, by doing it.

The Testimony of God

His word enlightens the eyes, imparts understanding and wisdom. Psa. 19:7-9 says: "The law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple. The statutes of the Lord are right rejoicing the heart; the commandments of the Lord are pure enlightening the eyes; the fear of the Lord is clean. enduring forever; the judgments of the Lord are true, and righteous, altogether."

A divine explanation is given why some do not learn the truth. God has written great things in his law, but they are ignorant of the Scriptures. Mark 12:24: "And Jesus, answering, said unto them, Do ye not, therefore, err, because ye know not the Scriptures, neither the power of God?"

Great things are strange things to them. Hosea 8:12 says: "I have written to him, the great things of my law but they were counted as a strange thing." Acts 17:20 says: "For thou bringest certain strange things to our ears: we would know therefore what these things mean."

Knowledge of the Scriptures Necessary

Some people are so busy doing wonderful works they have no time to read and find out what the will of God is. Eph. 6:17-20 reads: "And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverence and supplication for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, to which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak" (Paul's prayer).

There are many opinions expressed on various subjects, every day, which, would, if we let them, confuse us. The only way to get the correct answer is to investigate, and this is what we are compelled to do if we wish to know the truth as taught in the Scriptures. There are many who think they can be saved (as they call it) in ignorance, by being and doing good, but let us see what the Scriptures say about this. Eph. 4:18: "Having the understanding darkened, being alienated from the life of God, through ignorance that is in them because of the blindness of their heart." Again, in Matt. 22:29, Jesus said: "Ye do err, not knowing the Scriptures nor the power of God..

The Holy Scriptures only, are able to make us wise unto salvation. 2 Tim. 3:15-17: "And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salva-

How to Learn to Love Jesus

"We love him because he first loved us" (1 John 4:19).

A DEAR young sister asked me, in a recent letter "how we can learn to have a real love for Jesus, a real love that will fill one's whole life." She says she has often tried to fill her heart with love like that but has been unsuccessful. She tries to do what is right and what will please Jesus and yet she says she cannot seem to put into it the life and earnestness that mother does nor seem to find the happiness in it that she does. She asks what I think is the reason and if I think it is because she is not sincere enough.

Jesus seems very real to her and she often asks him for his help but still there seems to be something lacking

Love comes unbidden

I do not know just what the trouble is, in her case, but in earthly friendships we do not have to try to fill our hearts with love for our friends. Love comes unbidden of its own sweet self. In the family relationship it begins at the right place and for the same reason it so begins in the family of God. "We love him because he first loved us" applies to God. So the child of an earthly father loves that father because that father first loved it.

"Herein in love: not that we loved God, but that he loved us and sent his son to be the propitiation for our sins."

"In this was manifested the love of God toward us, because he sent his only begotten son into the world that we might have life through him"—life measured by millions and billions of years in endless succession, and in a paradise where even the animal creation, released from the bondage of fear, and we attain the glorious liberty accorded to the sons of God.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them to us by his spirit" (through his Holy Word, 1 Cor. 2:9; Isa. 64:4; Rev. 21:1 to close of chapter; Rev. 22:1-15; Isa. 26:19; Isa. 25:6-9).

Keeping commandments a test of love

God having so loved us as to send Jesus to take away the sins from which it is impossible to release ourselves and to unloose the chain that held us in bondage to death—not to the natural death that comes upon all men, but to that utter extinction of being, that second death, out of which there can be no resurrection—ought we not to love him, as we are commanded to do, with all our mind, and might, and strength? Such love consists in using all the power of our being in his service—the keeping of his commandments being the test of our love.

"Whosoever believeth that Jesus is the Christ is born (or rather begotten) of God." He could not be our Jesus or Savior unless he was the Christ, God's annointed prophet, priest, and king. We believe that Jesus is the annointed One and thus believing and loving him that begat Jesus, we learn to love him also that is begotten of him. Jesus is God's only begotten Son by generation: We become begotten sons of God by regeneration and adoption.

We must love the children of God

The test of our love for God is that we truly love the children of God. We know we love God because we love the brethren. Jesus is our elder brother, and above all the rest, is entitled to our love in that he died to save us.

If one of our earthly friends should even risk losing his life to save us from a cruel death, we could love him ever after with grateful, deathless love. How, then, can we help loving Jesus who not only risked his life, but freely gave it that we might live?

But my dear young sister, you are already learning to love Jesus—nay, are already loving him. You open your eyes, you look questioningly into mine. You do not understand. Turn to John 14:21 and see if I am not right. Jesus says, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Does not that comfort you, you dear, doubting, perplexed child of God?

In trying to do right that you may please Jesus, you are keeping his commands and loving him. If we know we love him because we love the brethren, we know just as sure that we love him when we keep his sayings. Feeling is not always to be depended on, but when we have the assurance of God's Word witnessing to our inner consciences that a thing is so, we need have no disturbing doubts about it.

"If ye love me, keep my commandments." "If a man love me, he will keep my words."

"Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." "Ye are my friends if ye do whatsoever I command you."

"These things have I spoken unto you that your joy might remain in you and that your joy might be full."

Notice particularly this verse of the 15th chapter of John. These words of Jesus help me and comfort me. I trust they will help and comfort you. I trust they will fill your heart to overflowing with love both for God and for his only begotten Son.

"Your life is hid with Christ in God"

Would you give up your faith, my dear sister, should the martyr's fires be kindled again and you be dragged to the stake to be burned if you did not recant? Indeed you would not. You would sing and shout in the very flames, knowing that the enemies of God, though they destroy this present life, have no power over the life that is hid with Christ in God.

Be faithful. Keep on trying to please Jesus and in time the promised joy will be yours. You will be able to put into your work for Jesus all tion, through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 1 Chron. 15:13: "For because ye did it not at the first, the Lord, our God, made a breach upon us, for that we sought him not after the due order."

Abraham believed God and it was counted to him for righteousness, we are told this in Rom. 4:3. So the only way is to turn our backs upon the confused world, search the Scriptures, believe what God has said and promised, as Abraham did, and learn to seek him after due order.

We should always study with the thought of teaching others, and let us all be more faithful and try to give more time to the study of God's Word.

Oh! for the Word of God so pure,
 Sweet and refreshing to the mind;
A constant draught from heavenly springs,
 Within the Scriptures we can find.

Free from adulterating creeds,
 The soul true progress then can make;
When strengthened by the Word of Truth,
 Man's faith in God, no foe can shake.

Sister Elizabeth Kieffer

Communicated

DEAR RESTITUTION:

I am so glad to hear that you are getting along better and I hope that the lovers of it, and there used to be many, will rally to the front and do all they can to help sustain the oldest and best paper we ever had in the Faith. I wish I were able to send many times more than my subscription to it. Have read The Restitution ever since I was a child and it is like one of the family. I hope it will grow and prosper more and more until Jesus comes to claim his own.

Emma Cronk

DEAR RESTITUTION:

I see that my subscription is due. I am enclosing $2.00 to set forward my account.

In 1875 I lived in Galveston, Texas, and we had a Bible Class to study the Truth. One, who was taking The Restitution, placed a copy in my hands. I subscribed for it and have been taking it regularly ever since, nearly half a century.

S. T. Blessing

Is There a God?

NUMBER TEN

IT SEEMS to me that the very putting of the question is proof of the existence of that which is questioned.

How do you make that out? It strikes me as a very extraordinary suggestion.

Well, the question indicates considerable astuteness on the part of the questioner. Here is a looking, thinking, prying creature called man, quick glancing east, west, north, and south: noting this, noting that, putting this and that together: observing, reflecting, arguing, studying, making experiments, reasoning: constructing instruments, digging, boring, melting,

dissolving: weighing, calculating, sailing on the sea, running over the land, exploring not only unknown parts of the earth which he inhabits, but the vast regions of space which he cannot ascend, scouring the heavens with his telescope, and mapping it out into sections and provinces. If this audacious, restless, prying creature had always been on the earth, we might have supposed him the root and source in some explicable way, of the wonderful intellectual power he exhibits; but, as we consider him, we note that he had no existence a short way back, and that in each individual case, he shortly lies down and dies. The question, therefore, propounds itself in loud imperative tones, Where got man this wonderful faculty? Must it not have existed before him—independent of him? Was there no wisdom before he was born? Is it possible that he is the highest intelligence in the universe? Is it conceivable that there was no contriving power anywhere till he himself wisely contrived to put in an appearance, seeing all things small and great in heaven and earth are wisely made? If man has a little wisdom, where did he get his wisdom from? He is wisely constructed: must not the power that constructed him be wiser than he? "He that hath formed the eye, shall he not see? He that hath formed the ear, shall he not hear." The propounding of a question "Is there a God?" proves the existence of a power equal to the production of the intelligence that puts the question and necessitates that that power shall be as much superior to that intelligence as all cause must be superior to all effects. Man's intelligence is a mere effect: where is the cause?

That is the question. Scientific men seem to find it in the molecular combination of atoms.

But who or what combined the atoms? Granting the existence of atoms, they could not combine themselves. If there were nothing but atoms they must have remained atoms and filled the universe with eternal dust. Instead of that, it is a universe of order and glory and beauty; and it is all in one system—under one control, as shown by the co-relation of the stars. Where is the seat of this control?

Ah, who can tell?

There must be such, must there not? If there were not, things would get into a whirl and a chaos. They do not. They are held together, and held apart, as with an iron rein.

I should say that is the law of things.

What do you mean by that?

Well, the quality or tendency of things in general to keep in a certain relation. Fire burns; water finds its level; gravitation shapes the course of planets. It is the nature of things. I do not see that we require to go outside of things themselves for an explanation of their behaviour.

No doubt the law of their behaviour is in them (or rather, let us say, they in it): but that does not account for their being there to behave. How came they to be there at all, and to have that law? They must have had a cause equal to their production in the first instance.

the life and earnestness that mother does. We do not reach the top of the ladder at a single bound, even Paul did not. He had to fight hard to win the crown. We are like little children. We have to "grow in grace and in the knowledge of the truth." Be patient, toil on, and victory will finally be yours. S. Roxana Wince

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Disputed Texts

NUMBER ONE

VERSE FIFTEEN of the fifteenth chapter of 1 Corinthians is often quoted to prove that the destruction of death means the resurrection of all men. Let us see.

Whenever anyone is immortalized, it is said of such that death is abolished, swallowed up, or destroyed, as to them; hence when Christ arose he "abolished death" (2 Tim. 1:10), yet millions slept on; when the sainted dead are immortalized death again is "swallowed up" (1 Cor. 15:54); when the millenial saints are immortalized at the "end" of Christ's reign, death once more is said to be destroyed (1 Cor. 15:26). Now when the reign of Christ commences, he starts destroying "his enemies." One after another is destroyed till only the last enemy remains. Now if in destroying that last enemy he thus makes alive all men would death then be the last enemy with all former enemies of the Lord restored to life? Is it not certain that during that reign, when he destroys his enemies, one after another, that the destruction is everlasting (2 Thess. 1:9)? If so, when the last enemy, death, is destroyed, not one of the former enemies is made alive in that destruction. If the last enemy, then, can be destroyed and yet leave dead forever the rest of God's enemies at the end of the thousand years, it can be abolished at the immortalization of Christ, or of his saints, and yet leave millions dead. The "last enemy" must exist as long as it has mortals to prey on, but when mortality disappears at the end of Christ's reign, through immortalization, death then must die for want of victims upon which to prey.

1 Corinthians 15:22.

1 Cor. 15:22: "In Adam all die. Does this not mean all that are in Adam die? Now does it not? If so, then "in Christ shall all be made alive" must certainly mean all that are in Christ shall be made alive. Since it will doubtless be conceded that those who are in Christ are the saints, follows it not that all made alive means the dead that are raised incorruptible?

But it is contended that "in Christ" here should read "by Christ." We view this as a mistake for these reasons:

1. Eminent translations, such as the King James, Revised Version, American Revised Version, Rotherham, Douay, etc., render this as "in Christ shall all be made alive."

2. Paul, in verse 21, uses dia—by—a man came death, dia—by—a man came also the resurrection of the dead." But in verse 22 it seems as though he foresaw that some would misinterprete verse 21 so he changes prepositions. Here he uses "en" not "dia." Now if he wished to have taught that "by Christ shall all be made alive" then he would have used "dia"—the word used in verse 21. But since he changes prepositions, however, from the word "dia" (by) to "en" (in), it follows then that "in" is the correct word to use here. If we use "by" for both these words, then we simply ignore the apostle's change of propositions in these verses.

3. The expression "in Christ" occurs more than a score of time in the New Testament. In all these places, except 1 Cor. 15:22 ,it is conceded that "by Christ" would be an erroneous rendering. But why this exception? If it is right and proper to render this expression "in Christ" in all other places, it is right and proper to do so here. Notice verse 18: "Asleep (dead) in Christ." Shall we say that they are dead by—on account of Jesus? If it would be an error to render this "by Christ" here, would it not be equally so in verse 22?

Verse twenty-three

Now verse 23 declares "Christ is the first-fruits" of the "resurrection of the dead" of verse 21. (Verse 22 is simply explanatory of verse 21.) Now since the first-fruits of this resurrection of the dead was raised a spiritual body (verses 44,45), will this not be true also of the later fruits or subjects of the resurrection of the dead of verse 21? Since he is the first-fruits" (verse 20) of them (the saints) that are asleep, and since he is the first fruits of the resurrection of the dead of verse 21, follows it not that "the dead" of verse 21, and the them that are asleep of verse 20, are one and the same class?

Verse twenty-four

1 Cor. 15:24: Some think that the end alluded to here means the resurrection of the wicked dead. If so, then since they emerge after Christ has subdued every enemy, even the last enemy, for he must reign till he does that, that these wicked find a deathless, sinless world in which to dwell, with Christ's work forever ended!!

Who will take charge of them? Christ can not for he has ceased to reign, having "delivered up the kingdom to God"? Neither can they die again for the last enemy, death, will have been destroyed. Since they emerge when Christ has surrendered the kingdom to God, that God may be all in all," does it not follow that he will dwell in all their wicked hearts?! With the "last enemy" forever past, with God dwelling in them, are they not all saved?

Now the resurrection of the dead, spoken of in verse 21, is competed when "they that are his" are made alive at his coming. The end spoken of in verse 24 is the time when he delivers up the kingdom, having put "down all rule" and having destroyed all enemies, even the last.

Now, in conclusion, let this point

That is not to be denied.

Must not that cause have combined power and wisdom? Without power, without wisdom, how could it have been equal to the production of works of power and wisdom?

As a matter of terms, I cannot evade your argument. Yet I have a feeling as if it were not conclusive.

A feeling is not a safe steersman in such a matter.

Though I say feeling, of course I mean a reservation of reason.

Can you define it?

It is a little difficult.

Try.

Well, I have a difficulty in reconciling what I might call the mechanical relations of everything we see in the universe with the intelligent initiative and superintendence usually associated with the idea of God. Everything is interlocked in an endless chain of mechanical causes. The sun shines, the rain forms, the wind blows: vegetation springs: animals are born, and feed, and propagate and die. The stars move in their courses by mutual influence and attraction; and there is nothing occurs anywhere, so far as we can see, but what springs naturally from some antecedent cause on mechanical principles.

Therefore, what?

Therefore, the intelligent causation of everything that you argue for is not so obvious to me.

Perhaps you may not have apprehended my argument quite clearly?

Perhaps.

I am not contending for a moment-to-moment operation of Divine intelligence in detail. If I cut my finger, it does not require a Divine volition to make the blood flow. If a man get no food, I do not say it requires a Divine volition to make him die. If a dry thicket catch fire on a hot summer day, I do not say it requires the action of Divine intelligence and power to cause the conflagration that follows. So in larger matters: the moon's motion around the earth; the earth's motion around the sun; the movements of the whole stellar universe are the result of the relations things sustain to one another.

Then you seem to me to shut out God.

By no means. Taking his existence as proved by "the things that are made" (to use Paul's expression), and especially by the revelation of himself he has made during the course of the world's history, we have to realize that the universal fabric of things is put together in a way that will give him the least trouble of management, as we might express it. His works are "in him" as the Scriptures declare but he is separate from his works. That is, he holds them all in the effluence of his eternal energy which the Bible denominates Spirit, but is himself a distinct and separable entity, whose nucleus, as we might express it, is in eternal Light, yet whose presence is so co-extensive with the Spirit as the sun is co-extensive with its light. Out of his omnipotent and eternal energy he has, by will and wisdom, concreted the tangible system of things which we call the universe. But he has so made this universe that,

while in him and subject to his power, it works by automatic action. This action which he started is what we call Nature. His interference at any time when called for is what we call a miracle.

There are some strange things in your remarks. It is a new idea to me about God saving himself trouble. I always understood he was omnipotent and infinite, and did not require to save himself trouble.

You are thinking of the popular traditions on those subjects. We must take the Bible and Nature. They do not contradict each other. The one is but the supplement to the other. The modern demonstration of the conservation of energy proves that everything that is done involves the expenditure of energy, and that energy is measurable. It follows that when God works, he can spend much or little, as the case may require. When little does he does not spend much. He has spent much energy in the creation of heaven and earth; but the result of his work is a self-working machine (self-working as a steam engine is self-working when set going), which leaves him little to do beyond the superintendence in the evolution of his purpose.

It is an extraordinary view, I must say.

It is an inevitable view, when the various elements of truth in the case are combined. You cannot dispense with God as the explanation of things: but neither can you dispense with the automatic operation of Nature in its ordinary bearings. Therefore, we must put the two together—with this grand result, that with the most exact study of Nature's laws, we can combine the recognition and worship of God, and the exhilarating hope of that future glory which he has promised: the prospect of which supplies an interest and a principle to present mortal life otherwise entirely lacking.

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What is the Bible?

AN ATTACK ON THE INFALLIBILITY OF THE SCRIPTURES BY A UNITARIAN MINISTER AND A REJOINDER BY THE EDITOR

ANOTHER scriptural passage often quoted to prove that the Bible is infallible, is that found in 2 Peter: "Holy men of God spake as they were moved by the Holy Spirit." Of this text two things are to be said.

First, it is found in one of the most questionable of the New Testament books, many authorities having always regarded the second Epistle of Peter as ungenuine. Professor Hilgenfeld says: "The composition of this epistle by the apostle Peter is out of the question. We must look (for its date) to the second half of the second century. It is not till the third century that we find the first trace of any knowledge of this epistle; and even as late as the beginning of the fifth century the majority rejected it." So much, then, as to the right of the passage to a place in the New Testament at all.

But further, even if we admit the passage to be true scripture, it does not prove the infallibility of the Bible be emphasized. For "all' to die in Adam, "all" must first be alive in Adam. Now is this not true? So for "all" to be made alive in Christ, "all" must first be dead in Christ. If dead in Christ will they not be "forever with the Lord" (1 Thess. 4:16, 17)?

John R. Fisk, Jr.

Prayer

From notes by L. C. Thomas, deceased

WHAT IS prayer? A petition, a wish, meditation, song of praise, expression of thankfulness to God for blessings received.

Who are required to pray?

The children of God or disciples of Christ. "Watch ye, therefore, and pray always" (Luke 21:36). "And he spake a parable unto them (his disciples) to this end that they ought always to pray, and not to faint" (Luke 18:1).

How must they pray?

With the spirit, and with the understanding also (1 Cor. 14:15). Fervently (Col. 4:12). Believing (Matt. 21:22).

How often?

Constantly (Diaglott). Steadfastly (R. V.) continuing instant in prayer (Rom. 12:12). Without ceasing, in everything giving thanks (1 Thess. 5:17) making mention of each other in our prayers (Acts 6:4; 1 Thess. 1:2). Without ceasing means not forgetting. We should pray according to his will (1 John 5:14) and in faith, nothing wavering "for let not that man wavereth (hesitates or doubts, Diaglott) think that he shall receive anything of the Lord (James 1:6,7). "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Where shall we pray?

In our closet (Matt. 6:7); in the mountains or on the housetop (Acts 10:9); in the congregation, even in the presence of unbelievers (1 Cor. 14:15,16,23; Acts 1:14-16). Anywhere that the impulse seizes us or the necessity arises, we may lift up our hearts in prayer and thanksgiving.

To whom must we pray?

To God, our Father only, through Jesus Christ our Lord (Eph. 2:18; 3:12; Rom. 5:2; 8:26; Col. 3:17).

What may we pray for?

For his coming kingdom (Matt 6:6). For one another (James 5:16). For our enemies (Matt. 5:44). For kings, rulers, and those in authority (1 Tim. 1:1). That we may enjoy health and prosperity (3 John 2). In short, we may go to God, in confidence, with all our joys and sorrows, and he will comfort us in trouble, strengthen all our weakness, and grant our petitions, when in harmony with his will. Prayer may be made for the sick, and when according to his purpose, God will answer and grant our petition, and our sick shall be healed (James 5:15).

In view of the many scriptures bearing on this subject, and in view of the fact that we have no record of a prayerless Christian, we must conclude that prayer is one of the most important duties enjoined upon the children of God. Prayer is not only a wish, or desire, but a wish, or desire, expressed in an asking, a supplication in faith, believing that God can and will grant our prayer if for our good and if in harmony with his purpose.

Therefore we should conclude our petition with "but not my will but thine be done." I believe it to be the special duty of the head of each family of God's people to erect a family altar, and gather the little ones around it at regular intervals for praise and thanksgiving. There is, perhaps, no duty so often neglected by those who profess to be God's people as this.

S. H. Thomas

Is There a God?

NUMBER ELEVEN

YOU SURPRISED me, last month, by your suggestion about God saving himself trouble.

You need not be surprised. The conclusion will force itself on you upon reflection. The universe has, self-evidently, been constructed by eternal power and wisdom; but as self-evidently, it has had imparted to it a certain power of self-action that relieves eternal power from the necessity of perpetual volition in the evolution of details.

That is what is not at first quite evident.

Why, my friend, it is the thing that is most of all evident, and the thing that perhaps has more to do with suggesting to the superficial mind that there is no God than anything else.

How so?

Take the familiar instance of grain. So long as the farmer holds it in sacks it is simply grain; but let him sow it in his field, it sprouts and brings new crops. Here is an automatic action, and not a divine volition. The constitution of the grain has been so adjusted to the chemical action of the soil and moisture that the subjection of the grain to the soil and moisture is all that is necessary to produce fructification. The divine volition has not to intervene to produce the result. The divine volition has already established the conditions that lead to the result, and these conditions are so automatic in their action that they only require to be brought into relation, one with another, for the result to ensue—like a ball rolling down a hill when brought to the edge, or gunpowder going off with an explosion when fire is brought near. It is because of this that man can control the works of God to the extent to which he can manipulate the conditions, but this extent is very limited, and always subject to permission.

Your argument seems to exclude God.

God cannot be excluded

By no means. He cannot be excluded. He is necessitated as the contriver of the conditions in the first instance, as we have seen; for the or of the men who speak to us through the Bible. Go into a meeting of Quakers or Friends, and you find all waiting for the moving or prompting of the Holy Ghost before they speak. Indeed not only among the Quakers, but in all Christian churches holy men today claim to speak as moved by the Holy Ghost. But they do not for this reason profess to be infallible.

REJOINDER BY THE EDITOR

Our correspondent's treatment of 2 Peter 1:21 is most illogical and wide of the mark. He begins with the statement that second Peter is one of the most questionable of the books of the New Testament. He made the same statement with reference to the Apocalypse, and in fact all the books of the New Testament in which he finds passages that cannot be squared up with his philosophy, are questionable or doubtful. It is rather late in the day to begin to rearrange or modify the Bible or change the canon of Scripture. The Book, as it is today, has been with us for ages. Its writings have been the subject of attack by sceptical individuals for more than two thousand years. It has remained in its present form for sixteen hundred years. The burden of proof is upon the sceptic; he must prove his point, not by stating his opinion or the opinions of others sceptics but by the presentation of facts that undoubtedly prove his assertion.

For instance, he questions Peter's authorship of second Peter. Very well, here is the book with Peter's name attached to it. You say Peter did not write it? Then if you will just tell us who did write it and bring uncontrovertable evidence that it was written by John Smith or Tom Jones then we are ready to listen to you. But the book must have some author and surely you cannot expect us to take Peter's name off the title page where it has been for centuries when you cannot give us any other name to take its place. You can hardly expect us to eliminate the name of Peter as the author of the book simply because you and Professor Hilgenfeld have an idea that perhaps it was written by some one else although you have no idea who it was.

Our correspondent seems to feel that his argument is not convincing for he proceeds to say: "Even if we admit the passage to be true scripture it does not prove the infallibility of the Bible." He then draws a comparison between holy men of old being moved to speak and write the Holy Scriptures by the Holy Spirit, and uninspired, deluded Quakers waiting for the spirit to move them.

This comparison is too frivolous to be worthy of an answer. What a calamity it would be to humanity if that precious Book, the only message we have from God, was no more reliable than the delusive emotions that flit through the minds of self-deceived men at a Quaker meeting. What a reflection upon the wisdom of God and the sincerity of his desire to save men. With the Bible reduced to such a plane how could we know what was God's word and what was merely the product of the human imagination? No one who really believes in God would accuse him of such a lack of wisdom and such indifference in the sending of his message and the declaration of his will to mankind.

But our correspondent has entirely evaded the issue in dealing with this passage. The question is not whether the authenticity of Peter is questioned, nor whether Quakers consider themselves infallible, but whether the Bible itself lays claim to being wholly inspired. This is the question which he himself raised and proposed to answer, and this passage in Peter's epistle is very much to the point. Our correspondent could hardly evade the necessity of referring to it. He therefore placed it before him and then danced a war-dance around it without touching it and then ran off leaving it standing in full life and vigor to mock him in his flight. The passage does not require any comment. It speaks for itself. Let us read it:

"Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:20,21).

Can any honest minded person read this and not be convinced that the simple thought is that the Word came not by the will of man but was the direct result of the power of God acting upon the minds of those who were chosen to write God's message?

If the will of man had no part in it then it must be wholly inspired and divine!

The Lord is My Shepherd

THE LORD is my shepherd; I shall not want." O what joy it is to those who can truly say, "The Lord is my shepherd." The duty of the shepherd is to watch over and lovingly take care of his sheep, to guide them out of the path of all danger, and to protect them from attack by enemies of any kind even at the risk of his own life.

Protection

When a bear attacked David's flock, he seized his spear and slew the intruder. Our shepherd, who has led us out of darkness into light, will tenderly care for us. Even when the way is dark and dreary, his watchful care is still over us for we are the lambs of his flock and as long as we can hear the voice of the shepherd calling us, there is nothing for us to fear. "My sheep hear my voice, and I know them and they follow me. The good shepherd giveth his life for his sheep."

Confidence

In the East, the sheep, when led forth from the field, follow the shepherd instead of going before him as in this part of the world. So familiar are they with his voice and person, that they know both, and while they cleave to him they shun a stranger. How strikingly is this illustrated on its spiritual bearing. We, who have tasted and know that our Lord is good, desire not the unwholesome food of those who preach not the glorthings did not make themselves. And he is required when anything extra has to be done: as when Aaron's rod has to bud and yield almonds in one night, that the divine foundation of the Aaronic priesthood may be demonstrated; or, as when a multitude has to be fed with loaves that did not come out of the field. These things could not happen without an express volition of Omnipotence. But we cannot shut our eyes to the evident truth that creation has a passive aspect in which the power of God is not operative in the direct volitional sense. Creation is the power of God incorporate: but as an incorporation of that power, it has automatic properties with which he has invested it in the process of incorporation. All these properties are subject to his control. He has not made a machine that can ever get beyond his management. At the same time it, is a machine to which he has imparted a self-action within certain limits.

If there is a self-action, what need for God?

My friend, self-action is a different thing from self-manufacture. You may make a self-acting machine: but a self-acting machine could not make itself. A railway train in motion is a self-acting machine for the time being: what should you think of the man who should say, What need for a maker?

Perhaps I ought to have put the question the other way: If there is God, what room is there for self-action?

Room for God and self-action

There is just the room that God has provided. We must recognize facts. Here is a fireplace, and there is firewood and coal. If I leave them where they are, they remain as they are; but if I put the firewood in the grate, and the coals on the wood, and apply a light, there is fire that consumes both wood and coal and gives out heat. You would not say that that consumption and that heat are due to the direct action of a divine volition. They are due to conditions established by divine volition; but the action of those conditions is not itself a divine volition. In fact, here lies the difference between God and his works: "miracle," as we call it, and Nature. Nature, at first, is a miracle, in being the product of divine volition. Afterwards we call its self-acting powers natural. And this is a real distinction, the omission to recognize which, is the cause of much of the confusion of thought that reigns among students of Nature on the subject of God.

I must, of course, admit the cogency of your remarks. It was your description of it as a saving of trouble that grated on my understanding. And I cannot now say that you have reconciled me to it. It must take as much "trouble," as you call it, to uphold a self-acting system in being, as to perform all its operations in detail.

"All things are open to him"

I do not insist on the term. There may be a better description of the doings of him "who fainteth not, neither is weary" and "who slumbers not, nor sleeps." At the same time, there is a tangible truth in the matter that supplies an important link in the harmonization of the truth of God's existence with the operations of Nature. "A sparrow cannot fall" without his knowledge and permission: but he is not the direct author of the fall of the thousands of sparrows that are killed by the cruel and hungry. "All things are naked and open to him, neither is any creature that is not manifest in his sight" Yet their actions are subject to their own unconstrained volition. "None can hide himself" from the divine perception .....none can elude the divine power. Heaven and earth are embraced in his universal presence, as the Scriptures so sublimely declare. Yet it remains as yet only a matter of prayer that his will may be done on earth as it is done in heaven. "In him we live, and move, and have our being" and yet we stand related to an inflexible rule of mechanical law that will kill us if we do not conform: by drowning if we submerge ourselves in water; by burning if we go into fire; by starvation if we neglect to eat and drink.

It is a subject that requires much thinking about.

But perhaps will repay the process.

Perhaps.

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REFLECT AS YOU READ

RUSKIN REMARKS that it is almost impossible to get anything understood that requires patience to understand. Says he:

"I observe always, in case of my own writing, that if ever I state any thing which has cost me any trouble to ascertain, and which, therefore, will probably require a minute or two of reflection from the reader before it can be accepted—that statement will not only be misunderstood, but in all probability taken to mean something very nearly the reverse of what it does mean.

Now whatever faults there may be in my modes of expression, I know the words I use will always be found by Johnson's Dictionary, to bear, first of all, the sense I use them in; and that the sentences, whether awkwardly turned or not, will by the ordinary rules of grammer, bear no other interpretation than that I mean them to bear; so that the misunderstanding of them must result, untimately, from the mere fact that their matter requires a little patience.

I see the same misinterpretation put on the words of other writers, whenever they require the same kind of thought. I was at first a little despondent about this; but on the whole, I believe it will have a good effect upon our literature. It is certainly excellent discipline for an author to feel that he must say all he has to say in the fewest possible words, or his readers will certainly misunderstand him."

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IT IS a sorry phase of human nature that it is often not enough to love our friends,—to satisfy them we are required to hate whom they do not love; so that many attachments subsist on the hatred of a third person.

ious gospel of the kingdom of God. Our spiritual senses have been so fully exercised that we speedily distinguish truth from error, and false shepherds from the true shepherd.

Love

Here too is a test of love. A hireling or false shepherd fleeth away when he sees the wolf coming and the wolf catches and scatters the sheep. But the true shepherd giveth his life for his sheep. The test of love was courage. When the flock was in danger, the shepherd took all hazards for the preservation of his sheep. But the heartless hireling would be very careful not to expose himself, whatever might be the peril of the sheep.

Service

The good shepherd feeds the hungry, gives drink to the thirsty and conducts them to rich pasture. Nothing is wanting to complete their happiness and secure their safety.

The lambs of his flock are constantly under his watchful eye. His rod stretches over them, and woe to those who seek to do them injury. I like to think of the earth as one whole pasture land, and the shepherd of Israel watching over all his blood-bought flock.

Let us amid our troubles and perils ever remember that the Lord is our shepherd, and receive from this assurance the consolation that it is calculated to impart.

Now how do we know that Jesus is our Shepherd? Because we have been given the knowledge of him (Eph. 1: 17). Paul counted all things but loss for the excellency of the knowledge of Christ Jesus, the Lord. We know that the Son of God is come and hath given us an understanding that we may know him that is the true God, and eternal life (1 John 5:20). Col. 2:2,3: "That their hearts might be comforted, being knit together in love and unto all riches of the full assurance of the mystery of God and of the Father and of Christ in whom are hid all the treasures of wisdom and knowledge." This assures us that we are the sheep of his pasture. Jesus came to seek and to save that which was lost. That means you and me, for we were as sheep that had gone astray. We had turned every one to his own way and we surely would have been lost if the good shepherd had not laid down his life for us and redeemed us with his own precious blood.

The gospel of the Kingdom, after we have heard it, love it, and have obeyed it, makes us the lambs of his flock. Now we can truly say "The Lord is my Shepherd." "May the God of peace that brought again from the dead, our Lord Jesus Christ, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory forever."

Sister Juergensen

There are many men who have a dyspepsia of books.

The Young People's Page

EDITOR, LAWRENCE E. GIBBS, 11324 KNOWLTON AVE., CLEVELAND

UNTRUTHFULNESS

Untruthfulness is a sly and cunning destroyer of youthful character. The habit of lying seems to be born in some people. It was a common vice among the Jews, in the days of the prophets. There are people who would tell a lie when telling the truth would better serve their purpose.

No one who "loveth and maketh a lie" is to have any place in the great family of God. Death and destruction are in store for all such. God has, in many ways, expressed his utter abhorrence of this vice. "The lip of truth shall be established forever." "A lying tongue is but for a moment." "Speak ye every man the truth with his neighbor." "Lie not one to another, seeing ye have put off the old man with his deeds."

You remember the awful judgment which overtook Ananias and Sapphira. Yet their crime would not be considered a very serious one today, in some circles. There was a measure of truth in what they said. Their statement was correct as far as it went. They had sold the land for the sum which they laid down at the apostle's feet, **and for something more than that sum.**

The essence of a lie consists in its deceit and not altogether in the language used to express it. Some man once said that he never feared the effect upon a jury of a lawyer who did not believe in his heart that his client ought to have a verdict. "If he does not believe it, said he, "his unbelief will appear to the jury and become their unbelief."

"Set a watch upon your mouth and guard the door of your lips."

God is "a God of truth and without iniquity." "It is impossible for him to lie." Be followers of him and of his well-beloved Son of whom it is said he "did no sin, neither was guile found in his mouth."

Beware of the man who "dissembleth with his lips, and layeth up deceit within him; when he speaketh fair believe him not; for there are seven abominations in his heart."

* * * * *

LEAVES

There is a very tender lesson in the shadow of leaves on the ground—shadows which are the most likely of all to attract attention by their pretty play and change.

If you examine them, you will find that the shadows do not take the forms of leaves, but that, through each interstice, the light falls, at a little distance, in the form of a round or oval spot; that is to say, produces the image of the sun itself, cast either vertically or obliquely, in circle or eclipse, according to the slope of the ground.

Of course, the sun's rays produce the same effect when they fall thru any small aperture; but the openings between leaves are the only ones like-

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The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ the Son of God, conceived by the Holy Spirit and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of God as our Mediator.

The Holy Spirit the power of God by which He performs His will.

Man mortal; the dead unconscious.

Resurrection of those who have known the Gospel, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentence, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in His Word.

Hell—the grave the devil—sin in the flesh

Editorial

WHEN THE even was come, they brought unto him many that were possessed of devils: and he cast out the spirits with his word and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknessess" (Matt. 8:16,17).

This passage gives us a clue to the understanding of the 53rd chapter of Isaiah in which the prophet speaks of one who would bear our sicknesses and transgressions. Many controversies have arisen over the question as to how he bore our transgressions, but in this passage, we have the key to the solution of the problem.

How did he take their infirmities and bare their sicknesses? Was it by taking them upon himself physically and thereby becoming infirm and sick himself? No. He simply bore them away. The sense of the passage in Isaiah and also in Matthew would be more apparent if "away" was inserted, making the passage read thus: "Himself took (away) our infirmities, and (did) bare (away) our sicknesses." That is what really happened, on that wonderful occasion, when, in the twilight shadows, they brought their sick and afflicted ones to him, and he healed them all, and sent them home free from infirmity and pain.

Now the same thought is expressed in the 12th verse of the 53rd chapter of Isaiah where these words occur: "And he bare the sins of many, and

made intercession for the transgressors." How did "he bare the sin of many"? It is in answering this question that much controversy has arisen.

One class of writers and expositors seems to think that he must necessarily have had their sin, in some form or other, in his own nature, and so they try to account for it in the fact that he was made like his brethren in all points. They speak of him having the sin nature, sin flesh, a nature full of the tendencies to sin, etc. They seem to think that this explains how he "bare our sin." But how much simpler it is to let the Word of God speak and interprete itself. The passage in the 8th of Matthew, which uses the expression "bare our sicknessess", gives us the sense in which the word "bare" is used. He bore our sins in the same way that he bore our sicknesses, that is, he bore them away. Inasmuch as it was not necessary for him to have their sicknesses in his body to bear them away, neither was it necessary to have their sin in his body to bear it away. He was the anti-typical scape-goat, which carried away the sins of the Israelite to a land uninhabited. All of these expressions simply mean, in the primary sense, that our sins are forgiven. But there in a larger sense, of which we will speak in our next issue.

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No one who walks closely with God will make a parade of it, but he will not be able to conceal it.

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Hope is an oasis in the desert of despair

Communicated

DEAR RESTITUTION:

HOW GLAD I was to see you last week. It was a feast of good things, and the Bible was upheld in all. How we do love the dear old paper. We have taken it so long and we do miss its weekly visits but still we are glad for the monthly visit because Brother Brown is keeping up its reputation in good shape. God be praised for it.

I will try to write something as so many have asked me to do so. I can not write as others do but I will try to write what the Bible teaches.

As I read Psalms 1 I am impressed with its beauty. In the third verse it compares the righteous to a tree: "He shall be like a tree, planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf shall not wither and, whatsoever he doeth shall prosper."

Fourth verse: "The ungodly are not so: but are like the chaff which the wind driveth away."

The wicked man has no root in himself but the righteous are compared to a tree by the river bank where the scent of waters makes it root and the winds cannot move it. It grows stronger and stronger by the winds. That is the way with the righteous man. The more he is tempted and persecuted the stronger he is in the faith. I love David's writings. He seems to find comparisons for things. He has compared the righteous to a tree and declared the wicked to be as chaff as stubble fully dry, and all through the ly to show it to an ordinary observer, or to attract his attention to it by its frequency, and lead him to think what this type may signify respecting the greater Sun; and how it may show us that, even when the opening through which the earth receives light is too small to let us see the Sun himself, the ray of light that enters, if it comes straight from him, will still bear with it his image.— John Ruskin.

Redemption of Mankind

WE PROMISED, in a former article, to take up the question of the redemption of mankind from the death state to which the sentence of God condemned them.

The Creation of Man

We must go back to the creation of man. God created man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul (Gen. 2:7). He then put him in the garden of Eden to take care of it. God gave Adam a law, saying: "Of all the trees of the garden, thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die (margin—dying, thou shalt die)" (Gen. 3:16,17).

Genesis three gives an account of the taking and eating of the forbidden fruit, and the consequent infliction of the sentence, "Dust thou art, and unto dust shalt thou return." This sentence was pronounced on Adam when he was a living soul, turning him back to dust as he was before he was created, simply dust. This looks like a fatal sentence, with no chance of escape, but God did not let them go down to dust without giving them a hope to live again.

Although the hope given looks small to us, and death reigned from Adam to Moses over them who had not sinned after the similitude of Adam's transgression, who was the figure of him who was to come (Rom. 5:14), nevertheless they looked forward to the coming of the promised seed of the woman.

The Coming of Moses

Then Moses came on the stage of action ,and was chosen to lead the children of Israel out of Egypt. They came to Mount Sinai. The Lord appeared to Moses on the Mount and gave a law to Moses and by the keeping of that law a man was entitled to live. The law also gave more particulars as to how the prophet, like unto Moses, should come (Deut. 18:15-19) as follows: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him; and it shall come to pass that whosoever will not harken unto my words which he shall speak in my name I will require it of him."

The Prophecy of Isaiah

But we have to wait until Isaiah comes to get more particulars about the promise made to Adam and Eve

concerning the seed of the woman which was to bruise the head of the serpent. In Isa. 7:14 we read: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son and shall call his name Immanuel (which means God with us)" and in Luke 1:31,33 God sends his angel Gabriel to tell Mary that she would have a son and that the Holy Spirit of God would overshadow her, and that therefore the holy thing "which shall be born of thee shall be called the Son of God." Here we have the seed of the woman, quickened by the Holy Spirit of God, not by man, but by the power of God. Therefore he is the Son of God as Adam was the son of God

The Law Kept by Christ

Christ was born under the law of Moses and was a representative man, as Adam was. He was on trial, as Adam was. But Adam failed in the garden of Eden and the sentence was pronounced on him: "Dust thou art, and unto dust shalt thou return" and therefore brought the whole human race under the death sentence. But Jesus Christ was born under the law of Moses, which law says that he who keeps the law shall live by the law. Therefore Jesus Christ kept the law and made it honorable, just and good; hence God looked upon him as the Lamb of God, without spot or blemish, suitable for a sacrifice to offer for the redemption of the human race. To make atonement, and for the love of God for the human race, he gave up his life on the cross as a ransom, when he was entitled to live by the conditions of the law. "He was wounded for our transgressions and was raised for our justification" (Rom. 4:25) as it was not possible for him to be holden in death by the law. God had said, in the law, that he who kept the law should live by it.

Life Through Christ

Now you can see how we are justified through the death and resurrection of Jesus Christ. "Why call ye him Lord and do not the things which he says?" "Without faith it is impossible to please him" (Heb. 11:6). In Romans 1:16 he says: "The gospel is the power of God unto salvation to everyone that believeth." We have already shown that this gospel is the good news of the kingdom of God for which Christ taught his disciples to pray. It must be believed for salvation.

Now, God's plan of salvation is completed and is made known to you in God's word, the Bible, which also says: "Behold I set before you, life and death, choose which you will." In Acts 4:12 it reads: "There is no other name, given under heaven, or among men, whereby you must be saved." He gave his life as a ransom (1 Tim. 2:5,6). Therefore you must be baptized into his name or unto his death (Rom. 6:3) for his blood was shed for the remission of sins that are past (Matt. 26:28). "Teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world." Geo. Mitchell

Word of God we can see the same comparisons made between the wicked and the righteous.

Matt. 13:21: "He hath not root in himself." Job 21:18; Psa. 35:5; Isa. 17:13; 29:5; Hosea 13:3, and plenty more, tell us what becomes of the wicked. Therefore David concludes that "the ungodly shall not stand in the judgment, nor sinners in the congregatoon of the righteous" (verse 5).

By reading verses four and five of this Psalm together we can get the full force of the words. The ungodly are like chaff that the wind drives away, therefore the ungodly shall not stand in the judgment like the righteous. What becomes of them? They are driven away like chaff or burnt up like stubble; the flames consume them (Isa. 5:24; Matt. 3:12). I might go on and tell of other places, for there are plenty of them.

I can find no place where it tells us we shall be saved whether we do God's will or not. If we can be saved without believing and serving the Lord, why preach the Word? But my Bible tells me we must enter the kingdom through much tribulation. I thank God he took notice of me to call me, unworthy though I am, but I am sure of eternal life if I do God's will. He has promised and his word will not fail.

I pray that all the brothers and sisters may have a place in the Kingdom when Jesus comes to claim his own.

Susan A. Howard

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Gold can buy nearly everything in this world, except that which a man wants most— happiness.

The One God

AN APPEAL

THERE ARE many believers in Conditional Immortality today. They number tens, yes hundreds of thousands. They are connected and affiliated with almost all the well known bodies who profess belief in the gospel of Christ. How did they come by that belief? Ask them and they will tell wou, "It was through accepting the plain, literal statements of the Word of God regarding man's nature and destiny." They refused to let the parabolic, the symbolic and the allegorical, or even the inferential passages override that which was obviously meant to be interpreted by the literal meaning of the words contained. They were content to patiently wait until the great Author of the "Grand Old Book" should, by his spirit, little by little, reveal to them the beautiful harmonies that existed in its seeming discrepancies, and they were not disappointed. They found that the Great Creator could, better than anyone else, describe his own creation and that in language so plain and clear, so evidently in accord with the facts as they are, that they marvelled at their former blindness in not having accepted the Record in its literal sense long ago. Scripture after scripture opened up new vistas to their admiring gaze. They saw how truly God dealt with men and women as such, as we know them and see them, and not with some mysterious, immaterial entity of which we know absolutely nothing. To them the life and death of the Lord Jesus Christ became actual realities, and the fact of his resurrection the great centre of the world's history, and the certain hope of the world's future including their own.

They no longer believed that a holy God could torment, throughout endless ages, any creature that he had formed. They had learned that God was merciful, even in judgment, and that in mercy he withheld life from those who judged themselves unworthy of it, for "he preserveth not the life of the wicked."

They believed that "the promise of life"—eternal life—is surely the unspeakable gift of God through our Lord Jesus Christ, that (in order that) "they might know thee, the only true God, and Jesus Christ whom thou hast sent." They believed all this regarding man's past, regarding his present, and regarding his future because the Word plainly declared it, and they found new peace and new hope, a hope that can and will be realized because God himself is behind it.

But, strange to say, whilst earnestly enjoining others to accept the word of the living God in its literal sense in reference to man and his destiny—often at great loss to themselves in the loss of fellowships and friendships, long cherished—they have failed to apply that same rule to him who was man's Creator.

"God is one"

That "God is one" and also that "there is no God beside him, that he is "the only God" is repeatedly and emphatically asserted in language so plain and in such variety of expression there is left no room for honest doubt on the question. On no other subject (for it is obviously the most important of all), can we find more definite statement or more frequent repetition of it, and yet, in spite of this many still cling (from mistaken loyalty it may be) to the belief in the doctrine of the Trinity.

Friends, I beseech you to take your Bible and study this question. There is, and can be, "but one (true) God." When we believe this in all the wealth of the meaning of the words, how much more precious becomes the promise: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Friends, you cannot apply such words to a trinity for then their force is divided. Let us believe God when he says, "Is there a God beside me? I know not any; there is no God beside me."

R. H. Judd

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KANSAS-OKLAHOMA CONFERENCE

THE Church of God of the Abrahamic Faith met August 9, 1924, at Arkansas City, Kansas, the chief purpose of which was to decide upon a permanent conference. A motion was made to that effect, seconded and carried, with Brother John Fisk, Jr. acting as temporary chairman and Sister Lorena Waters acting as temportary secretary.

A motion was made and seconded that we call the conference "The Kansas-Oklahoma Conference." This mo-

AN ALPHABETICAL CURIOSITY

ALL THE letters of the alphabet (i and j being identical) are contained in the 21st verse of the 7th chapter of Ezra: "And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of God of heaven, shall require of you, it shall be done speedily."

EXTENT OF ANCIENT KNOWLEDGE

THE ANCIENTS knew more than the moderns have supposed. From the examination of a book compiled 2,000 years B. C., it has been ascertained that the Babylonians catalogued the stars, and distinguished and named the constellations. They observed the seventh day as a day of rest. They invented the sun-dial to mark the movements of the heavenly bodies, the water-clock to measure time, and they speak in one work of the spots on the sun, a fact they could have known only by the aid of telescopes, which it is supposed they possessed, from observations they have noted down of the rising of Venus, and the fact that Layard found a crystal lens in the ruins of Nineveh.

To trust in human love is often to be pierced as with thorns; to lean upon human faithfulness is to feel the broken shaft enter our side; but no man ever trusted in Thy love and found it grow cold toward him; no heart ever yearned towards Thee, and stayed itself upon Thee, and found Thee unfaithful or unkind.

EVADING THE QUESTION

Abraham Lincoln listened very patiently once to a lengthy and verbose manuscript, read to him by its author who feeling much flattered at the President's attention, asked him: "What do you think of it? Is it likely to take with the public?"

Lincoln replied, "Well, for people who like that kind of thing, I should think it was just the kind of thing they would like."

Here is a little test of character: What would you do if you were allowed to do what you most love to do?

You may subdue an angry man by bearing with him, but not by answering him; that is as if the steel should try to make the flint leave off giving sparks by striking it again.—Lynch.

Study the lives of the leaders and pattern your life after theirs, if you would attain to their greatness. Take an example from the successful if you want to succeed.

If your enemy is egotistical, do him a favor; if he is not egotistical, get him to do you a favor; the result will be transformation from enmity to friendship.

It is always safe to learn, even from our enemies,—seldom safe to instruct, even our friends.

You should forgive many things in others, but nothing in yourself.

Church of God
Abrahamic Faith
Hartford City, IN 47348

The Restitution

A MONTHLY MAGAZINE

Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12

July-August 1924

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tion carried. Then a motion was made and seconded that the meeting be held once a year with the amendment that we meet in Arkansas City, Kansas, next year. The motion and amendment carried. The next motion made and seconded was that the time and date of the meeting be left to the official board to decide later. The motion carried. The following officers were then elected:

John Fisk, Jr.	President
George Hobson	Vice President
Lorena Waters	Secretary
Arthur Chapplin	Treasurer
Elliot M. Fisk	Advisor

Then a motion was made and seconded that the employment of an evangelist be left to the Board. The motion carried. A motion was made and seconded that each brother pay $1.00 and each sister 5c a year for the evangelistic work. The motion carried. A motion was made, seconded and carried that each brother and sister pay 1c a month for Conference dues. The motion carried. The next motion was made seconded and carried that all reports of the Conference be sent to The Restitution and to The Restitution Herald.

Then a letter from Brother Brown, Editor of The Restitution was read. Then a motion was made and seconded that the Conference believe in the inspiration of the Old and New Testaments. The motion carried. As there was no more business to be brought before the house, the meeting then adjourned.

Lorena Waters
Secretary

THE WISDOM OF GOD

PAUL EXCLAIMS: "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). The Psalmist, after a brief survey of God's marvelous works in nature, breaks forth in these words: "O Lord, how manifold are thy works! in wisdom thou hast made them all: the earth is full of thy riches" (Psa. 104:24).

The wisdom displayed in the great scheme of human redemption and in the works of nature above and beneath and around about us, is sufficient to arouse our admiration and overwhelm us with a sense of our own littleness and ignorance. Prophet and Psalmist have recorded some of their rapturous emotions on contemplating the wisdom and power of God as displayed in his Word and in his works.

Shall we look up to the heavens with but the dull gaze of the unreasoning brute; or into his Word with only an idle curiosity? How often have our feelings of reverence toward the Divine Being been shocked by the irreverent and blasphemous remarks about God's ways and works, as if he had made mistakes and blunders. These self-constituted judges of the Judge of all the earth are "exceedingly wise." The Christian sees things in nature, in Providence, and in revelation which seem inharmonious, but he humbly acknowledges his own shortsightedness, that what he sees and understands is but a very small part of God's all-comprehending plan. He believes that Jehovah has an ultimate purpose in view, and toward which all his operations are carried on without interfering with man's free moral agency. John L. Wince, deceased

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No Excuse for Unbelief

GOD'S WORKS are manifest all around us, and we know that it is an axiom in philosophy that cause and effect are inseparable. Where there is an effect, there must have been a cause. In anything in which we see intelligence displayed, it is the work of an intelligent being. We see intelligence displayed in all the works of God. If we study the animal, the vegetable and the mineral kingdoms, we see intelligence displayed, and have to admit that they are the works of God.

If we raise our eyes heavenward, and behold the countless number of worlds floating in the immensity of space, directed by God's almighty power, we see intelligence displayed. If we reflect upon this world revolving on its axis, causing a change from day to night, a change of seasons, we see wisdom displayed, and have to admit that the heavens declare the glory of God and the firmament showeth his handiwork.

The history of the Jews

If we turn to the history of the past and follow the Jews through all their wanderings, and listen to their prophets unlock the future, we will see that their prophecies have been fulfilled, and are being fulfilled in our day, leaving us no excuse for unbelief. The Jews are a perpetual evidence of the existence of God and the truthfulness of Christianity. They have been and are scattered through all the nations of the earth, fulfilling prophecies made thousands of years ago. No infidel or critic can explain away the Jews, and their miraculous history and destiny.

Now if the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. The Jews pretend to believe the Old Testament, but do not. If they believed it, they would believe in Christ. He said, "Search the Scriptures, for they are they which testify of me", and he referred to the Old Testament. They did not believe the prophets that God raised up among them, and rejected and crucified Christ. The Old Testament confirms the New and the New confirms the Old. If you deny one you deny both.

The two testaments are God's word to man, which he must believe and obey. If we follow Christ from the manger to the tomb we will find that most of the prophecies about him have been fulfilled, and we will be watching for him to come and establish his kingdom in this world.

The life of Paul

Knowing that Paul was an enemy to Christianity we follow him. We listen to what he says about his miraculous conversion, and his evidence is strong, that it leaves us no room for doubt. We read that he said a power will arise that will forbid to marry and comanand to abstain from meats, and that he will declare himself equal with God. We know that is not so. David was a man after God's own heart, and he erred and was reproved. Christ came into the world to save sinners, and unless the self-righteous believe, repent and obey the gospel they will be destroyed. The wages of sin is death. Paul was stopped in his blind career, and changed his course. and so must we.

I read in The Restitution that infidels wanted miracles to prove that miracles had been performed. What are the prophecies made thousands of years ago, that are being fulfilled in our day but miracles ? God's Word is a miracle, for Christ by the Word of his almighty power raised the dead. The raging of the wind and seas was stopped by the power of his Word. We have God's Word and the effect of his almighty power all around us . We can see miracles if we are not blinded by sin and a desire to break the commandments of God.

Laws founded on the Scriptures

When we tell men the commandments are false, we are advocating crime in the world. Many of our laws are founded on the teachings of the Scriptures. When you make a man believe the foundation is false, you make him believe the laws are false and you are an instigator of crime in the world. Some on account of their love for God, Christ and the gospel are missionaries in foreign climes; some have suffered death. Knowing that they would receive a crown of life on the resurrection morn, they did so gladly.

When we thoroughly study the Scriptures, faith becomes so strong that we can say we know that our Redeemer lives.

I have seen Christians die, and it is glorious to see a youth triumphing over death and the grave, relying on the merits of the atonement. Christianity robs death of its sting and the grave of its victory. To live is Christ, to die is gain. The Word of God is truth and light, and it teaches us the way. Believe and obey its teachings and you will be happy in time and eternity.

Thos. Robinson

Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

Chas. Anderson	5.75
E. F. Randolph Fund	10.00
Thomas Blyth	3.00
Mary Smith	5.00

The Armor of God

A Letter Addressed to The Sisters' Society at Cleveland, Ohio

I COUNT IT a most blessed privilege to be given another opportunity to cheer and encourage each one of you in your continued endeavor to build yourselves up in the most holy faith and to so grow in grace and in the knowledge of the truth that you may be able to bring others out of darkness into the marvellous light of the gospel of the Son of God.

In your study of the Scriptures, wherein you know you have eternal life, you are putting on the whole armor of God in obedience to his command.

In no other way can you "be straight in the Lord and in the power of his might." An unequipped soldier has small chance in a hand to hand encounter, such as the children of God must fight, especially when it comes to battling with the chief of God's foes, the followers of satan, organized into a kingdom of darkness (the Roman Catholic Hierarchy).

You could not stand against the wiles of the devil if you knew nothing of the truth ; his emmissaries are too cunning, they would outwit you every time. They profess to be so pure, so holy, to be the only true church, and that no one out of their pale can be saved.

Ephesians 6:12

Jamieson, Faussett and Brown, say we should translate the 12th verse of Ephesians six in this way: "For we wrestle not against flesh and blood (mere human being), but against the principalities, against the powers, against the rulers of the darkness of this world." The language, thus rendered, points out clearly and emphatically the principalities, powers, and rulers, of Papal Rome. Against it the true followers of our Lord had to fight so fiercely up to and even after the time of the Reformation.

After Pagan Rome fell, Papal Rome ruled the world, or though she did, though, in fact, she only ruled the age of darkness. She was not the ruler of the universe. Her pope, "sitting in the temple of God," and saying, "Seeing that I can do almost all things that God can do, what can you make of me but God", held a usurped place, and has been ousted from his position as a world ruler. The principalities and the powers under him—Austria and Germany –and their twin brother– Russia—have been made to drink of the wine-cup of the wrath of God. They gave God's children blood to drink, and he is giving them blood to drink in return.

The armor of light

But I am side-stepping from my subject. We have still to guard ourselves against this spiritually wicked power by "putting on the whole armor of God"—the armor of light, 'knowing the time, that it is now high time to awake out of sleep, for now is our salvation nearer than when we believed."

"The night is far spent, the day is at hand" (Romans 13:12,13). No opening must be left in any part of our armor, from head to foot. Our bodies must be protected.

Having believed and obeyed the truth--thus putting on the Lord Jesus Christ, we are well supplied. Our weapons are not carnal, but they are mighty to the pulling down of strongholds.

The breastplate of righteousness

We can stand in this evil day for our loins are girt about with truth. "We know in whom we have believed." We have on the breastplate of his righteousness.. Satan cannot pierce that breastplate. It is indestructible.

Our feet are shod with God-given, military shoes. We are prepared to march, prepared to suffer, for having the gospel of peace, all is peace within even when the conflict with evil is raging around us.

The shield of faith

And O that blessed shield of faith. It is so long, so broad, so strong. Having that, God assures us that we shall be able to quench or put out all the fiery darts of the wicked. "We shall be able"—what inspiring words! and what a world of comfort there is in them! Shoot away, ye hosts of evil; your darts cannot break through a shield that the fingers of the mighty God of Jacob has made. You cannot overcome us but we shall overcome you.

With heads protected, or minds settled and fixed on the sure hope of salvation, having the promise of eternal life through Jesus Christ, our Lord, we have an helmet that the deadliest blows of the enemy will fail to dent, "which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail,

"Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedek.

"This man, because he continueth forever, hath an unchangeable priesthood.

Wherefore he is able to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them."

The sword of the spirit

Now, having the girdle, the breastplate, the shoes, the shield, and the helmet, but one more weapon for protection and defense is needed and that is the keen, sharp sword of the spirit, which is the Word of God. Hold fast to your sword, dear sisters, and keep it brightly polished, "praying always with all prayer and supplication in the spirit (or in accordance with God's Word), watching thereunto with all perseverance and supplication for all saints."

The day of his coming is near

I would be so happy could I meet with you in spirit, if not in person.

"Being confident of this very thing that he who has begun a good work in you will perform it unto the day of Jesus Christ." I rejoice with you that the day of his coming is near. We are living under the 7th and last trumpet, and under the 7th and last vial. The sudden, predicted destruction has already come upon the peace and safety criers. They have not been able to escape. Cyclones, whirlwinds, tidal waves and more dreadful earthquakes than the earth has ever known before, are the result of the pouring out of this last vial. More terrible things lie ahead of us. But we shall if found worthy, be above the storm. I do not want to be left when Jesus comes and his dear ones are caught up in the clouds to meet him. You do not want to be left.

Brother Thomas Wilson said, on a New Year's card, sent to me,

"In these days of stress, we see,
We must live closer, God, to thee."

I am trying to do so. I am trying to fashion my life by your motto. It is a fine motto. You could have chosen no better one.

"Peace be to you and love with faith from God, the Father, and the Lord Jesus Christ."

Lovingly and prayerfully yours in the Blessed Hope. S. Roxana Wince

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SHINING IN AT EVERY WINDOW

WE WENT, one cold, windy day last spring, to see a poor, young girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not a pleasant prospect, nor was there much that was pleasant or cheerful within.

"Poor girl! what a cheerless life she has of it," I thought, as we went to see how she was situated; and I immediately thought what a pity it was that her room was on the north side of the house.

"You never have any sun," I said, "not a ray comes in at these windows. That I call a misfortune. Sunshine is everything. I love the sun."

"Oh!" she answered, with the sweetest smile I ever saw, "my sun pours in at every window, and even through the cracks."

I am sure I looked surprised. "The Sun of Righteousness," she said softly —"Jesus. He shines in here and makes everything bright to me."

I could not doubt her. She looked happier than anyone I had seen for many a day.

Yes, Jesus shining in at the windows can make any spot beautiful and every home happy. Selected.

Trust Ye in the Lord

TRUST YE in the Lord forever, for in the Lord Jehovah is everlasting strength. Thou wilt keep him in perfect peace whose mind is stayed in thee. Blessed is the man that trusteth in the Lord, for he shall be as a tree planted by the waters. Trust in the Lord with all thy heart, in all thy ways acknowledge him and he shall direct thy paths. They that trust in the Lord shall be as Mount Zion that cannot be moved but abideth forever."

"Trust in the Lord and do good"

The promises of the Lord are many to those that put their trust in him. "Trust in the Lord and do good; so shalt thou dwell in the land and verily shalt thou be fed; commit thy way unto the Lord, trust also in him. The Lord knoweth the days of the upright and their inheritance shall be forever; they shall not be ashamed in evil times and in days of famine they shall be satisfied for such as be blessed of him shall inherit the earth, for the Lord loveth judgment and forsaketh not his saints; wait on the Lord and keep his way, for the salvation of the righteous is of the Lord, he is their strength in times of trouble and he shall help them and deliver them from the wicked, and save them because they trusted in him. Rejoice in the Lord, O ye righteous, for the Word of the Lord is right, and all his works are done in truth. Be of good courage, and he shall strengthen your hearts, all ye that hope in the Lord, the Word of God is sure."

Let all that love the Lord, put their trust in him, not only in times of trouble, but at all times, every day and every hour. Let not the pleasures of this world take our thoughts from him "for in him is life and joy and peace." "Thou wilt keep him in perfect peace whose mind is stayed on thee" and in trusting him we can say, "The Lord is my Shepherd, I shall not want." "In all thy ways acknowledge him and he shall direct thy paths."

We are waiting, Father, waiting
  Through the long and dreary night;
Watching mid the gathering shadows,
  For the morning's promised light.

We are trusting, Father, trusting
  Though no ray of light appears,
And no sunbeam falls upon us,
  Through the blackness deep and drear.

E'en our Father's face is hidden,
  But we know his loving smile,
Lights the heaven beyond the darkness,
  And will dawn on us ere while.

E. T. Knowles

THE TWO WAYS

THE NARROW way and the broad way which lead to entirely different destinies, are for us to choose, said Jesus, whose word is authoritative because he spake the words of the Father who sent him into the world and whose will he came to do. "Strait is the gate and narrow is the way that leads to life and few there be that find it, because broad is the way and wide is the gate that leads to destruction and many go in thereat."

Again he said, "Strive to enter at the straight gate for many will seek to enter in and shall not be able, when once the Master of the house is risen up and hath shut the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence you are; depart from me ye workers of iniquity."

On the other hand those who enter in at the strait gate will sit down with Abraham, Isaac and Jacob in the Kingdom of God and be associated with Jesus and all the redeemed for ever and ever. P. H. Bouk

It is a happy assurance that "all fulness" can never be emptied by finite wants.

The Young People's Page

EDITOR, LAWRENCE E. GIBBS, 11324 KNOWLTON AVE., CLEVELAND

THE BOOK OF PROVERBS

THE BOOK of Proverbs contains a little over five hundred proverbs. It is the wisest book in the world. Though we speak of Solomon as the author, it would be more correct to speak of God as the author who wrote through Solomon. No man ever wrote a book like this.

A proverb has been defined as "potted wisdom." That is, it is the essence of wisdom presented to us in the most condensed manner. We have condensed meat and condensed milk, and the proverb is at least condensed wisdom. The definition is true of all the proverbs of this book they are all potted wisdom. A proverb has been defined as "shortness sense and salt." The idea is that the proverb must be in the fewest words it must have a substance of sense in it, and it must have a certain tartness, flavor, pungency about it. The proverb must be succint, sound, and popular, and those of Proverbs have all these characteristics.

A proverb, in Bible usage, is a condensed parable. A parable is an amplified proverb. The one can be reduced to the other, and the other can be expanded into the one.

Proverbs is quoted at least 18 times in the New Testament, and is alluded to still oftener. The quotations are nearly all made by Peter and Paul. It is true that the apostle to the Gentiles quotes heathen authors also, but he usually tells us when he does so, and if he does not he seals with the sanction of God's book, words which the experience of ages has proved to be true.

It is also true that our Lord quoted the current proverbs of his day, such as these- "Physician heal thyself."; "Where the carcass is there shall the vultures be gathered together"; "A prophet hath honor, save in his own country"; and "One soweth and another reapeth." Our Lord made many proverbs and most of the prophets spoke in proverbs. But the quotations from this book, which appear in the New Testament, are all given as Scripture—as the very word of God.

Here are a few quotations:

Rom. 12:20—Prov. 25:21: "If thine enemy hunger, feed him."

2 Cor. 9:6—Prov. 22:9: "He that soweth bountifully shall reap."

Heb. 12:5—Prov. 3:11,12: "My son, despise not the chastening."

James 4:6—Proverbs 3:34: "He giveth grace to the humble."

1 Peter 4:8—Prov. 10:12: "Charity covereth a multitude of sins."

The sayings of the book of Proverbs were as current coin among the Jews. The book is divided into six parts. They are:

I. The Exordium—Chapters 1 to 9.

II. The Unstrung Proverbs—Chapters 10 to 20 (16th verse).

(1) The Antithetic (10—15).

(2) The Synthetic (16-20).

III. The Connected Discourses—Chapters 22 to 24.

IV. The Selected Proverbs—Chapters 25 to 29.

V. The Proverbs of Agur—Chapter 30.

VI. The Proverbs of Lemuel's Mother -Chapter 31.

* * * * *

A member of a church, some time ago, is said to have remarked to another, "I can give five dollars for the object and not feel it." His companion replied, "Give ten and feel it; did your Savior feel what he did for you?"

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KISSES

Eight different kinds of kisses are mentioned in the Scriptures; viz.—the kiss of

Salutation	1 Sam. 20:41; 1 Thess.5:26
Valediction	Ruth 2:9
Reconciliation	2 Sam. 14:33
Subjection	Psalms 2:12
Approbation	Proverbs 2:4
Adoration	1 Kings 19:18
Treachery	Matt. 26:49
Affection	Genesis 45:15

—Horace Smith

* * * * *

"I SAY UNTO THEE TODAY"

"Verily I say unto thee today shalt thou be with me in paradise" (Luke 23:43).

The objections of those who claim that "today" seems a needless addition to "I say," will vanish if the circumstances are taken into account. Moreover, though it may not be common among us, it is an idiom with which the Hebrews were familiar. There is:

"Sell me this day thy birthright."
"Swear to me this day."
"I testify against you this day."
"I command thee this thing to-day."
"I have set before thee this day life and good."
"I am yet alive with you this day."
"Ye are witnesses this day."
"I have made known to thee this day."
"Even to-day do I declare."

There are numerous other instances as well.

* * * * *

We hardly realize how large a portion of our mental sufferings arise from anticipation of trials; and we would do well to remember that while God's grace is offered us for every time of need, he promises no grace to bear anticipation.

* * * * *

The world would go down on its knees to get possession of the good things promised to the righteous, if they were to be seen now, and had for the asking. They would be very eager for them, if they were not edged off by the appointed preliminaries of faith, trial, and obedience; but thanks to God they are safe from the unscrupulous herd of selfish monopolists.

—Selected

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DAVID'S CITIZENSHIP CONDITIONS

He that walketh uprightly.
He that worketh righteousness.
He that speaketh the truth.
He that back-biteth not with his tongue.
He that doeth no evil to his neighbor.
He that taketh not up a reproach.
He that condemneth a vile person.
He that honoreth them that fear the Lord.
He that sweareth to his own part and changeth not.
He that putteth not out his money to usury.
He that hath clean hands.
He that hath a pure heart.
He that hath not lifted up his soul to vanity.
He that hath not sworn deceitfully.

Psalms 15:24.

* * * * *

HUMAN EVERGREENS

The bark of a tree contains an oily juice which, when it is greater plenty than can be exhaled by the sun, renders the plant evergreen. Such is the state of man whose virtue is proof against the scorching heats of temptation and persecution; he is "like a green olive tree" in the courts of the temple; "his leaf shall not wither."

Evangelist Report

JULY

Sermons	12
Expense	17.49
Money Received	37.00
Total Amount of Order	117.49
Amount Due from Treasurer	80.49
Baptized	2

REMARKS

ON OUR WAY back from Ft. Morgan, I stopped off at Laird and started the month by talking at Brother Halley's home, to a well-filled room. Here we continued for three evenings. On the Fourth, while everybody was away celebrating, we spent the day at Brother Hammel's home, and after doing justice to a fine dinner, prepared by Sister Hammel, we celebrated the afternoon by baptizing Brothe Kenan, of Wray and Sister Clarice Hammel This makes the last of the Hammel family. The entire family is now in the body and rejoicing in hope. Nearly every time I would visit at Brother Hammel's home, Clarice would say, "I will be glad when I am old enough to be baptized." Now she has realized her wish. After we had had communion service and had given the right hand of fellowship to those who were just entering upon a Christian career, and had given a talk to these babes in Christ, we hurried off to the train. We were soon on our way to Bartley.

The next day Brothers Stevens and Gamble, of Freedom, came down and Sister Moore came over, and we had a feast of fat things. We held this feast at the home of Brother and Sister Brush, and if anyone knows how to make you any more welcome, I have never met them. Really they are Christians in the true sense of the word and that means a lot in this day and age.

Brothers Stevens and Gamble and Sister Moore are all Bible students to a high degree and this made the conversation along very intelligent lines. What a contrast it was to the frivolous talk at most gatherings.

The next day, in company with Brother and Sister Brush and daughter, we took dinner with Sister Moore.

Although it has been a good many years since Brother Moore slept yet. when we go to his former home, we miss the presence of that saintly brother.

Again we were on our way and finally stopped off at Holbrook. Soon arrangements were made to have a meeting at the home of Brother S. A. Story and, when the time came, the house was full of earnest listeners. Here we talked just a little too long. Brother Long cranked his Ford and rushed me to the station where we just made the train. This only shows how we all are rushed at times, when every one and every thing is making demands on our time. I was hurrying home to arrangs details for conference. We soon had the consent of the councilmen in charge to use the City Hall in Florence the same as last year and the old hall for a dining hall.

Then we hurried on to Palmer and stayed a week. Heavy rains hindered a little here, yet we had a good meeting. They had a union Sunday School here and Sister Laura Forbes is teaching the Bible class and she is doing it very creditably and letting no error get by unchallenged. A large crowd was there to listen to a sermon after Sunday School. Such interest was awakened that it seems certain that at the next meeting we will have them all back.

I am starting today for Arkansas City so as usual am in a hurry.

Almus Adams

——o——

Misers have wrinkles on their hearts before they appear on their faces.

IMMORTALITY

"Immortality is a convenanted gift in the line of Abraham and David:

"All the land, which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15).

"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession" (Gen. 17:8,19).

"I will establish the throne of his kingdom forever......Thine house and thine kingdom shall be established forever" (2 Sam. 7:13,16).

"He hath made with me (David) an everlasting covenant, ordered in all things and sure, for this is all my salvation and my desire" (2 Sam. 23:5).

"Upon the mountains of Zion...... there the Lord commanded the blessing, even life for evermore" (Psalms 133:3).

"He restoreth my soul (Christ).... I will dwell in the house of the Lord forever" (Psa. 23:6).

"As for me, thou upholdest me in mine integrity, and settest me before thy face forever" (Psalms 41:12).

"When my father and my mother forsake me (in death), then the Lord will gather me (by resurrection).... I had fainted unless I had believed to see the goodness of the land of the living" (Psa. 27:10,13).

" He asked life of thee, and thou gavest it him, even length of days for ever and ever" (Psalms 21:4).

"My mercy will I keep for him evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever and his throne

as the days of heaven......His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven" (Psalms 89:28,29,36,37).

"My flesh shall rest in hope, for thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures forevermore (Psa. 26:11)

"I will abide in thy tabernacle for ever....Thou wilt prolong the King's life; and his years as many generations. He shall abide before God for ever" (Psa. 61:4,6,7).

"With long life will I satisfy him, and show him my salvation" (Psa.91:16; 102:26,27).

"Thy seed (Messiah) will I establish for ever, and build up thy throne to all generations" (Psa. 89:4).

"Thou wilt quicken me again, and shall bring me up again from the depths of the earth" (Psa. 71:20).

"I laid me down and slept: I awaked for the Lord sustained me" (Psa. 3:5).

"Thou shalt guide me with thy counsel and afterward receive me to glory" (Psa. 73:24; 106:8,9,13; 56:13; 40:1,2; 30:12; 17:15).

——o——

Although Sir Walter Scott, one of the greatest writers of all time, was surrounded by a library of forty thousand books, on his dying-bed he said to Lockhart, his son-in-law, "Bring me the Book." When asked what book he referred to, he replied, "There is only one book," referring to the Bible.

MAN'S GLORY PASSETH AWAY

United, man puts on the appearance of strength. He founds empires; he builds cities; he guards by his armies; he cements by his policy. But after all, we read: "All flesh is as grass, and the glory of man as the flower of grass." Trace the track of civilized and powerful man through the world and you will find it covered with the wreck of his hopes; and the very monuments of his power are converted into the mockery of his weakness. His eternal cities moulder into dust; the serpent hisses in the cabinet where he planned his empires. Echo itself, is startled at the foot that breaks the silence that has reigned for ages in his hall of feat and song. Columns stand in the untrodden desert; and the hut of the shepherd, or the den of the robber, shelters the only residue of his palaces, and the glory which now exists is crumbling everywhere. All human glory, all fleshly pride, break in the blast, and nod to their fall; and man shall be beneath the ruins of his grandeur.

——o——

OVERCOMING EVIL WITH GOOD

We all have our faults and peculiarities. Every one of us finds himself crossed by such failings of others daily—and if we were to resent them all, or even notice all, life would be a burden intolerable. If for every burst of hasty temper, and for every rudeness that wounds us in our daily path, we were to demand an apology, and require an explanation, or resent it by retaliation, daily intercourse would be impossible. The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character which does not argue about such things—which does not seek to adjust or cure all, but covers them as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. The microscopic distinction in which faults appear to captious men, who are ever blaming, ever dissecting, ever complaining, and finding fault, disappears in the calm gaze of love.

Oh! it is this spirit which we need, and which we will never get till each one begins with his own heart. "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice; and be ye kind, one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "Be ye followers of God as dear children, and walk in love, as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. We are not to avenge ourselves but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head.

——o——

NEBRASKA STATE CONFERENCE

The fortieth Nebraska State Conference of the Church of God has just adjourned after a very harmonious and helpful meeting held at Florence. The Conference convened Thursday, August 21, and closed Sunday evening August 24th. The attendance and interest were good. Brother Adams delivered some very excellent discourses expounding the truth of the Scriptures. After attending to the regular routine of business, the brethren, at the close of the Conference, adopted the following resolution:

In view of the fact that we believe that unjust insinuations have been made by Brother Austin in his article in the Restitution Herald of August 18, 1924, against the conduct of Bro. Adams,

And further, since we have known Brother Adams by virtue of the fact that he has met us in our homes, in our social gatherings, and in personal contact, we have always found him clean in action, clean in speech, and pure in his motives,

And furthermore, we feel certain that he has led more people into the Truth than any other living minister of like precious faith,

Therefore be it resolved:—

That Brother F. L. Austin arrange a meeting in Nebraska between the investigating committee and Brother Adams, and make their accusations to him personally and before witness, and settle this controversy for all time. In case Brother Austin fails to arrange for this meeting, then Brother Almus Adams stands vindicated before the eyes of this conference. This we deem a fair demand and according to Scripture.

P. E. Brown
R. E. Anderson
C. M. Free

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Representing the Church of God

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THE RESTITUTION

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DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

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Christianity and Morality

THERE ARE thousands who mistake morality for Christianity; who do not understand the difference. This mistake is a fatal one. Christianity is faith in Christ and obedience to his commands through love. It consists in being good and doing right because of faith in and love to Christ.

Morality a Natural Disposition

Morality is doing right and being good without faith because of a good natural disposition and because of having been brought up and taught that morality is necessary in order to be respected, to be successful in business, to be influencial, to be popular, and because it is right. A person may be all that and, at the same time, not take the least interest in Christ or his teachings; nay he may even reject not only Christ and his gospel message but the entire Bible as being of divine origin. Morality aims to do what is generally understood to be right—what the moral man himself thinks is right. But Christianity consists of a greater range than that: it is to obey all the moral principles and precepts of right, but also all the commandments of God through Christ and his apostles, such as baptism, the Lord's supper, the assembling of ourselves together, study of his Word, family worship, and giving of thanks in all things, etc., and all as the result of "faith which worketh by love."

Christianity a Heart Work

Christianity is, therefore, a heart work, while morality, although consisting of doing right, may be only external, the heart refusing to believe and obey God's revealed will and law expressed by commandments.

Christianity, therefore, is obedience to God's will through love. Morality is obedience to one's own will or convictions, not through love to God, but from some other motive. A moral man may be a good, kind affectionate husband and father, a respectable worthy, useful citizen. A Christian is all that, and in addition a child of

God through faith and obedience.

Thousands there are who have never heard of God, who bow down and worship idols, the work of their own hands, and yet whose code of morals are said to be equal to and often superior to that of civilized lands; their women are properly and modestly clothed and veiled, and their strangers are more safe in city or desert than is a stranger in New York or Chicago. In view of the fact that notwithstanding their natural goodness, and morality all such are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 4:12), we must conclude that without love of God and obedience to his requirements, no mere moralist, it matters not how good, can be properly termed a Christian.

S. H. Thomas

Disputed Texts

NUMBER TWO

(Remarks on 1 Cor. 15 concluded)

NOW IT is pointed out that "the dead" of verse 21 has no modifier; neither has the dead of verses 29,32,42 and 52. Would that prove that the dead, in those verses, means all the dead?

The expression "If the dead rise not" occurs in verses 15,16,29,32. Does not the term "the dead" here in these verses mean the same class of "the dead"? What reason have we to conclude that the dead of verses 35,42 and 52 belong to a different class? Do not verses 15,16,29 and 32 show that some doubted whether "the dead" would be revived? Verse 35 asks: "How are the dead raised up?" and verse 52 shows they are raised incorruptible. Now in view of the foregoing facts do not verses 15,16,29,35, 42 and 53 refer to "the dead" that are to be raised incorruptible? If so, what reason have we to assume that "the dead" of verse 21 belongs to a different class than "the dead" of the foregoing verses?

Verse 22

Verse 22. To be "in" an ancestor means relationship to him through God's generative laws whether the ancestor happens to be Abraham (Heb. 7:9,10) or Adam (Rom. 5:12, Diaglott, Authorized Ver. margin). To be "in Christ" means relationship to him through God's regenerative laws. To be in the first man, Adam, means to bear the image of the earthy, be a living soul or natural body, hence must die (1 Cor. 15:47,49,45).

To be in the last Adam means that we shall bear the image of the heavenly, be a spirit or spiritual body, hence shall be "made alive in Christ" (1 Cor. 15:47,49,45).

Every Saint "Made Alive"

Therefore verse 22 means that since every saint, because of his relationship to Adam, through God's regenerative laws, must die, even so every saint, because of his relationship to Christ, through God's regenerative laws, "shall be made alive."

But it is suggested that since "in Christ" now means merely a spiritual relationship to God, as to character, so "in Adam" must mean the same, as to the devil. Well let us see. Since "sons of God" means merely now a spiritual relationship to God as to character, shall we conclude therefore that "sons of men" means the same as to the devil? What proves too much proves nothing? At the present as sons of God our relationship to the last Adam is simply that of character; but such will not always be the case. "As we have borne the image of the earthy, we shall bear the image of the heavenly." Hence the objection falls.

It is contended by some, who deny the truth of simultaneous resurrection that "from the dead" means the saints and "of the dead" the wicked. Now if this view is correct, and since the "resurrection from the dead" takes place in Jesus (Acts 4:2), it follows that the "all" made alive in Christ are in the resurrection from the dead, hence are saints.

"Every man in his own rank," or official position. Since "one star differeth from another star in glory" so with the dead who are "made alive in Christ." There will be a gradation of rewards based upon works (Luke 19:17,19).

John R. Fisk, Jr.

Fear not that which cannot be avoided. It is folly to make yourself miserable before your time, or to fear that which may never come; or, if it does, may possibly be converted into your felicity. It often falls out that that which we most feared, when it comes, brings happiness with it.

The Year-Day System

J. J. Heckman

EDITOR and readers of the good old Restitution, I once more take up my writing instrument to give you some more thought on the system of Biblical interpretation termed by our dear Brother Groves, "The Year-Day System."

We, no doubt, have all enjoyed much in the series our brother has so ably produced, and whether we agree with him or not there is something in his series that will cause us to think.

We began to follow each installment paper and felt a little slighted that our worthy Editor did not publish our article along with Brother Grove's; but since all has been completed, and Brother Brown has written us an explanation and invitation to briefly review our brother's strictures, we feel he was right in doing as he has done.

There would have been much repetition had we replied as we began; now all similar points can be answered by a single argument and both time and space conserved.

We appreciate, very much, the kindness of our dear Brother Brown in allowing us space to explain our views, knowing, as we do, his position on the question in dispute. All the brotherhood should rejoice that our papers are liberal enough to give each member of the church a right to express his views on subjects where we disagree. I am of the opinion that people who would have only their views aired in the papers are afraid such views might be proven false.

Your humble scribe once edited The Christian Reflector, and at that date he was a believer, as now, in a limited resurrection, yet he allowed any universal resurrectionist the same privilege he himself took, and we never had a single kick against allowing such, and some who attempted to fight us became one with us. We were sure we were right, and our main supporters were so thoroughly convinced of our stand that they courted investigation. So let us not be religious cowards afraid to "prove all things" and find out what is good that we may hold fast to it. I am persuaded better things of you Editor, and readers of The Restitution. But to the point.

Daniel and Revelations

Is it true that days in Daniel and Revelations stand for years? Brother Groves and Brother Francis think so. We think to the contrary and so start with Brother Francis "short-cut."

"And ye shall have tribulation ten days" (Rev. 2:10).

Here it is thought that ten days must stand for ten years as there was a persecution under Diocletian, lasting about ten years. Brother Groves contends that the student of prophecy should know history, and we agree that it does him no harm, but some times too much knowledge of history spoils theories, and here is an illustration.

There was ten great persecutions in what is usually termed the Smyrnoit Age of the church, as follows:

Ten Great Persecutions

Under Nero, 64 A. D.
Under Dominitian, 95 A. D.
Under Trajan, 107 A. D.
Under Hadrian, 125 A. D.
Under Marcus Aurelius, 165 A. D.
Under Septimus Severus, 202 A. D.
Under Maximinus, 235 A. D.
Under Decius, 249 A. D.
Under Valerianus, 257 A. D.
Under Diocletian, 303 A. D.
See International Encyclopedia.

"The tenth began in the 19th year of Diocletian, A. D. 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves of them were tied together with ropes and thrown into the sea. It is related that 17,000 were slain at one month's time, and that during the continuing of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment or the public works to which they were condemned" (Buck's Theo. Dic.).

The Last Persecution

"In A. D. 303, Diocletian stained his name by authorizing the last and fiercest of the ten great persecutions inflicted on the Christians by the Roman emperors" (Student's Encyc.).

"It has been estimated that during the Smyriot Age not less than 3,000,000 Christians were destroyed to satisfy the furious rage of paganism against Christ and his truth"

(Brown, on Revelations, page 81).

No writer ever makes the number of deaths of the tenth persecution as much as 1,000,000, or a third of those killed during this period. Now, dear reader, is it reasonable that less than a third of the persecuted under pagan Rome only are mentioned by the Revelator, while two thirds or more are not noticed. We believe the ten days here stand for ten periods of time, as "my day" (John 3:56), and Psalms 72:7 "his day", and many other Scriptures.

A Prophecy Concerning the Church

Now it is agreed that this is a prophecy concerning the church, and hence applies to our dispensation. If years are here mentioned it minimizes the prophecy and makes much of the less, while failing to notice the larger. Such to my mind is untenable, and as we have shown, "day" often stands for a period of time, we believe that is its literal meaning here. Many year-day theorists make this an exception to that theory and explain it as we have.

Now another period. "And the ten horns....receive power as kings one hour with the beast" (Rev. 17:12).

The Word "Hour."

We find "hour" sometimes stands for a period of time, as "the last time" (John 2:18). Now it is almost absolutely certain that 15 days is too short for this period. But the year-day system could make it no longer, and nowhere can it be shown that "hour" stands, Biblically, for a period of 15 days.

Third and last. "And they lived and reigned with Christ a thousand years."

Now according to our brother's theory we should make this 360,000 years, as he has attempted to show that Daniel and John use days as representative of years. If in one place why not in another? Can our brother answer except it is for the support of a theory in the one case?

The Seven Candlesticks

Now we will notice another point. John is told to "write the things which thou hast seen and the things which are, and the things which shall be hereafter" (Rev. 1:19). "The seven candlesticks are the seven churches." Notice the "are" in this last quotation. Now we believe a history of the whole church is given in these seven periods, as it is unbelievable that seven little Asiatic churches would be singled out and the church of all the balance of the dispensation not mentioned in the revelation of things to come to pass. So the periods are all woven in here as seven.

Now read the beginning of chapter four. "After this I looked." After what? Is it not after the seven church periods? We think so, and we have no other mention of the word "church" in this wonderful book to its end, so we believe all from this alludes to a period after the church has been removed, or gone to meet Christ in the aerial heavens.

1260 days

Now let us go to the place where 1260 days are first mentioned. "And there was given unto me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God and the altar and them that worship therein; but the court which is without the temple leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months."

We have seen how our dear brother sees it that Jerusalem was trodden under foot of the Gentiles since about A. D. 70, and if forty-two months was the time of its being trodden down then it should have ended ages in the past. But has it ended? No, for the Turk and other Gentiles still tread there and English Gentiles rule it.

The Temple

But how about the temple? Is it there? No and has not been since about A. D. 70. But there is a temple here to measure, and its outer court is given to the Gentiles who tread the city under foot. Is the outer court of the spiritual temple, the church, given unto the Mohammedan Turk? Surely not, and this kills the spiritual temple theory, and makes it another treading down when a literal temple stands in Jerusalem. We know the Jew, now unconverted to belief in Christ is returning to Jerusalem, and the land. We also know he has no more than equal rights with the Mohammedan, and other Gentiles. We also are told (2 Thess. 2:3-10) of a man of sin who is to sit in the temple (surely not the church) of God, showing himself that he is God, or claiming to be God. This gives us a temple after Paul's day, and a creature so cruel that he is termed "the man of sin, the son of destruction."

Now if this was the pope, then the pope is in the church of God, and the Catholic is that church, and we are protesting against it by being Protestants. Will our brother admit such? He must or make the man of sin a different being than the pope. He also must make the temple literal or spiritual, and if spiritual it is the church, and Catholic at that. So we are unchurched so far as God's church is concerned, by our brother's theory.

A Literal Temple

Then let us make it a literal temple and the literal city of Jerusalem, and a literal Jew as the man of sin, in harmony with the eighth Roman head, and ten kings of that period, and we can see a beauty and harmony in every detail. It is unbelievable that this great time of trouble, such as never has been or will again be (Dan. 12:1) is to last 1260 literal years so we believe it will, like the millenium, be just as stated, and that is three and a half years.

1260 Days

The next place we find this period is in this language: "And I will give power unto my two witnesses and they shall prophesy a thousand, two hundred and three score days, clothed in sack cloth. These are the two candlesticks and two olive trees standing before the God of the earth; and if any man hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. And when they shal' have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them. And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified; and they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves; and they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because those two prophets tormented them that dwelt on the earth. And after three days and a half the spirit of life from God entered into them and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (vs. 3-12).

The Beast of the Pit

The beast which ascendeth out of the bottomless pit must be the one that was slain and healed, or the revived Roman Empire (See chapter 13: 3) and is described as such (17:3,8). The same seven-headed and ten-horned creature is the murderer of the witnesses, and that after he has been in the pit. So we are certain then that this revived beast exists contemporaneously with the witnesses. Now the witnesses are slain in Jerusalem where Christ was crucified. There the bodies of them lay three and a half days. This clearly shows Jerusalem to be an inhabited city at that time, and that the various nations are represented there. The witnesses are prophets of God, termed "my two witnesses" by the Spirit.

Three and One Half Jewish Years

That they are able to perform miracles is evident from the fact that they can turn water into blood, smite the earth with all plagues, and shut heaven that it rain not during the days of their ministry, or twelve hundred and sixty days. In the past, since the writing of the book of Revelation, no such persons have been known to exist, and hence this prophecy is still unfulfilled. Some contend that it is a spiritual rain that is here alluded to, but with witnesses for God in existence and prophesying for him a spiritual drouth would be impossible. So it can refer only to a literal drouth, and one of 1260 years would destroy humanity from the earth with all animate creation. So we can only make this a period of three and a half Jewish years.

The fact that this period occurs between the sixth and seventh trumpets is also positive proof that it takes place in less than 1260 literal years. This period also ends at very near the time when the kingdoms of the world become Christ's, as we are shown by the following verses. Every detail in this prophecy shows it to point out only a short period of time.

The next time we have mention of the 1260 day period is here: "And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and three score days" (Rev. 12:7).

That this woman is Christ's mother is evident from the fact of what is said of the Child she brought forth, and to where he was caught up—"God and his throne." Just where the Christ is now, listen: "He that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." So no guess work here.

Christ Came From the Jews

Now from what source did Christ come? From the Jew, and "salvation is of the Jews." So the mother of Christ is Jewry, and she must at some time fly into the wilderness from the persecutions of the dragonic power that persecuted and tried to destroy her son in the past. This dragonic power is now cast out of heaven, or in other words, lost his rulership, and knows also that his time is short. The woman is nourished from his face during the 1260 days, hence that is a short time, and not the long space, 1260 years. That this takes place near the end of man's rulership is proven by what is said in heaven: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (verse 10). It could not have been truthfully said 1260 years in the past, "Now is come the kingdom of our God" hence this casting down of the dragon did not occur at that time but must take place in the future, and to put 1260 years future from the time it can be said, "Now is come the kingdom of God" would make dragonic persecution to last more than the thousand years. So let us leave as God puts it.

Verse 14 reads: "And to the woman were given two wings of a great eagle that she might fly into the wilderness into her place where she is nourished for a time, and times, and half a time from the face of the serpent."

Persecution after the Coming

Verse 13 mentions the fact that "the dragon saw he was cast out into the earth, he (then) persecuted the woman." So then we are certain that this persecution takes place after it can be truthfully said, "Now is come the kingdom of our God." So then about the time for God's kingdom to come, and the time it shows up in heaven—rulership—begins to tear down the strongholds, this 1260 days begins, and therefore, did not begin 1260 years in the past.

Another place we read: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty-two months; and it was given unto him to make war with the saints

and to overcome them: and power was given unto him over all kindreds, and tongues, and nations' (Rev. 13:6,8).

Here is the seven-headed, ten horned Roman beast, restored to such power as to have authority over all nations.

No Such Power Given to Rome

We know Rome, since her fall, A. D. 476, has had no such power, and this is positive proof that she is yet to have it future, and as she is to only continue in this power 42 months, all can be fulfilled and the prophecy stand sure. But, on the other hand, suppose this restored head has been revived in the past, and we have evidence to that effect, and surely we would know when a power so great as to have control over all nations came up or was revived, and hence we should know when it should end by the fact that it is to continue a said number of days, to be made years, we should then be able to point out the exact year the beast ceases to continue, by his being destroyed in the lake of fire. But our brother would have many years for his rise and many for his downfall, and contradict what he contends for, that twelve hundred and sixty days stand for their exact number of years.

We can see no reason for such contention except he be afraid of his own theory, and must make a loop-hole to crawl out through, if it fails. Hence we conclude, at least our dear brother fears exactness in his interpretation. If a thing continues 42 months, it must begin its continuance with the first month and end it with the last of the 42nd. If it went over a single day it would spoil the prediction, and our beloved brother spoils his theory by making loopholes. Let us read it as it says, and believe it, and you will save the trouble of hunting out loop holes, Brother Groves.

We now go to Daniel and here we are told: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and think to change times and laws, and shall wear out the saints of the Most High; and they shall be given unto his hands, until a time and times, and the dividing of time" (Dan. 7:24,25).

The Eleventh Horn

This shows the eleventh horn comes up from among the ten, and the ten have power with the beast, that is, they all exist together. Now we will see by re-reading Rev. 13:7 that this eleventh beast does exactly the same things the restored seven-headed, ten-horned beast does, and hence must point out the same power. One is to continue 42 months, the other three and a half times, is to persecute. One is cast into the lake of fire to terminate his existence, the other has his dominion taken from him by sitting of the judgment, and just before the saints take the kingdom. Thus it is evident that Daniel's 1260 day period as John's, reaches up to the end of the Gentile times, and the judgment. So locate their beginning and make proof that the days are years, and you can show the exact date the beast goes into the lake. We believe when we see the beast in his restored power we will know when his end takes place.

(Concluded in the next issue)

Seeing God

REV. R. A. Torrey, D. D., the widely known author and preacher in orthodox circles, in his work, "The Fundamentals of the Christian Faith", attempts, on page 44, to give an explanation of Exodus 24:9 and 10 where the expression occurs, "And they saw the God of Israel."

The Doctor says, "What they saw was not God in his essential nature as a Spirit Being. Indeed what we see when we see one another is not our essential self, but the house we live in, and so John could say in John 1:18: "No man hath seen God at any time," and so I could say to you now, that you do not see me."

A Slander Against God

Hundreds and thousands will read and accept that explanation as satisfactory because Dr. Torrey says so, and because they too are so spiritually blinded that they cannot see the awful slander it carries against the character of the Holy God whom they profess to worship.

What would any truly honest man think of another, who, if questioned as to whether he had seen King George, should seriously answer that he had not, at the same time excusing himself the lie by a mental reservation that it was only the house King George "lived in"? That is exactly the method, Dr. Torrey tells us, God himself adopts. Can we wonder that God's Word is laughed at, is mocked and derided? Can we wonder that infidelity increases,, when it is asserted by a self-professed teacher of Christianity that God will descend to such trickery, and that only by such base insinuations can the Word of God be harmonized?

Matthew 17:8

Let us examine a few Scriptures that bear on this matter In Matt. 17:8, after that glorious vision on the Mount, we read, "And they saw no man save Jesus only." Whether they actually saw Moses and Elias may be a matter of doubt to some, and it may have been, even to them, but that they saw Jesus they certainly had no manner of doubt, nor have we.

John 20:20

In John 20:20 we are told, "And when he had said this he showed them his hands and his side. Then were the disciples glad when they saw the Lord." Did they see him, or were they only mocked?

Paul, writing to the Thessalonians, says, "But we brethren, being taken from you for a short time in presence, not in heart endeavored the more abundantly to see your face with great desire......and that ye have good remembrance of us, always desiring greatly to see us ,as we also to see you."

Here truly are matters of human interest indeed. The Disciples knew and loved the kindly presence of the Lord Jesus. They knew his loving face. For three and one half years they had followed in close company with him, and had shared with him his joys and sorrows. It was his lips that had spoken the "words of life." It was his feet that walked with their's the land promised to Abraham, and it was his eyes that saw, and his hands that supplied their daily need.

Paul saw the Lord

Paul, too, could rejoice that he had "seen the Lord" and five hundred more could make the same glad boast.

John in his loving epistle of his Lord says, "That which we have seen with our eyes, which we have looked upon, and which our hands have handled......that which we have seen and heard, declare we unto you."

God has placed us here. Father, mother, husband, wife, brother, sister, son and daughter, are relationships of his appointing. To tell me that I have never really seen my mother, never really looked upon the one who gave me birth, and who with earnest desire sought the eternal welfare of her first-born son, is irony too deep for words.

To say, as is affirmed by this self-appointed expounder of the Word of God, that he who gave me the wife who has for twenty-five years been my companion and help, has only permitted me to love, care for, and cherish "the house she lives in" is to mock God to his face, and put to shame the declaration that "a prudent wife is from the Lord."

David's Testimony

The Psalmist of old says, "Children are the heritage of the Lord, and the fruit of the womb is his reward," but according to this man, the only reward my eyes have seen is the house in which they live. God forgive me if I feel harshly toward such a religion; a religion that snaps asunder all the loving ties of human relationships with one mighty stroke of the pen, and in doing so maintains it is one of the "foundation truths of the Christian faith."

What Will Jesus Say?

What will the Savior of men say in that great judgment day? He who was himself man that he might redeem men, what will he say? Twenty times, and over, does the Word of the living God declare that "God raised him from the dead" but according to this man it was only a buried "house" --Jesus himself never died, never was buried, and never was raised from the dead.

Explanation of Exodus 24:9,10.

But what of Exodus 24:9,10? Is there no way of harmonizing it with Ex. 33:20 and John 1:18? Must God's word be vindicated only through that which is at best a "makeshift" of the truth, and that which is a slander of his integrity and righteous dealing with the sons of men? Certainly not. The difficulty disappears entirely with the Septuagint Version rendering of Ex. 24:9,10, which reads: "And they saw the place where the God of Israel stood, and under his feet was, as it were......and of the chosen ones of Israel there was not even one missing though they appeared in the place where God was and did eat and drink."

God's Word is worth waiting for, for it is "through faith and patience that we inherit the promises," for "if we hope for that we see not, then do we with patience wait for it. They that wait upon the Lord shall renew their strength."

R. H. Judd

Trust in God

A PAPER, READ BY SISTER WINCE, TO A GATHERING IN HER HOME ON SUNDAY AFTERNOON, SEPT. 14, 1921

"Come on me what will, though he slay me, yet will I trust in him" (Job. 13:12,13).

WHEN OUR dear Sister Brown gave me these words of the great Emir of Uz to form the basis of the paper I am to read to you today my heart was thrilled with gladness for trust in God is a subject that I love to write about, better almost, than any other.

Why not love to think, to talk, and to write and sing of trust when our destiny for eternity depends upon this very thing? We love to live, we want to live always. There is something inexpressibly awful in the thought of being blotted out as though we had not been.

Not one of us here today wants such a fate to be his, for there are glorious things ahead of us in which we want to have a share. We have heard of a new earth and of a city whose builder and maker is God, where the saved ones will reign and work with Jesus till the left of the nations have learned his ways and have come to walk in his paths.

God Alone Has the Gift of Life

"Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him" (Isa. 64:4; 1 Cor. 2:9; Psalms 31:19).

But we cannot set ourselves over there. We cannot raise ourselves from the grave and grasp by our own power the life that will go on for the ages of the ages. But God can. The power is his, the gift of future life is in his hands. He has promised it to all who will love and obey him. Here is where trust comes in. Can we, do we trust him? Can we say like Job, "Come on me what will, though he slay me yet will I trust in him"?

More than fifty millions of martyrs have said that very thing. They have gone to the stake, they have been pitched headlong over precipices, have been tossed into rivers, torn into pieces by lions and tigers, been sawn asunder, been beheaded, been crucified. These afflicted, tormented ones though offered deliverance from death if they would give up their faith, have refused to accept it because they were looking off to the God-builded city and "had respect unto the recompense of reward."

From Abel down to the present time all God's dear ones have held fast to their confidence in God. It was not pleasant to wander in deserts and mountains, and in dens and caves of the earth. We would not like it. We would not like to wear the ridiculous looking sheepskin and goatskin clothes they had to wear. But broadcloth and silken raiment were not for them. How these destitute wanderers lived we cannot tell. Yet they had taken joyfully the spoiling of their goods, knowing that they had in heaven a better and more enduring substance and that after they had done the will of God they would receive the promises. Mockings, scorgings and torture would not always be their portion.

Abraham's Faith

Some of us may have wondered how God's saints were upheld so that nothing could move them away from him in those far distant patriarchal ages, and all through the days when the law was in force. If we read carefully we will soon find that it was the hope a coming Redeemer. These ancient worthies trusted in God by trusting in Jesus and the resurrection. Jesus said to the Jews, "Your father Abraham, when he was tried, offered up Isaac and he that had received the promise offered up his only begotten son; of whom it was said, in Isaac shall thy seed be called, accounting that God was able to raise him even from the dead from whence also he received him in figure."

Even if Paul and Jesus himself had not testified as to Abraham's faith in Christ and the resurrection we should know that he so held for unless a redeemer was provided and the dead were raised, how could Abraham, according to the covenants of promise, become heir of the world?

Everlasting inheritance of an everlasting kingdom necessitates everlasting life.

David's Faith

David said concerning Jesus, "I foresaw the Lord always before my face for he is on my right hand that I should not be moved."

Do you see? It was faith in a coming Savior that kept David in his moveless attitude? Jesus was not yet born when David was thus keeping him before his face and walking with him side by side. Yet so real, so vivid was the vision, so fervid his faith that he felt as if he and all others who trust in the Lord were as Mount Zion which cannot be moved but abideth forever.

With his eyes fixed on a resurrected Christ, his heart rejoiced and his tongue was glad. His flesh would rest in hope. If Christ was not to be left in the grave neither would he be. One victim of death had been found whose flesh the king of terrors could not corrupt. To him and to no other could the keys of death and the grave be given. He was made to live after the power of an endless life and David knew that Christ having been raised immortal and incorruptible, he too would be thus raised.

Job, who lived in the land of Uz, a region of country in Arabia deserts, and while Abraham was yet alive, had an ecstatic vision of his Redeemer, too. So thrilling was this vision that he exclaimed, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." As the margin has it in the next verse: "And after I shall awake, though this body be destroyed, yet out of my flesh (re-organized and immortalized) shall I see God" (as revealed in the face of Jesus Christ).

"Whom I shall see for myself and mine eyes shall behold and not another (a stranger), though my reins within me are consumed with earnest desire (for that day)".

Job, looking forward to the second advent of Jesus and to the first resurrection! what a wonderful thing it seems. No wonder that he rebuked his wife for her foolishness in advising him to curse God and die when his oxen, his asses, and his camels, had all been carried away by the Sabeans, his great retinue of servants slain by the sword, his seven thousand sheep consumed by what I suppose was a windstorm of burning sand (the Turks of the present day call it "the poison wind"), his seven sons and three daughters all lying beneath the ruins of their eldest brother's tornado-overturned house and he himself stricken with black leprosy. Satan had gone away jubilant when God had given him permission to take Job's great riches from him and with his riches the children that were dearer to him than his life.

He thought Job was serving God because God had so wonderfully blessed him and had hedged him about on every side. God would see what would happen when that hedge was torn down and the robbers had rushed in and had taken his plowing oxen, his milk assess, and his burden-bearing camels.

Job Blessed God

That perfect and upright Job—the man who feared God and eschewed evil would turn around and curse him to his fall. But satan was badly disappointed when he had done everything he could do save to take Job's life. Job, instead of cursing, blessed God, and bowed his head and worshipped.

Job's grief over the loss of his children was very great but the Lord had given, the Lord had taken away, and blessed be the name of the Lord. All that he said as to the loss of his wealth was that he was as naked as he was the day he was born. In nothing did he sin or charge God foolishly, miserable physicians though his friends were as they did not pity and comfort him when his grief was heavier than the sand of the sea.

Job Tried to the Breaking Point

When he was stripped of his glory and the crown taken from his head, when his brethren had been put far from him, his acquaintances had become estranged, his kinsfolk had failed, his familiar friends forgotten, when those who lived in his own house counted him as a stranger and an alien, when his breath was strange to his wife and his servants would not answer his call and even young children despised and spake against him, when Zephar called Job's speeches "lies" and Eliphaz said to him, "Is not thy wickedness great and thine iniquity infinite? Thou hast taken a pledge of thy brother for naught and hast stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Thou hast sent widows empty away, and the arms of the fatherless have been broken. Therefore snares are round about thee and sudden fear troubleth thee" was not Job tried to the breaking point? Was he not a saint, indeed, to bear with patience such merciless smirching of the godlike purity of his character? It seems to me that this was the last drop in the bucket, the topmost stick of the mountain of calamities that had been heaped upon Job. Could human heart bear more and not break? But

"To the Rock of Ages,
Job was anchored fast."

The anchor, once cast within the veil whither Christ has gone, hold. O how it holds! it holds! "Nothing can separate us from the love of God which is in Christ Jesus our Lord."

The Same Hope Upholds Us.

Turning now from Abraham, David and Job, we shall see that the same blessed hope that upheld them in times of bitter grief and suffering, still upholds, immovably, God's dear ones in these latter days. As Abraham saw the day of Christ and trusted in him for the fulfilment of the covenants of promise; as David said, "My flesh shall rest in hope"; and as Job questioning, "If a man die shall he live again?" answers the query in ecstacy affirming, "All my appointed days will I wait till my change come. Thou shalt call and I will answer! Thou wilt have a desire to see the work of thine hands", just so can we say and hope.

Miry dungeons and lions' dens had no terrors for the saints of God in olden times, nor had they for the early Christians when they were fully persuaded that the Lord had actually risen from the dead. Foolish and slow of heart, at first to believe, it was not until they met with him in various places, had "handled the word of Life," in immortal, personal manifestation, had looked with their own eyes upon his wounded feet and hands and side and had seen him eat the broiled fish and honeycomb, and had shown them how "necessary it was that all things written in the law of Moses, and in the prophets, and in the Psalms concerning him should be fulfilled" (see 23rd Psalm and 53rd chapter of Isa.), did they grasp the truth and faith leap upward to the very mountain heights of joy. What would nakedness or peril or sword be to them now? Come on them what might, though he slay them, yet would they trust in him.

Christ a Radiant Light

Geike says, "The whole life of one who had seen him and stood near him, perhaps touched him after he had ris-

(Concluded on page 243)

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THE RESTITUTION BANNER

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ the Son of God, conceived by the Holy Spirit and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of God as our Mediator.

The Holy Spirit the power of God by which He performs His will.

Man mortal: the dead unconscious.

Resurrection of those who have known the Gospel, the just to eternal life the unjust to the second death.

Israel to be restored.

The Kingdom of God or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentence, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in His Word.

Hell—the grave; the devil—sin in the flesh

Editorial

"For he shall bear their iniquities" (Isa. 53:11).

LAST MONTH we referred to the key passage in Matthew 8:16,17 as an illustration of the way Isaiah uses the words: "Hath borne our griefs"; "Shall bear their iniquities"; and "Bare the sin of many."

It seems quite evident that the way Christ bore their griefs, and carried their sorrows was by bearing them away, or in other words, by healing them. In view of this it is only reasonable to conclude that when he uses the same words in reference to sin, he attaches the same meaning to them and therefore he bears our sins in the same way that he bears our sicknesses and griefs, that is he bears our sins away. In the primary sense, this means that our sins are forgiven. But there is a larger meaning than this in the expression, "He shall bear (away) their iniquities."

Forgiveness of Sin not Great Purpose

Nearly all writers on this subject make the forgiveness of sin the great purpose of the sacrifice of Christ. This, we believe, is a great mistake. It is a microscopic view of the subject. It is like singling out one of the germs of the disease and looking closely at it while overlooking the ravages of the malady in the body of the sufferer.

To suppose that God permitted his beloved Son to pass through the heart breaking experiences that came to him during the time of his ministry, to suffer the sorrows of Gethsemene, the indignities heaped upon him by the murderous rabble, the ignominy, the humiliation, the sickening pain of that horrible death upon the cross, simply in order that he might excuse our mistakes, overlook our shortcomings, and forgive our tresspasses, is a reflection not only upon the wisdom, but upon the righteousness of God.

Death not Necessary to Forgive Sins

It was not necessary for Christ to suffer and die to permit God to forgive sins. He had been doing that for ages before Christ came. When David committed the great sin with Bathsheba, the moment he repented and confessed his sin, God forgave him without ceremony or delay. The tabernacle service was an elaborate ritual for the forgiving of sins. God has been forgiving sins from the dawn of human history. Forgiving sins is a part of his nature, an element of his name (see Exodus 34:6,7). We therefore conclude that as far as the forgiveness of sins is concerned, that was something that God always delighted in, and was an established fact apart from the sacrifice of Christ.

But Paul tells us that what the Law could not do, God did by the sending of his Son (Rom. 8:3).

What the Law Could Not Do

What was it that the Law could not do? Paul tells us that "it was not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). That does not mean that sins could not be forgiven by the arrangements God made for that very purpose. What does it mean? Well, there is a great difference between simply forgiving sin and "taking away sin." Let us illustrate:

An Illustration

You have a son. He has a grievous fault. It may be a fiery temper, or some evil habit. As a result of this he does wrong. He asks you to forgive him. You have no difficulty in doing this. Your love for the boy is so great that it impells you to forgive him freely. But can you remove the fault? Can you take away the evil habit? You must admit that you are powerless to do that. If you could only correct that fault or take away that habit then you would be taking away the boy's sins in the only real sense. But so long as the fault remains which causes the sin, it keeps repeating itself over and over again.

Now the Law was just like that father. It could forgive sins (or rather, sins could be forgiven by God through its agency), but it could not take away those faults or sins out of the hearts and dispositions and lives of the sinners.

We believe this is what Paul had in mind when he said that the Law could "not with those sacrifices, which they offered continually from year to year, make the comers thereunto perfect; for then would they not have ceased to be offered? Because that the worshippers once purged should have no more conscience of sins." But the apostle continues, "There is a remembrance again made of sins every year."

This shows that, while their sins had been forgiven, they had not been **purged** from them. Their dispositions and hearts had not been cleansed by the operation, and so the same old sins kept recurring over and over again and had to be remembered at the alter continually from year to year.

The mechanical service of the Law was powerless to make them "perfect as pertaining to the conscience." It removed from them, for the time, the consequences of their sins. They were forgiven but their sins were not taken away from their hearts and minds. By the Law no man could be justified (made right) in the ultimate sense.

Now this thing that the Law could not do is accomplished by Christ. How? Let the apostle answer: "For we have not a high priest that cannot be touched by the feeling of our infirmities; but (who) was in all points tempted like as we are, yet without sin. Let us therefore come boldy to the throne of grace that we may obtain mercy and **find grace in time of need**" (Heb. 4:16).

Man Needs Understanding Aid

This is the thing that men need: sympathetic, understanding, loving aid to overcome sin and escape from its ensnaring power. It was not the excusing of their faults that was needed but the removal of them. God supplied this want by giving us an high priest who could be touched with the feeling of our infirmities and with power to render help for our ever present daily need.

Before he left this earth to sit at his Father's right hand and take up his mediatorial work, he explained to his disciples how that was to be done. It was while he was talking with them before his great trial. One of his disciples asked him: "Lord, how is it that thou wilt manifest thyself to us and not to the world?" Jesus answered, and said unto him, "If a man love me he will keep my word, and my Father will love him, and **we will come unto him and make our abode with him**" (John 14:22,23)

The Great Master Stroke

Here is the great master stroke in God's plan of redemption. By means of Christ he establishes a sympathetic contact with men and women. By him he reaches down and lifts us up out of the bondage of sin. Was this the reason for Christ's sacrifice? Paul says it was. He was "made a little lower than the angels for the suffering of death......that he should taste death for every man." He had to be "made perfect through suffering,' a partaker of flesh and blood, made in all points like unto his brethren. Why? That he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. **"For in that he himself hath suffered, being tempted, he is able to succour them that are tempted" (Heb. 2:6-18).**

Christ's sacrifice, his suffering, his death, were necessary to qualify him for this work. By his human experience, his contact with humanity, he was made perfect, or perfected for the great office of Mediator and Saviour. We can now be cleansed from all sin through him,—not simply forgiven, but cleansed. We can be reconciled to God by being brought into harmony with him in the only way that can be done, that is by having our sins not simply forgiven but **taken** away from our lives and heart.

(Continued next month)

MARRIAGES

On June 2nd, in Cleveland, Abigail Mariam Gazeley to Lloyd Ivan Glass.

On July 12th, in Cleveland, Eva May Gazeley to Arthur J. Ship.

On August 30th, at the home of the bride's parents, Cleveland, Georgia R. Gazeley to Curtis Bell.

On September 6th, at Church of God, Lee Ave., Cleveland, Gertrude F. Brown to Lawrence E. Gibbs.

On September 20th, at Church of God, Lee Ave., Cleveland, Opal O. Shaw to George H. Tabor.

TRUST IN GOD

(Continued from page 239)

en, became a long dream of wonder, Such an one felt, henceforth, even in the midst of his commonmost occupations, as if Christ were still, though unseen, beside him. He saw him, as it were,' radiant before his eyes, he seemed still to hear his words of infinite love and lived in habitual communion with him as with one hidden it might be, for the moment, in the upper light, but to be expected in a visible form at any moment."

Just so must it have been with Christians of later times. Not else could they have been so ready to be slain for the Lord Jesus, not else could there have been a Saint Bartholomew's day.

"Follow me," said Jesus to Peter, not in the ordinary acceptation of the words as relating to manner of life, but "follow me" by suffering and dying on his behalf. Peter did thus follow Jesus.

But Brother Brown, and all you dear ones present here today do you believe that ever there was man or woman strong and brave enough to die for Christ's sake, who did not feel all the while as if Christ, though unseen, was still beside him? He said, "Lo, I am with you always, even unto the end of the age." But we must believe in, feel, accept and recognize his promised presence. We pray

Nearer my God, nearer to Thee;
E'en though it be a cross that raiseth me,
Nearer to Thee."

thinking only of the Father when it is just as important that we keep near to Jesus and he near to us.

Abide in His Love

We must "abide in his love." It is his command.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"As it is written, for thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that hath loved us, for I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"Come on me what will, though he slay me yet will I trust in him."

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LINER TO FLY ZION'S FLAG ON THE ATLANTIC

New York, Oct. 16 (By A. P.) For the first time in history a transatlantic ship will leave this port on March 12th, with the flag of Zion flying from its mast, officials of the newly formed American Palestine line announced today.

Its sailing will inaugurate the opening of a direct steamship service between New York and Haifa, Palestine, under solely Jewish auspices.

The first ship of this line will be the President Arthur, a former German vessel known as the Prince Alice. Negotiations are also under way, the announcement added, for the purchase of the steamer President Fillmore from the United States Shipping Board. Justice Jacob S. Strahl, of Brooklyn, is the president of the company. —(Clipping from The Cleveland News).

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THE RESTITUTION

Is There a God?

NUMBER TWELVE

YOU ARE acquainted with this utterance of David's on the subject, "The fool hath said in his heart there is no God", are you not?

Yes; I should think everyone must have heard of it.

What do you think of it?

It would be very disrespectful to David were I to suggest there is any weakness in it.

Do you think there is?

It has never seemed so strong to me as it has to some people.

Where is the lack of strength?

It begs the question: it is a dogmatic assertion and I never find anything satisfactory in mere assertion.

It depends upon the asserter, does it not? If your father or friend asserts that he has made up his mind to settle a handsome income on you forthwith, you would not think the assertion unsatisfactory?

That is a different thing.

Not if David had as much personal knowledge of the matter he asserts as your father or friend might have as to his own ability or intention.

Ah, but you see, he had not, and could not have.

Don't be so sure about that.

Where is there room for doubt?

Personal Knowledge of Daniel

In the things alleged concerning David. "The spirit of the Lord came upon David from that day and forward," that is, from his youth upward. If the spirit of the Lord was upon David, he would have knowledge of the things of the spirit. Accordingly we read, concerning the divine temple, built by Solomon, that it was built to a pattern or plan that "David had by the spirit." Said David: "All this the Lord made me understand in writing by his hand upon me" (1 Sam. 16:13; 1 Chron. 28:12-19). At the close of his days he said, "The spirit of the Lord spake by me, and his word was on my tongue" (2 Sam. 23:2). Now suppose this was true. David would have the same personal knowledge of God that he would have of the earth or sky, would he not?

I don't know that.

Why, certainly. "The things of God knoweth no man but the spirit of God. Now we have received the spirit" said Paul, "......that we might know the things that are freely given to us of God." "God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea the deep things of God" (1 Cor. 2:12,10). If David had the spirit of God abiding with him from the day of his anointing to the day of his death, the verities of divine existence must have been as obvious to his consciousness as anything is to any of us.

David had the Spirit of God

But how do we know that David had the spirit of God?

The Bible asserts it as I have read.

Yes, but a loose historical statement like that, does not amount to much.

Peter says, "David was a prophet" (Acts 2:29) and that "the spirit of Christ was in the prophets" (1 Peter 1:10,11).

Yes, that is Peter.

Jesus says David spoke "in the spirit" (Matt. 22:43). You see it does not rest on what you call "a loose historical statement." You will have to reject the New Testament: you will have to part company with Christ and Peter before you can get rid of the evidence that the spirit of God was a presence with David. Are you prepared to say that all these were a work of error and imposture?

You press me hard.

Legitimately. The question justifies it, and the state of facts surrounding it. If David was the subject of a divine illumination, which made him in actual touch with God, I submit that there is something very weighty in his declaration that "the fool hath said in his heart there is no God." He was speaking with personal knowledge and therefore with all the assurance that you would feel in rebutting the assumptions of ignorant people who might call in question the wonderful applications of science in our day.

I see where you are. There is something in it put in that way.

David's Use of the Term "Fool."

Besides David does not rest his dictum on his mere authority. There is an implication in the direction of evidence in his use of the term "fool." He seems to say that a man, with all the facts before him that any man has, must be a fool who says or thinks that "there is no God." This is, in fact, his very argument in one of the Psalms. "Be not as the horse or the mule, which have no understanding. Understand ye brutish among the people: and ye fools, when will ye be wise? He that hath planted the ear, shall he not hear? He that hath formed the eye, shall he not see?" (Psa. 94:8). This is the argument that Paul uses in another shape: "That which may be known of God is manifest......for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and Godhead, so that they are without excuse" (Rom. 1:19, 20). This is, in fact, the argument I have been pressing upon your attention for some time past.

I have to thank you for your pertinacity.

A Scientific Maxim

The matter is of the utmost moment. Let me put it again. It is really based upot a scientific maxim. Science lays it down that, in the realm of physical nature, it is not possible that anything can occur without an adequate cause. If this is true (and its truth cannot be questioned), consider how God is forced upon us (under whatever name you please), by the spectacle of the mighty universe so replete with works of wisdom and power. Must it not have had a cause equal to its production? Is not David's proposition scientifically unassailable, that the man who says there is no Cause is a fool?

National Berean Relief

AN APPEAL

YOU WILL see from my yearly report of the National Berean Relief work that thirteen of our worthy families, 44 individuals, have been aided in the past year, helping them in times of sickness, anxiety and death.

Although we have given assistence in times like this, not one is receiving all the help they need. Some of them are obliged to ask their County Supervisor to help them and this should not be. We have four homes where there is no income at all. Three of these homes are where our aged ones live. The other is where a brother has been very sick for one year and is still unable to work. Other sickness in the family had taken the savings. He has a wife and two small children.

Is there a worthier cause than this? We are taught by the Scriptures that pure religion is to help the widows and orphans and to relieve the oppressed. If we neglect to do these things we thus neglect the Savior.

The ones we are helping, with the exception of one case, are isolated, living in a community where we have no church or brethren to look after their needs. I would like, this coming year, with the help of the brethren to be sure of enough financial help to enable me to give a certain fixed sum each month to the aged ones that are living alone, so they will know what to depend upon and thus relieve some of their anxiety and give them assurance that they are going to be cared for.

There have been a few faithful ones helping to carry on this work and to some I know it has been a sacrifice, but he that hath pity upon the poor, lendeth to the Lord, and that which he hath given will he pay him again for God is not unrighteous to forget your work of labor and love. I feel sure many of you do not know of the hardships some of our isolated brethren have, and that you will want to help when I tell you about them. "What doth it profit, my brethren, if a man say he hath faith, but have not works; can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet give them not the things needful to the body, what doth it profit?"

To you, who have contributed in the past year, I wish to join with those whom you have helped, in expressing the depest appreciation, and our prayer is that we will meet you in the Kingdom of God.

Mrs. Orpha Sanford,
Chairman of National Berean Relief
174 Cedar St., Aurora, Ill.

The truth of man's freedom, carried to a certain extent, is met by his dependence upon, and action according to, the will of God. The truth of a man's individuality meets at a certain point, the truth of his sociality of being. These things are all true, and to be right, a man must be on both sides.

Obituary

DEATH IN ADAM; LIFE IN CHRIST

Ella W. Randolph was born in Christian Co. Ill., Nov. 14, 1866, died Sept. 20, 1921, aged 54 years, 10 months and 6 days. She was married to Edward M. Gates on Feb. 17,1886 at Geuda Springs, Kansas. To this union were born three children, Mrs. Ida Huff, Harry and Vernon Gates, all of Quinlan, Okla. She removed with her family to Quinlan, Okla. where she resided till her death. She leaves to mourn her death, the three children, a number of grandchildren and a host of friends. Her husband preceded her in death by several years.

Sister Gates united with the Church of God in 1890. She possessed a remarkable understanding of the Scriptures and she had a way of presenting the Truth with a clearness that was truly clever. Sister Gates had a splendid personality that made her friends everywhere. She had been a great sufferer in her last days but that cheerful disposition that had characterized her through life, remained to the end. Before going on the operating table, not knowing what the result would be, she requested that the writer officiate at her funeral. After several months of suffering, she fell asleep in Jesus to await his return. Truly a mother in Israel had fallen. The children have lost the council of a wise and loving mother, and the Church has sustained the loss of a true Christian. She had fought a good fight, she had finished her course, and without wavering had kept the faith, and her reward awaits her. Dear sister, we mourn your taking but not as those without hope. Almus Adams

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Communicated

DEAR BROTHER,

I am sending you my check to be applied on my subscription to the dear old Restitution. Am sorry to have delayed so long. Thank you for your kindness. I love the dear old paper and would be at a loss without it. I have been acquainted with it since 1861. Wishing you and the Brotherhood God's divine blessing,

A. E. Renner

—0—

Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Sis. Wolfe	3.00
Rebecca Rennecker	1.00
Nancy Tuggles	1.00
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Mrs. T. Pascoe	8.00
Mary Hogarth	8.00
A. J. Reynolds	8.00
Mrs. R. Pascoe	12.00
E. B. Fanno	20.00
Chas. Anderson	2.25

The Trinity

NUMBER FIVE

FOLLOWING the line of argument relative to the Hebrew word "elohim", the believer in the doctrine of the trinity advances the propositon that because the word "God" is applied to the Lord Jesus in such passages as Psalms 45:6,7, and Hebrews 1:8, therefore he must be God.

The exclamation by Thomas, "My Lord and my God" is also put forward as demonstrative evidence that Jesus Christ is the only true God. One would think that before excepting a theory which makes it imperative to believe ideas that are so contrary to what would be regarded as "sound doctrine" in any other realm of thought ideas that conflict with the very foundations of known and proved scientific fact—some earnest effort would be made to find an explanation that will meet the case without doing violence to either Scripture statement or the dictates of God-given reason.

Two Classes of Statements

It is universally recognized that in all literature, sacred and profane, two classes of statements inevitably exist, viz positive statements which admit of no second meaning, and statements which are open to perhaps several interpretations. There is little difficulty to most minds in distinquishing one from the another, and to such it must be evident that the only way to obtain agreement in both, where it is necessary to do so, is to accept that interpretation of the indefinite which most reasonably coincides with previously stated unalterable fact. In any other line, requiring thoughtful endeavor, the mental effort required would not be considered too great, but in the all-important matter of Bible study the mind of the average church-goer has become so accustomed to accept pulpit utterance without question, that in many cases it has lost, at least in theological matters, the capacity for discriminative investigation.

Illustrations in the Word of God

No better instances of the two classes of language referred to, occur in any literature than those which occur in the Word of God, and especially in the subject under consideration. Take for instance the statements in Deut. 4:35; 32:39, repeated with equal force but with varying expression in 1 Sam. 2:2; 2 Sam. 22:32; Isaiah 44:8,45; 5:18 and many more which might be quoted from the Old Testament; also John 5:44 (R. V.); 17:3: 1 Cor. 8:4,6 only to mention a few in the New Testament. These are positive statements emphatically declaring "that there is no God but one," and they cannot possibly be gainsaid without injury to the truthfulness of the Author. Rather than do that Paul says, "Let God be found true and every man a liar" (Rom. 3:4, R. V.; see also John 3:33; 1 John 5:10).

If, therefore, we are to accept these statements of the living God in the only obvious sense which they were meant to convey, we must come to the necessary and inevitable conclusion that when the word "God" is applied to any other than the one true and living God, it is not, and it cannot be, in its primary significance We have thus extended our enquiry because we feel that the principle above mentioned is vitally fundamental, not only to this subject, but to every subject in God's holy Book.

"God" Used in a Secondary Sense

Having come to this conclusion, let us examine our Bibles and see if there are, or are not, instances where the word "God" is used in a secondary sense. If so, our foregoing statements receive marked substantiation.

Cruden tell us that the word is used "for false and imaginary gods" (Ex. 22:20; Judges 11:24); for "princes, magistrates, and judges" (Ex. 21; 6; 22:8,9; see Young, page 557). God, himself, used it in reference to Moses (Ex. 7:1). Hence it is used in the sense of an ambassador representing Supreme authority. A sense which we can all readily understand.

Jesus Never Claimed to be God

It is a remarkable fact that Jesus Christ never claimed to be God. The Jews, who were his enemies, accused him of it, we admit, but it also must be admitted that his statement to them that he was "the Son of God" was a virtual denial of their charge (John 10:33-36), and on a previous occasion, when a similar accusation was made (see chap. 5:18), he distinctly affirmed that his Father was "the only God" (see verse 44, R. V.).

John 10:34,35 clearly demonstrates that our Lord himself recognized that the word had an acknowledged secondary usage. With such an authority we can rest assured of our position.

But someone will say, "You have not yet considered the verses in Psalm 45: 6,7, and Hebrews 1:8." Well, in view of the foregoing remarks little need be said for it must be evident to any thoughtful mind that in the former passage, viz. Psa. 45, verse 7 abundantly qualifies verse 6, for the one referred to in verse 6 is anointed by God, and the one so anointed is said to be anointed with the oil of gladness above his "fellows." Who are his fellows we would ask the reader to examine and would suggest that reference be made to Deut. 18:15,18; Acts 3:22 and 7:37, as helpful to the enquirer .That they are not the angels is proved in the first chapter of the epistle to the Hebrews. The reading in the margin of Psa. 45 in the Revised Version is also of interest.

Hebrews 1:8

Of Hebrews 1:8 Robert Young, D. D. in his Concise Commentary on the Holy Bible, says, "This is a clear instance where Christ is called "God," but as verse 9 speaks of God as his God we cannot lay stress upon it here as proving the supreme divinity of the Savior. Besides it may be justly rendered, "God is thy throne-- to the ages of the ages."

The incident in John 20:28 where Thomas says to Christ, "My Lord and my God", is clearly a case of secondary usage as a method of homage and respect, for no Jew, not even Thomas, would admit that God had left heaven vacant of his presence for a period of 33 years, and still less would he admit that God himself could have died.

Christ's Name Given Him by God

The argument that because Christ bore some of the names of God proves his identity as God is frequently met with, but like many another argument of "orthodoxy" proves too much, and one is amazed that it can be accepted by any professed Bible Student. To begin with here is a notable fact -- all the names of Christ are given him by God. This alone proves difference of identity and relationship. Two personalities must be involved for one to give and another to receive, and the giver is of necessity in a superior position to the one given to (see Phil. 2:9).

These are facts which admit of no two propositions, and are absolutely detrimental to the conception of a trinity. The difficulties that confront one in the doctrine of the trinity are endless and insurmountable. If Jesus Christ is "the only true God," if he is "the only wise God", and at the same time the Son of God, one's mind becomes baffled in the endeavor to harmonize the numerous inevitable conclusions that arise from such a premise and the only logical outcome is blank infidelity. Thank God there are comparatively few who allow their minds to carry complex conclusions of such a nature to their logical limits.

The reasonable answer to the fact that Jesus Christ bears some of the names of God is that as God's Messenger (Mal. 3.1), as God's Servant (Jer. 51:11), God's name was in him. (See Ex. 23:21; John 10:25). If the doctrine of the trinity were true, and the doctrine that because Jesus Christ bears some of the names of God, therefore he is the one true God were correct, then by parity of reasoning God should bear the names of Christ, a conclusion, surely, no one will admit, for the names are by no means interchangeable. But the very expression of such an idea involves inconsistency of language which is as nothing to the incongruity of the thought which our friends endeavor to express.

"I and my Father are One"

John 10:30: "I and my Father are one" is perhaps more frequently quoted than any other single text in defence of the doctrine of the trinity. That millions of people fail in the simpel analysis of a short sentence of only six words seems almost incredible, but it is so. Were the same statement made by a son in the ordinary course of life, no one would suppose that he and his father were one person, but that is just what orthodox belief contends for in relation to this verse. Were there no contextual or circumstantial evidence of the meaning intended by such a statement it would be immediately followed by the question, "One what?" or perhaps by "One in what?" Much less could a trinity be implied, for nothing can ever alter the fact that 1 and 1 invariably make two. If Christ and his Father are one, then Christ and his Father and the Holy Spirit cannot be one in the sense conveyed by trinitarians. It should be superfluous to make such a statement, but the popular belief demands it.

R. H. Judd

(to be continued)

WHY?

WE REFUSE to be numbered amongst those who believe so fully the claims of modern science to omniscience that they deny the possibility of miracles. Merely because men of science assert that beyond matter and force that can be tested and measured there is nothing, we are not going to forget that the same God who in the beginning created matter and force, gave them their laws and established their limits, still guides his creatures in his provident keeping.

Merely because a scientific explanation cannot be given for a fact, we do not think that therefore the fact must be denied. Many of the simplest things in life look to science for the answer to the question "Why?" for a reason, an explanation; and look in vain, yes, things so simple that they appear childish.

Why does the robin redbreast hop, the snipe on the seashore walk? Why does the maple-tree secrete a sweet, wholesome sap, the nightshade growing in the same soil and living in the same elements a deadly poison?

Why does a silver coin ring? Why is a lead piece mute? Alcohol disment to moment.

I don't know that I can answer you. I suppose it is a little want of intellectual perspicacity on my part. The wheels of my intellectual machinery seem a little clogged. I would like to understand God.

God Cannot be Understood

My friend, you cannot; and you will never have peace or settled faith until you recognize that you cannot. It is enough that you believe that he is. This you are compelled to do. You cannot logically escape it. The scientific minds of the age do not escape it. They accept the conclusion in other terms. They admit "the unknowable" and speak of "force" and recognize reason as the guide of its evolutions. They do not profess to understand the Unknowable. The very term is a confession of their inability to understand. They simply say there is truth beyond them. They acknowledge it is there though admitting incapacity to know what it is. Why should your inability to understand God be the least reason for not accepting him, since your reason perceives he must be?

As I have said, it is probably the result of dullness. Yet I can see a point where it is established. I admit the general cogency of your argument; but there are still some difficulties—not exactly obstacles—which I may submit next time we meet.

RENEW   RENEW
YOUR   YOUR
SUBSCRIPTION
NOW RIGHT   RIGHT NOW

Time to Read the Bible

A NEW YORK newspaper once reported a clergyman as saying that the number of words on a Sunday newspaper is very nearly equal to the number of words in the New Testament. There are many, however, who feel that they have abundant time to read the paper, but plead the lack of time as their one great excuse for not reading the Bible.

The paragraph suggested to me the question: How much time is actually necessary in order to read the Bible through? I then formed the plan of noting down the amount of time required to read the different books through at an average rate, pausing now and then to make brief memoranda. The intention was not at all to see how much could be read in a given time. I do not believe in hurrying through the Bible as one would hurry through a story book, but it is my belief that in order to get the full force of a book, in the Bible or out of it, one should read it straight thru, and as much of it at one sitting as possible.

Reading the whole of Matthew is the best possible preparation for understanding the last two lines; of Job, for the realization of the triumph of faith; of Ruth or Esther, to get those marvellous stories in all their matchless beauty. Spend two hours some Sunday afternoon in reading the entire glorious prophecy of Isaiah; follow that with an hour and a half with Matthew, and see how the prophecy

was fulfilled.

Consecutive Reading

This consecutive reading need not preclude careful and prayerful study of special passages, nor does it militate against reading the same books more slowly with note and comment. One of the greatest foes to an appreciation of the Bible as literature is scrappy, inconsecutive reading. Once, at least, and as often as possible thereafter, read every book in the Bible through from beginning to end with the fewest possible delays and hindrances. Such reading, especially if begun with the prayer, "Open thou mine eyes that I may behold wondrous things out of thy law," will enable you to appreciate more thoroughly the Word of God as literature, to gain new revelations of its inexpressible tenderness, its deep pathos, and its unequaled beauty, manifesting the love of God and teaching us his will. You will find some things in the Bible which you did not know were there.

The Time Consumed

In my experiment I found that the reading of the first five books of the Bible required an average of one hour, thirty-four minutes each; the books of Samuel, Kings, and Chronicles an average of one hour, twenty-nine minutes each; the Psalms two hours, forty-three minutes; Mark, one hour; Luke, one hour, forty-two minutes; John one hour; Acts, one hour, thirty-seven minutes; while such books as Second and Third John, Jude, Philemon, Titus, and some of the prophetical books required only from one to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours, twenty-seven minutes; and for the New Testament, eleven hours, thirty-four minutes. The total amount of time therefore, was almost exactly fifty hours. Into such an experiment the personal equation must, of course, enter to a considerable degree. Some would read much more rapidly than this, others more slowly. But that this is a reasonable estimate seems to be borne out by several illustrations which have come to my notice.

I have been told that a certain man makes it his practice to read the Bible through during the first week of each year. Another with whom I have long been acquainted is a mechanic who is obliged to remain at the shop during the noon hour. He told me that by using such time as he could save out of this noon hour he had read the Bible through five times in fifteen years. In the "Life of Catherine Booth" it is stated that Mrs. Booth read the Bible through from cover to cover eight times before she was twelve years old.

No Christian can love the Word unless he knows it. These facts should be an inspiration to daily searching of the Scriptures, and meditation upon them day and night—Selected.

PATIENCE

Patience gives us time to mature all our energies.

solves resin, water dissolves gums, why do liquids dissolve anything, and what is the reason for this particular preference? And there are a thousand such facts for which science has no answer—facts which scientists do not deny.

But, on the other hand, we are not so imprudent as to declare everything that someone would call miraculous a miracle. Extraordinary events are not all miraculous. Many of them can be easily explained by purely natural means as definite results to be attributed to well known natural causes, operating along lines that science recognizes.—Sel. by Sterling Groves.

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The Beast and Prophet

AND THE beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire, burning with brimstone" (Rev. 19:20).

The beast is the symbol of the Roman Empire with his seven heads and ten horns (Dan. 7:7; Rev. 13:1; 17:3).

The false prophet is the two-horned beast from the earth (Rev. 13:11) that wrought miracles before the Roman beast.

The fact that he comes up out of the earth proves that he represents a democracy: and if further proof is required it is found in his language. "Saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live" (Rev. 13:14).

Some years ago the pope of Rome, in his letter to all the faithful brethren, said of liberty of conscience, "It is a delirium. Give the people what they shall believe and make them live up to it."

This is logical from the standpoint of his infallibility; but it is not the language of the earth symbol; and further it destroys man's accountability.

In Daniel 7 the Roman animal is the last to appear and in Rev. 13:12 the Roman beast is termed "the first beast" in contrast with the beast from the earth. Therefore the earth symbol is the very last animal symbol to arise.

The Image of Daniel two

In the image of Daniel 2 there is gold, silver, brass, iron and clay. In verse 45 we read: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter."

In the destruction of the image the elements are given in reverse order, except in verse 45 where the clay is separated from the iron by the brass. Evidently this is to mark its national independence of the iron. Therefore we have a right to look for another animal symbol that comes from the clay and we find it in the earth symbol of Rev. 13:11, the earth being clay, or rather, the clay is earth.

It is claimed by some that the false prophet is another phase of the Roman symbol, but they should understand that another phase of a power does not constitute another power.

The Roman Empire has passed through three different religious phases—Pagan, Christian, and Papal.

The Pagan phase ended in the time of Constantine. The Christian phase ended when the blasphemous mouth was given to the beast (Rev. 13:5), and the Papacy is the last phase of the Roman Empire, civil and religious.

Now in conclusion I will ask a question for anyone to answer. Why is the two-horned symbol of Rev. 13:11 termed a false prophet in Rev. 19:20?

George Francis

The Young People's Page

EDITOR, LAWRENCE E. GIBBS, 1086 E. 111 St., CLEVELAND, OHIO

MAKE HASTE

SOME years ago," says Dr. Bonar, "when travelling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way.

The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed.

In a little time the sun set, and we saw a man come out from the Jaffa gate and stand upon a hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting, 'Yellah! Yellah!' "

"What does that mean?"

"Come along! Come along!"

We now found we were about to be shut out, and this messenger had came out to warn us that the gate was about to be closed. We made haste as we did not relish the thought of being kept all night outside the walls. We were just in time, no more. We entered, and the gate closed behind us. "The door was shut" (Matt. 25:10).

The lesson we learned was, "Make haste"—a lesson which some of us never forgot. So near being shut out of the earthly Jerusalem! What if it were to be not almost but altogether shut out of the heavenly Jerusalem! No time to lose. Too much lost already!

Be on time. The gate stands open. The entrance is free. The way is plain. Lose not a moment. Upon one lost moment eternity hinges; and it is no trifle to lose eternity."

* * * * *

We publish, without comment, the following paragraph, clipped from an article written by Arthur Brisbane, noted columnist for a large number of daily newspapers.

"Are the hideously imperfect personalities of murderers and such human refuse, preserved forever more or less in the shape they had here? Or does merciful providence wipe

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THE RESTITUTION BANNER

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ the Son of God, conceived by the Holy Spirit and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of God as our Mediator.

The Holy Spirit the power of God by which He performs His will.

Man mortal; the dead unconscious.

Resurrection of those who have known the Gospel, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentence, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in His Word.

Hell—the grave; the devil—sin in the flesh

Editorial

"For he shall bear their iniquities" (Isa. 53:11).

TO SOME it may perhaps seem that we drew an artificial distinction between the ideas of forgiving sin and taking away sin. A little reflection, however, will reveal the fact that the distinction is real and scriptural.

To forgive sin is to take it away or put it away only in the limited sense of removing the consequences (2 Sam. 12:13). But this is only a tentative arrangement with a view to giving the sinner time and opportunity to "cease from sin" (1 Peter 4:1,2).

The purpose of God, in the sacrifice of Christ is clearly and concisely expressed in Paul's words to Titus in Titus 2:13,14: "Looking for that blessed hope and the glorious appearing of the great God and our Lord and Savior Jesus Christ: **who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.**"

A purified people is what God has been seeking to obtain, a people fit for his use and whom he can invite into his eternal fellowship; a people whom God will be able to immortalize and make them the eternal possessors and permanent inhabitants of the earth.

The forgiveness of sin is only the first, simple step in the great work of purification. John says, "Whosoever hath this hope in him, purifieth himself even as he is pure...... and ye know that he was manifested to take

away our sins; and in him is no sin" (1 John 3:3,5).

These passages and many more that might be quoted, show clearly that Christ's sacrifice was for the taking away of sin in the real sense of purifying us from it so that we will cease from sin; not the forgiving of sin, merely, but its elimination; not so much escape from its consequences as deliverance from its power.

Communicated

DEAR RESTITUTION:

I have heard so much evil (although unable to be proved) spoken of Brother Almus Adams, I thought it high time some good was said of him, and as I have been personally acquainted with him and his family for upwards of forty years I feel that I am in a position to know at least a little of him.

I have found nothing very terrible to complain of about him. I am afraid we have already kept silent too long.

I cannot see why the brethren continually focus their attentions upon Brother Adams. Can it be jealousy or envy? God forbid.

In these last days I think if each and every one would devote more of his time to the study and the teaching of the Truth, he would not have time to find fault, backbite, or to slander others. I do not know of anyone who has done more good for the Cause, obtained more converts and stood the persecutions more patiently than Brother Adams. Who can bear such a record as he? He has been in the field preaching all these years, sacrificing home comforts, endured storms, faced blizzards, and lost sleep in order to reach a neighborhood to proclaim the Truth and gain converts.

That dear wife is deserving of much praise also as she too suffered and sacrificed for the Cause.

A Debt Forgiven

Brother Adams has more than once forgiven the debt of the people because they did not entirely pay his yearly salary. I remember once, some fifteen or twenty years ago, I think it was eight hundred dollars they lacked in his yearly salary and he forgave it. Brethren! I think that debt still stands in sight of God and we will be brought to account for it at the judgment. That amount was far too great for one man to lose and it would not have been much for us to have paid it if each one had put his shoulder to the wheel and done his duty.

Brother Adams has been the state evangelist continually for nearly forty years and has preached nearly the entire limits of the United States from the four directions. Others have undertaken the same position in other states but gave it up as they said they could not make a living but Brother Adams has kept on.

He has baptized more converts in the state and I suppose in the United States than any other preacher of our faith.

Brother Adams is not perfect nor does he claim to be. He is but mortal as we are, and is subject to sin, but why he is so persistently persethem out of existence? Is crime a defect of body and brain or has it nothing to do with the spirit released at death? It is hard to believe that all the murderers, tyrants, cannibals, etc., are indestructible and preserved forever. That would seem a waste of immortality."

* * * * *

Electricity travels 288,000 miles, a second, but prayer travels faster.

* * * * *

HE HAD HIS OWN WAY

Sometimes it isn't so good for us to have our own way. For instance:

Among the passengers on the train was a woman accompanied by a nurse-girl and a boy about three years old.

The boy aroused the indignation of the passengers by his continued shrieks, and kicks, and screams, and viciousness towards his patient nurse.

Whenever the nurse manifested any sharpness, the mother chided her.

Finally, the mother composed herself for a nap, and about the time the boy had hit the nurse for the fiftieth time, a wasp came sailing in and flew on the window-sill of the nurse's seat. The boy at once tried to catch it. The nurse caught his hand and said, coaxingly, "Harry mustn't touch. Bug will bite Harry."

Harry screamed savagely, and began to kick and pound the nurse.

The mother without turning her head, cried out in irritation:

"Why will you tease the child so, Mary? Let him have what he wants at once."

"But ma'am, it's a "

"Let him have it, I say,"

Thus encouraged, Harry clutched at the wasp and caught it. The yell that followed brought tears of joy to the eyes of the passengers.

The mother awoke again.

"Mary, let him have it," she cried.

Mary turned in her seat and said, demurely, "He's got it, ma'am."—Sel

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The Mystery

IT WAS hidden in past ages, but now made known. For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of the promise in Christ by the gospel" (Ephesians 3:1-6).

Ephesians 1:9,10

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of time he might gather together in one, all things in Christ, both which are in heaven and which are on earth; even in him" (Eph. 1:9,10).

"Now to him that is of power to

stablish you according to his gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever" (Rom. 16:25-27).

Mark 4:10,11.

"And when he was alone, they that were about him with the twelve, asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto those that are without, all these things are done in parables" (Mark 4:10,11).

Romans 11:25,28.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. As concerning the gospel, they are enemies for your sakes" (Rom. 11:25,28).

2 Timothy 1:9,10.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel" (2 Tim. 1:9,10).

1 Timothy 3:9,16.

"Holding the mystery of the faith in a pure conscience. And without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:9,16).

1 Corinthians 2:7-10.

"But we speak the wisdom of God in a mystery, even the hidden mystery which God ordained before the world unto our glory: which none of the princes of the world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him, but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God" (1 Cor. 2:7-10.

Colossians 1:26-28.

"Even the mystery which hath been hidden from ages and from generations but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach warning every man and teaching every man in all wisdom; that we may present every cuted is more than I can understand. I think it is bad enough for the people of the world to slander us without the believers lowering themselves to do so. Have we lost our brotherly love which we are commanded so much in the Scriptures to have?

In St. John 15:12,17 we read: "This is my commandment, That ye love one another as I have loved you. These things I command you that ye love one another."

I am afraid, brethren, that such love as is shown Brother Adams by some is very weak and not as John commanded. Why cannot our love increase as we see the day approaching, instead of the envy, jealousy, and hatred increasing? Heb. 13:1: "Let brotherly love continue."

Let Brotherly Love Continue

2 Peter 1:4-7: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Are we doing so? Are we letting our brotherly love continue? I think we seem to be practicing the opposite of the teaching and commands of the Scriptures.

Perhaps we cannot preach as well as Brother Adams—many meetings I have attended, when Brother Adams was preaching, where the audience was so quiet and attentive you could almost hear a pin drop—but we may be able to do other things better than he can. So let us not be envious, or jealous, but fill our humble positions as well as it is in our power to do so.

Will Jesus find us watching and waiting, strong in the faith, firm unto the end when he comes to set up his kingdom, or will he find us back in the worldly ways and sin?

"United we stand, divided we fall." O, what a true expression. So may we stand firm together, strong in the faith, fighting for the true cause, that we may all be able to enter into the straight and narrow gate.

Emeline E. Davis

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DEAR RESTITUTION:

I wish to announce that Sister Emma C. Miller (my mother) is still living at 2916 Jackson St., Houston, Texas, with her oldest son, William A. Miller, who is a member of the Christian Church. This does not, by any means, indicate that mother is isolated from hearing the word of our faith. She is not isolated nor has she been turned out into the world although there are some who have been of that opinion. Mother attended the Goldwaite Conference, just held recently. She went there with Brother Moses who is President of the conference. She lives not far from Brother Moses' home. Brother Stewart and others speak there quite often. She attends all of these meetings and occasionally when there is no meeting or speaking

they have a social gathering. This shows quite plainly that she is not isolated nor in want. She not only enjoys the meetings but also the climate which agrees with her health and age very much. We hope she will continue in these enjoyments and many more to come.

Ernest J. Miller

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DEAR RESTITUTION:

W. L. Crowe, of Chanute, Kansas, died in the State Hospital at Topeka, Kansas, the night of Nov. 4th, aged 58 years. Many of the Restitution readers know of the earnest evangelical work that Brother Crowe has done and many of you have read and learned many months ago of his illness, to which he slowly succumbed, piling up expense on top of expense, going up into the hundreds of dollars. Can you imagine how his little wife labored to comfort him, making his bed soft on the afternoon of Nov. 4th and that night he died. This dear sister in Christ needs financial help and needs it now. Those who are able can help smooth the keen edge that is cutting. 1 Cor. 12:12-27. Verse 20: "We are many members but one body. If a member of our body is ailing, the other members will at once try to comfort it. Send your donations to Mrs. W. L. Crowe, 219 So. Wilson Ave., Chanute, Kansas.

L. J. Sweet

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CLEVELAND MISCELLANIES

On Sunday morning, October 12th, 1924, Mrs. Sarah Kuehne, formerly Methodist, after witnessing a good confession, was baptised into Christ and began a new life in hope of immortality and a place in God's eternal kingdom.

On October 19th, Miss Elizabeth Reagan, formerly of the Christian Church, was baptised into the all-saving name of Jesus and is now walking in newness of life looking for that blessed hope and the glorious appearing of our Lord and Savior, Jesus Christ.

On November 1st, in the church, Brother Wilbur L. Coy and Sister Alice F. Zimmerman were united in marriage. May God's blessing go with them and make them mutually helpful to each other in fighting the good fight of faith that they may lay hold on eternal life.

William H. Brown

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Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Sis. Emma Swain	6.00
Jessie Kauffman	1.00
Sis. S. V. Laurence	1.00
Sis. Lillybridge	1.00
Elnora Waldo	3.00
Alfred Smith	3.00
Leslie Solberg	3.00
Chas. Anderson	2.00

man perfect in Christ Jesus" (Col. 1: 26-28).

Colossians 4:2-4.

"Continue in prayer, and watch in the same with thanksgiving; withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which also I am in bonds: that I may make it manifest as I ought to speak" (Col. 4:2-4).

Revelations 10:7.

"But in the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants, the prophets" (Rev. 10:7).

Ephesians 6:13-19.

"Wherefore take unto you the whole armor of God that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:13-19).

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel" (Col. 1:5).

Luke 6:23.

"Rejoice ye in that day and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6:23).

Matthew 6:27.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

Matthew 25:31-34.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 31-34).

Revelations 22:12.

"Behold I come quickly and my reward is with me, to give every man according as his works shall be" (Rev. 22:12).

Rena Endsley

Schaer

M Stafford July 23
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The Restitution

A Monthly Magazine

Representing the Church of God

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October 1924

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Obituary

DEATH IN ADAM; LIFE IN CHRIST

Stephen C. Oliver was born in Valparaiso, Porter County, Indiana, July 1, 1837, and died September 13, 1924, aged 87 years, two months, 12 days.

He moved with his parents from Indiana to Iowa in 1853. In 1861 he was married to Elizabeth B. Connell, who preceded him in death in 1911. To this union were born four children, Abner M., Charles P., and Emery S., who reside at Attica and were at his bedside at the time of death; and Frank who is in Reno, Nevada.

He moved from Iowa to Missouri in 1866, and from there to Attica, Kansas, in 1882, living there until death.

He belonged to the Church of God, was a gospel minister and had preached the restitution of all things, the second coming of the Savior, and a literal setting up of the kingdom of God upon this earth, for more than fifty years.

Besides his four sons his loss is mourned by his wife, Eliza Rahe Oliver, three brothers, two sisters, one daughter-in-law, nine grandchildren, five great grandchildren, and a host of friends.

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Martha Salisbury Stedman fell asleep during the midnight hour on September 22nd, from the effects of urinia with which she was stricken in the evening of the 15th of that month. It was accompanied by a partial paralysis of her right side, rendering her speechless and semiconscious. Notwithstanding the best of attention she remained in that condition to the last.

She married Joseph A. Colon of like faith, March 15, 1882. She was baptized when about fifteen years of age and was known as a loving wife, devoted mother and an unselfish, consistent Christian. She leaves her husband, one daughter, May Agatha, and a son Irving Stedman.

Her respect for the aged was noticeable. It was said of her also that she was never heard to raise her voice in anger. Though seventy-three she was young in feeling and manner, fully awake to current happenings, especially when such related to Bible truth and prophetic outlook. She sleeps, awaiting the resurrection morn.

J. A. Colon

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Henry R. Juergensen was born in Hadersleben, Denmark, October 15, 1860 and fell asleep October 23rd, 1924 at Barberton, Ohio, aged 64 years and 8 days. He was married to Annie M. Carroll, July 29, 1891, was baptized by Brother Joblin, and joined the Church of God at Cleveland, Ohio on Sept. 23, 1900.

Brother Juergensen was a faithful believer and remained steadfast in the faith until death. He died almost instantaneously while talking to Sister Juergensen in the dining room of their home at Barberton. On the same day Sister Juergensen met with an accident having her hand crushed in a clothes wringer, operated by electricity. Our prayer is that God will sustain her in this double affliction. The writer tried to lift the burden of sorrow by calling attention to that better day that is soon to dawn upon this troubled world. May it soon come! "Even so, Lord Jesus, come quickly."

William H. Brown

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The Trinity

NUMBER SIX

WE CANNOT enter into all the details of this subject for space will not permit. If we answer what are considered to be the main defences of the doctrine of the trinity, those of lesser importance are thereby excluded.

Phillipians 2:6-10

Phillipians 2:6-10 is usually regarded as one of the great proof texts of the deity and pre-existence of Christ Jesus. In explaining what are commonly supposed to be difficulties besetting any scriptural doctrine, we believe that a scriptural answer is the most acceptable to any real Bible student, and the more natural and simple the process the great the probability of its being accepted and believed.

We may, perhaps, better understand verses 6,7, and 8 if we first consider verses 9 and 10. If, as according to traditional belief, Jesus Christ pre-existed as the second person in the trinity, if, during his earthly ministry he was truly "God manifest in the flesh," then surely he already enjoyed a name which is above every name, and the statement in these verses becomes empty of real meaning.

In verse 5 Paul beseeches the Phillipians to "let this mind be in you which was also in Christ Jesus." This surely disposes of any suggestion that Paul had a pre-existent state of the Lord Jesus in supposition, for he could not well enjoin his fellow Christians to conform to the mind of a pre-existent deity.

Paul's References to Genesis

Those who are familiar with Paul's earlier epistles will have noticed how much stress he lays upon the characteristics of the first man Adam, and the second man Christ Jesus; nor can they have failed to be impressed by Paul's frequent references to the book of Genesis. We believe the present is another such instance, and that the thoughts expressed take us right back to the beginning of of man's history as recorded by Moses. Notice the similarity of expression and how the remarks dove tail into the early history of Eden.

To make it abundantly clear we will place the leading points in the Genesis account under a subhead and the leading points on the passage in Phillipians under a similar sub-head in order that the reader may readily see the comparison.

Genesis Account

The Lord God "formed" man in the image of God (Gen. 2:7; 1:26,27).

The temptation "Ye shall be as God" (Genesis 3:5,6, R. V.).

Phillipians 2

Who being in the "form" of God (Phil. 2:6).

Thought it not a thing to be grasped at to be equal with God (verse 6, R.

THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

VOLUME 76 CLEVELAND, OHIO, OCTOBER 1924 NUMBER 12

Sermons by the Devil

NO. 2; "CALL A SPADE A SPADE."

IT WAS AT a meeting of The Call a Spade Society. His Satanic Majesty* sat in the speaker's chair with a gleam of satisfaction in his piercing eyes. He felt that he was in the company of friends who were doing their best to help along his great work of degeneration.

When the hour for opening arrived, the Prince of the power of the air arose and spoke as follows:

"Men and women of The Call a Spade Society, it gives me great pleasure to be with you to-night. I always feel at home when I am with you because I know I can talk plainly. I had no idea when I invented the phrase 'call a spade a spade' that it would be so helpful to my cause. Of course it is not generally known that I am the author of the phrase so I hope you will keep it secret as it would doubtless hurt our cause if it should be discovered.

"I thought it might interest you to-night, to tell you why I coined the phrase and put it in circulation. It came about this way.

"A Soft Answer turneth Away Wrath"

"I found great difficulty in creating strife and discord among true Christians. The reason for this was that they follow the teaching of the Bible writers and great leaders of Christianity. They believed in the saying of Solomon that 'a soft answer turns away wrath but grievous words stir up anger.' So, when one of them was inclined to get angry about something, the other would answer him very softly and gently and they would soon be friends again.

"Paul, another of their great leaders, had also said 'Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.' Then another apostle, James, exhorts them to 'bridle the tongue.'

"In another place the Wise Man said that 'there is a time to keep silent and a time to speak.'

"With these principles adopted and

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*For our conception of the devil, see our Banner on the Editorial Page—W. H. H.

V., margin).

The alterations in the Revised Version are exceedingly important for the import conveyed is almost opposite to that of the Authorized Version.

In Genesis Moses tells us that Adam failed, under the temptation, "to be as God." In Phillipians Paul tells us that Jesus Christ did not succumb to that very temptation. So we see that instead of Jesus Christ being God as "orthodoxy" (Protestant and Roman Catholic) teaches it was the very thing he disclaimed and refused to grasp. "He counted it not a prize" is another significant rendering.

"Even Unto Death"

Notice the eighth verse, and the striking addition of the word "even" by the revisers—"even unto death." Could God die? Perish the thought, for if so, then the statements "I live forever" and "his years are without end" cannot be the inspired word of the living God. The death of Christ was surely the climax of proof that Jesus Christ is not God. 2 Cor. 13:4 assures us of the fact that he even now liveth by the power of God.

At the risk of making this portion of our subject somewhat lengthy we feel that our task will be considered incomplete unless two or three other passages of importance are commented upon. These have special reference to the doctrine of the pre-existence of Christ.

John 8:58

John 8:58, where Jesus said to the Jews, "Verily, verily I say unto you, Before Abraham was I am," is thought by many to be a direct reference to his pre-existence. But surely such a momentous doctrine requires unambiguous and definite statement for its support. This cannot be said of the above remark of the Lord Jesus. The very construction of the sentence is ambiguous, and if the fact is recalled that when speaking to the Jews, in contrast to his disciples, he always spoke to them in parables (see Matt. 13:34; Mark 4:34), we are strengthened in our belief that our Lord did not depart from that rule in this instance. There are one or two explanations of this well known saying of the great Teacher that are both simple and scriptural, and which show how utterly needless is the mystery that orthodoxy, so-called, has thrown around it.

Jesus the Seed of the Woman

Long before Abraham was born (see margin, R. V.) Jesus Christ was predicted as the seed of the woman. In that sense he was before Abraham (Rom. 4:17). That explanation fully meets the case, but lest frail superstitutious human nature should still stumble there is yet another witness-bearing fact in the matter (Deut. 19:15; John 8:17).

Orthodoxy has taken upon itself the authority to compare this passage with Exodus 3:14, and thus by implication declare Jesus Christ to be the great "I am." An honest comparison of the two passages will show that such an assumption is groundless, and is worse than presumption. By a reference to the margin of the Revised Version it will be seen that the Hebrew word "Eloyeh" may be translated "I am—that, because, who—I am" or "I will be that I will be."

In any one of these translations there is logical understanding, but to any ordinary mind the statement "Before Abraham was I am" is not only enigmatical (as it was meant to be) but grammatically incomplete, and no alternative renderings are given, nor is there indication that a name is implied as in Exodus 3:14. Therefore it is clear that the context must supply the answer to the difficulty and this is not wanting.

"I Am"

This simple phrase "I am" is used by Jesus Christ fifteen times and in every case but this one it is rendered in the common version by the words "I am he" or "It is I" the word, he, being supplied to meet the sense of the passage in exactly the same way as it is supplied in verses 24 and 28 of this very chapter, and in the 9th verse of the ninth chapter. The reader will notice that "he" is in italics to indicate this. Significant indeed are the words in Isaiah 42:8 and 48:11 in this connection and how glaringly presumptive is the accepted interpretation of John 8:58 must surely be abundantly apparent. R. H. Judd

(to be continued)

FOURTEEN KEEPS

He will keep thee as the apple of his eye.

He will keep thee in all thy ways, lest thou dash thy foot against a stone.

He will keep thy foot from being taken.

Lest any hurt thee he will keep thee day and night.

He will keep thee as a shepherd doth his flock.

He will keep thee from the evil that is in the world.

He will keep thee from falling.

He will keep thee from the hour of temptation.

He will keep thee in all places whither thou goest.

He will keep thee in the way, and bring thee into the place which he has prepared.

He will keep the feet of his saints.

He will keep that which has been committed to him.

Paul Beside Himself

BECAUSE HE preached the gospel of the Kingdom and proclaimed "glad tidings of the kingdom of God and the name of Jesus Christ," his friends ridiculed him saying, "Thou art beside thyself, Paul; much learning hath made thee mad."

Yet undaunted by ridicule, or persecution, he continued to preach, and worship, after the manner called heresy.

As it was then, so it has been ever since, and so it is at the present day. The gospel that Christ preached in all the cities and villages and that Paul continued to preach in all his travels, for so many years, the glad tidings followed, things went along so harmoniously that there was little chance for me to get in my work of dissention and discord. People were always controling their feelings, bridling their tongues, keeping silent when I wanted them to speak, and speaking gently and softly and kindly when I wanted them to speak plainly, harshly and without consideration for people's feelings.

'I determined to overcome this difficulty, and after some deep reflection decided there was only one way to do it. I must set up a new code of ethics with regard to speech. I must make them think it is right to say whatever is in their minds.

Doing Wrong "Righteously"

"When Bismark wanted to rob a neighboring people of their land he first contrived to make his war appear just. So also the Mohammedan was inspired to murder and rapine by the belief that he was serving Allah, and therefore right to murder Christian infidels. Someone has said about patriotism, that it is 'the last refuge of a scoundrel,' and I have always found that I could do more damage to Christianity if I could get people to believe they were doing it in the cause of truth and righteousness. Pardon me for boasting but I consider that my ability to make people believe their faults and vices are virtues is one of my greatest accomplishments.

"Of course I am free to admit that people are often anxious and willing to believe these fallacies of mine because it takes away restraint and permits their emotions to have full sway.

"This is particularly so about speech. Why, one of their own leaders said that the tongue is an unruly member that cannot be tamed. With this fact in mind. I began to furnish them with excuses for 'talking plainly' or in other words, saying whatever their feelings dictated.

Facts are Facts

"When a man wanted to say something nasty or rough or unkind, and hesitated because he was not sure whether it was right or not, I put different phrases into his mind. First I suggested, 'What you want to say is true, isn't it? why should you hide the truth? Facts are facts; it's not your fault if the truth hurts. You might just as well say it as think it.'

"If this did not get them I would then suggest the following: 'Are you a coward? are you afraid to tell the truth? Isn't it hypocritical to speak differently than you feel?'

"By this time the victim is pretty well under my power and has decided that it would be wrong to suppress his feelings and that he is going to give expression to his righteous (?) indignation. The thing that he thought was a fault at first he now sees as a virtue, and when he has given his brother a good tongue lashing, (talked plainly to him), and sent him away with wounded feelings so badly hurt, perhaps, that he may never be the same friend and brother that he was before, he actually thinks he has done something heroic. He goes away, saying to himself, 'I was no coward, I at least had the courage of my convictions. No one can say I was a hypocrite. I said just what I thought. I spoke the truth and I think it will do him good."

His Satanic Majesty stopped here, and for a moment he looked almost human. Then he said:

A Slave to His Impulses

"When I get a man into this state of mind, it almost makes me experience that feeling that people call 'pity.' To see people, with brains and intellect, so completely deceived is, even to me, almost pathetic The poor fool. He says he is no coward when he is completely overcome by his feelings and is an abject slave to his impulses. He says that he was no hypocrite when, in reality, that is just what he was for while he professed to be a Christian and to follow the teaching and spirit of Christ, he was following me, the Prince of the power of the air, the spirit that now works in the children of disobedience.

"He said that he spoke the truth but he forgot what was written in the book he professes to follow, that 'there is a time to speak and a time to keep silence.' He says that he thinks it will do him good when in reality he had no desire to do him good but only to vent his feelings and get the satisfaction the flesh was craving. Well, of course, you can't blame me for this. That is my business and you must admit that I do a good job. I've got a lot of them believing that light is darkness and darkness is light.

Call A Spade

"After getting the victim to vent his feelings and do the damage with his tongue, the next task is to confirm him in his attitude. Here is where the phrase 'call a spade' comes in. It is the capstone of the structure of deception. I put it into the mouths of his friends when talking about my victim. I use these phrases: 'He may be a little harsh in his speech, rather blunt and outspoken, but he is alright at heart. (The poor fools do not see that they are playing into my hands. They forget that their leader said, 'Out of the abundance of the heart the mouth speaketh.') There is nothing underhanded about him. He is frank. He calls a spade a spade.'

"This, of course, gets back to him and he becomes a confirmed member of The Call a Spade Society."

"Now, in closing," said the Evil One, "let me thank you for the great help you have given me. Working together and using the 'call a spade' philosophy we have created factions and even broken up churches. We have parted friends asunder and made them enemies. We have stirred up animosity between brethren, we have invaded the family circle and have stolen its peace and harmony, and left in its place, enmities and embittered feelings. We have even helped to create wars.

Sharp Thrusts at Human Hearts

"Of course I realize it is sometimes unpleasant work. It makes enemies for you. Instead of treading softly among human hearts, as the followers of the lowly Galilean do, we charge into them like the light brigade and with sharp thrusts from the sword of concerning the kingdom of God and the name of Jesus Christ, is scorned and sneered at, by a foolish and pleasure-loving world. Those who dare to believe and teach these God-given doctrines are said to be, as was said of Paul, "beside themselves," deluded cranks, fanatics, etc.

They wag the head and wink the eye and say, "Where is the promise of his coming?" But "the Lord will laugh at them for he seeth that their day is coming." Paul and those who stand unfaltering with him and bear with him the cross, can well afford to wait for the value of the crown of life that awaits the overcomer is beyond estimate or human comprehension. Of what value are a few short years of mere animal life and fleshly gratification when compared to endless life in the glorious age to come?

Then will the careless, fickle, fun-loving, scoffing worldling realize, to some extent at least, the wisdom of Paul and those who stand with him, and the insane folly of their own mis-spent lives and wasted opportunities.

It may be that by shrewd and skillful management and great industry, they have accumulated a vast fortune. They may have mastered the sciences and bent the forces of nature to their will. Like Napoleon or Alexander, they may have caused the world to tremble and yet, if they are not found among those exalted ones who together with Paul awake and rise to meet the Lord when he comes, their life has been a gigantic failure. God have mercy on the scoffer and unbeliever; their's is the unpardonable sin.

S. H. Thomas

"In Thee All Families of the Earth Blessed"

MUCH IS being said and written on this subject at the present time, and while we are glad such is the case, yet we sorrow to see so much being so far from the teaching of the Word.

The promise was to Abraham, at first, thus: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed" (Gen. 12:2,3).

This is the foundation promise containing the words of our heading, and "all" mentioned in it is understood as belonging to it, though not always mentioned. God blesses those who bless Abraham, and curses him who curses Abraham, and hence the blessing is not universal.

Use of the Word "Family"

It is pretty certain that the word "family" is used here in the extended sense of nation or people, and as proof we give the same promise in these words, "Seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him" (Gen. 18:18.

This is very plain, and cannot be

mistaken. Amos 3:2: "You only have I known of all the families of the earth." Who was the you? Israel. Then Israel is one of the families of the earth and she is a nation.

Jer. 25:9: "Behold I will send and take all the families of the north." This was to bring men to conquer Babylon. Who thinks women and children came?

"The two families which the Lord hath chosen" (Jer. 33:24). This was Israel and Judah.

All Nations of the Earth

Now we read of a city "which is to be made a curse to all the nations of the earth" (Jer. 26:6). Was Jerusalem made a curse to nations which were destroyed before her time?

The Jew was "to be a curse among all the nations of the earth" (Jer. 26:6) and "removed into all the kingdoms of the earth" (Jer. 15:4). Was he removed into kingdoms that did not exist at his removal, as the Grecian, and Medo-Persian, much less the many kingdoms destroyed before his settlement in the land of Israel?

"All the beasts of the earth" (Isa. 18:6). Are the antideluvian beasts included here?

All Fowls of the Air

"All the fowls that fly in the midst of heaven" (Rev. 19:17). "All the fowls were filled" (verse 21). No one would take this to mean more than the fowls in existence at the time the eating takes place, and so with the nations, and beasts. The beasts mentioned by Isaiah, included only those there for the occasion, and no dead nation was resurrected in which Israel would be scattered during the day of her dispersion.

Then let us take a common sense view of our subject, and say none of the nations not on hand when the era of blessing takes place will be blessed. Who does that exclude? "The rest of the dead lived not till the thousand years is fulfilled" (Rev. 20:5 with added words omitted). This leaves out of the thousand years all who are dead at its beginning. Hence they will get no blessing during that period. Now Jesus is revealed from heaven taking vengeance on them that know not God and obey not the gospel, and punishes them with everlasting destruction (2 Thess. 1:7-10).

Those people "shall be punished with everlasting destruction." If they shall, there is no blessing for them.

"Every soul which will not hear Christ shall be destroyed from among the people" (Acts 3:23). Then such souls will not be blessed.

Christ the Ark of Safety

As it was in Noah's day so will it be when the Son of Man is revealed. What happened then? The flood came and destroyed all not connected with the ark. Christ is the present ark of safety, and hence the people not connected with him, when he comes, will be destroyed, and no blessing for them.

Then who are all the families who are to be blessed? "And it shall come to pass that every one that is left of all the nations which come up against Jerusalem, shall even go from year to our mouths we wound them right and left.

"It is unpleasant, sometimes, to witness the havoc, to see the tears, and hear the groans of the injured ones but then that is a small matter compared with the importance of upholding the Call a Spade philosophy. What are human heart, what are human feelings, what are human tears and sorrow? It is far better that men should weep, that hearts should be broken, that churches should be torn with dissention, and that friends should become enemies, than that we should fail in the one great object of our lives, namely, to speak plainly whatever is in our minds and call a spade a spade."

W. H. Brown

The Shirking Pews

(Selected from The Literary Digest)

THE PARALYTIC stroke of pessimism which has seized the pew is, we are told, in large measure accountable for the predicament in which the Church finds itself.

In fact, it is the stockholders themselves who are driving the Church into insolvency by a policy of doubt and despair which would send any business into bankruptcy. A cause of this, it appears to an authority, is that the pew pessimists hear the problems of the Church discussed in dizzying phrases as problems of world-wide significance, and magnify a break in the wall as a total ruin, beyond hope of restoration.

Grace Church in Ourtown

It is, of course, well enough to view the Church's problems in the large. But, as the Rev. Lloyd C. Douglas, a Congregational clergyman and author who has held many important posts in church work, tells us, too many in the pew prefer to discourse on these problems in terms of world ruin than to discuss calmly the probable reasons why the Sunday morning congregation at Grace Church, Ourtown, is insufficient to fill half the pews or underwrite the budget of its frugal expenses. Yet, he goes on in the Pittsburgh Christian Advocate (Methodist), "unless we, local agents and department managers, soon give some attention to the smaller details incident to our tasks, it is clear that we shall have let ourselves in for more perplexity than even they suspect who report disquieting findings from the higher altitudes of prophetic discernment."

He suggests that the situation be approached in the manner in which Nehemiah approached the building of the walls of Jerusalem. Instead of contemplating the whole ruin from a neighboring hilltop, Nehemiah rode around the debris one night with a notebook in hand. Next day he invited representatives of the various trades and unions, and persuaded each to rebuild a portion in which he was particularly interested. By lunchtime, the walls and the gate were as good as rebuilt.

So, if something in particular in your church in Ourtown troubles you, advises Dr. Douglas, attend to that yourself, each individual taking up a particular task.

Rev. O. Wattaworld

Much of the pessimism in Grace Church, Ourtown, is due to the Rev. O. Wattaworld, "who living under the juniper tree, discourses weekly of broken altars, the triumph of Baal, and his own sense of loneliness in a godless age." In fact,

"Only a very small percentage of the membership of the average Protestant Church speak of the institution in terms of enthusiasm. They are never so modest as when confessing their holdings therein.

Take the case of the Stingem family, for example, of Getemin and Stingem, who own the big department store down on main street. Obadiah Stingem is the brains of an organization that can account for most of its prosperity on the ground of the unfailing optimism of the boss. Nobody ever heard Obadiah say, even in times when general business conditions were bad, that there had been any slump at his store. Not that he needed to lie about it. He merely spoke of their satisfactions and avoided reference to their perplexities.

The Copy for The Clarion

When he prepared copy for their half-page advertisement in The Clarion, for the Friday evening issue, he never said: 'For some unaccountable reason, our business is falling. Fewer people were in here last Saturday than on any previous Saturday since the beginning of the great World War, which we suspect has had something to do with our evident decline. We need you! Business is just that bad. And we will do everything in our power to please you! True, our goods are not what they were before we were obliged to retrench and buy in smaller quantities, but such as we have we offer gladly.'

"No: Stingem knows that this kind of talk would put his business on the rocks within ninety days after he adopted the practice of whining about it. His public notices fairly bristle with polysyllabic adjectives. Never had Getemin and Stingem known such a season! Until further notice, they would close every Thursday afternoon at four o'clock, to give the clerks a chance to put the stocks to rights—there was so little opportunity to do it during business hours on account of the congestion. Be sure to come early tomorrow, if you expect to get inside the doors. Unparalled opportunity! And so forth!

The Church

"Yet, when the Stingems have occasion to speak to their neighbors of Grace Church, they all—from Obadiah and Mrs. Obadiah on down to little Willie Stingem—draw a long face, and deplore the falling off in attendance, interest and financial support of the organization. 'I just said to Obadiah, the other day,' remarks Mrs. Stingem, 'if things keep going from bad to worse down there, and a few more people quit coming, I said, the expenses will soon drive everybody else out, I said.'

And she has spoken truthfully enough; that is exactly what she said to Obadiah. Moreover this is what she is saying to everybody. And the people to whom she talks go out of her presence to become distributing agencies for the widest possible dissemination of this death-dealing dose that will make the survival of Grace Church a question of its sheer strength to withstand poison administered by a member of its own family."

Perhaps, as Dr. Douglas says, you have been experiencing difficulty in keeping Jack and Sally in Sunday School. It is your opinion—everybody's opinion —that the younger generation show an absolute disregard for the Church as an institution. But, we are asked, "would it not be more surprizing if they had any interest, in the face of all the criticisms of the Church that they listen to at home?" A bank whose stockholders had no more good to say of it than the pewholders have to say of the average church would be subject to a run at any hour. As Dr. Douglas sees it, what most unsuccessful churches need most just now is a large number of resignations from certain members, forwarded to the officers with the simple statement:

A Resignation

"Gentlemen: For many years I have belonged to Grace Church in Ourtown. I have little to show for it. Belonging to it has not made me any kinder, or more charitable, or more lovely of character. Less; if anything. Doubtless this is my own fault. I have gone there on Sundays and have sung, 'I Love Thy Zion, Lord,' and then I have come home to pick flaws with everything in it, from the color of the carpet and the length of the prayer to the soprano's hat and the squeaky shoes of old Brother Goodenough, who takes up the collection. I have kicked about the expenses, fussed about the ventilation, complained about the preacher, and the snow on the steps, and the dirt in the basement, and the kind of hymn-book we use. I know I shall certainly lose my soul if I keep on at this gait. I can't seem to stop it. I have been at it so long that it has become an obsession. I have tried to quit it, but the habit is too strong. I knock the church to my family, to the other members, to neighbors belonging to other churches. So I am getting out, for the sake of my own soul's salvation—to say nothing of the high benefit I know I am conferring upon Grace Church by this resolution."

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PARTS OF HIS WAYS

All knowledge is fragmentary. We know in part. The little we know often inspires in us a desire to know more. This is true of the things of man and the things of God. When Job had described the wonders of God's wisdom, who "stretcheth out the north over the empty space, and hangeth the earth upon nothing;" "who bindeth up the waters in his thick clouds, and the clouds are not rent under them;" "who covereth the face of his throne, and spreadeth his cloud over it;" "who marks the boundary upon the face of the waters, and causeth the pillars of heaven to tremble," astonished at his rebuke; who by his spirit garnishes the heavens, and spreads his royal magnificence throughout the universe which he has made, he says, "Lo, these are but the outskirts of his ways, and how small a whisper do we hear of him, but the thunder of his power who can understand?" (Job 26:14, R. Ver.).

We see something of the ways of God in this world. The roll of seasons, the passing of years, summer and winter, seed time and harvest—all these indicate his presence and his power.

We see around us the manifestations of his gracious providence, and the ruling of his guiding hand, yet how little do we understand of him in this world! The world is too small and narrow to exhibit the power of him who made all worlds and who upholds them by his word. Thin life is too brief to comprehend the mysteries of that eternal life which is the gift of God. The years of mortal time are too short to measure the wealth, the glory of the eternal purpose of omniscient God. Only in the life that is eternal shall we know the goodness of God revealed to man. Only in the ages to come can we see "the exceeding riches of his grace, in his kindness to us through Jesus Christ." In this world we must be content with parts of his ways—a flash of the light whose eternal brightness shall irradiate the universe; a fragment of the life which shall round-out through all the sweep of everlasting years, a few specimans of these "treasures of wisdom and knowledge" which are hidden in Christ, "the only begotten of the Father, full of grace and truth."

What we know not now we may know hereafter. The parts of his ways which are revealed to us make us only long for the fuller knowledge and revelation of his will; and all these hopes, and joys, and loves, and longings which inspire us here, are pointing us to the future and whispering to us, "Then shall we know, if we follow on to know the Lord: his going forth shall come unto us as the rain, as the latter and former rain unto the earth" (Hos. 6:3).

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The Year-Day System

J. J. Heckman

(Continued from last issue)

DANIEL now asks, "How long shall it be to the end of these wonders?"

The angel lifts his hand to heaven and swears "by him that liveth for ever and ever, that it shall be for a time, and times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (Dan. 12:6,7).

Here an angel swears that the end of the wonders of which Daniel prophecies, takes place with the end of the 1260 day period, and that period, as we have seen, is one in which the saints are persecuted, made war with, and worn out. But the beginning year, to worship the King, the Lord of hosts, even upon them shall be no rain" (Zech. 14:16,17). Who are here termed "all the families of the earth"? A remnant left of the nations who are able to fight against Jerusalem, and not a single dead person raised to come along. Then we are sure who the future families of the earth are and all of them at that. So our dear friends who teach universalism, and after-death probation, must hunt another text to teach their theology. May God bless them all.

J. J. Heckman

GRAMINACEOUS IMMORTALITY

SOMEONE HAS doubtless been spoofing the farmer in the northwest who says he has just harvested a bumper crop of wheat grown from seed taken from an ancient Egyptian tomb. Or is it just possible that the farmer is doing the spoofing?

The old Egyptians believed in immortality, and the decorations of their tombs as well as the symbolism of the funeral ornaments were intended to carry the idea of deathlessness. The germ of life in a grain of wheat does endure for a long time, and perhaps the priests and wise men of the Nile believed that it endured forever. But modern science knows better. Of strictly mundane life, vegetable or animal, there is no immortality, and there is no spark of life, no matter how weak or how latent, that can endure for thousands of years.

From time to time the story of wheat crops grown from ancient Egyptian seed is published with artistic embellishment. Its most popular rival is the tale of the toad or frog found alive in a glacier where it had remained for thousands of years in a state of suspended animation. There is really very little difference between these pseudo-scientific fantasies and the wierd tales of mummified princesses coming to life to play havoc with the hearts of modern men, or the superstition of malign influences that guard the ancient tombs and bring disaster to Carnarvons who violate the rest of the royal dead.

We do not know where the farmer obtained his seed; it may, indeed, have come from Egypt, but it did not come from any Pharaonic tomb. Wheat from Pharaoh's tomb would be as dead as Pharaoh. Wheat is the seed of a grass, and it is no different in its characteristics from all other seeds. It carries a germ, and it carries nutriment for the sustenance of the young plant. The germ lives for a time, and then, if there are not the proper conditions for germination, it dies, while the seed may retain its former appearance. Pharaonic wheat therefore, is interesting as an archeological curiosity, just as the furniture and architecture and domestic animals of the ancients are interesting, but it possesses neither practical nor spiritual significance. It will not serve to grow wheat crops in the Pacific northwest or elsewhere, and it cannot be made to point a lesson of vegetable immortality.—Selected from The Cleveland Plain Dealer.

The Young People's Page

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"BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD"

(A Class Talk For Young People)

Sister Frances T. Chapman

WHAT IS the seat of life in the body? The heart. It must work before any other part can. What governs every action we make? The mind.

The heart is the engine that sets the machinery going; then the mind, like the pilot in the pilot-house, sends out orders what to do. It tells the tongue to speak kindly or crossly, pleasantly or hatefully, truthfully or falsely. Sometimes we think the tongue speaks so quickly it does not wait to be told, but it does. A telegraphic flash has gone from the brain or mind.

The Real Inner Person

Now on what does the temper of the message depend? On the mind, the real, inner person or heart, as the Bible speaks of it. It does not refer to the mechanical engine that runs the machinery but to the real, inner person. Now that real inner person is very different in different people. In some it sends out great swelling oaths.

You can form a pretty good opinion of the kind of person that is but that same inner person does not always send out that kind of messages. This inner person can be very nice sometimes and very bad at other times. Sometimes it hides itself in a very good sounding voice, says some pretty nice things that deceive us. But if our eyes and ears are trained, if we have the touchstone of sincerity in ourselves, we can nearly always detect in eye or voice, the look or accent of insincerity. If you meet the person often there will come a time when the inner person is off its guard and their real heart will be laid bare to you, and you will wonder that you were ever deceived.

Many Try to be Good

But there are many who would not stoop to be as vile as the class we have mentioned. There are some who really wish and mean to be good. How shall they begin? The first and most apparent thing they will think of is to be careful in what they say, how they look, and what they do. In other words they will censor the messages that the pilot sends out from the pilot-house. You all know how the letters the soldiers sent out from the camps to their homes were censored to see that they told nothing they should not. Well, what these people propose to carry out is a hard thing to do and there always comes a time when a message slips by that gives them away. Besides, for us who are trying to live Christian lives, it would be of no use.

David says in Psalms 44:21: "Shall not God search this out, for he knoweth the secrets of the heart?" No, my children, that plan will not do past, prove days stand for years, and locate their beginning, and you will be able to locate the end of the wonders of which Daniel speaks, and Jesus himself should not have been ignorant of the day and hour of his coming with so plain a prophecy as this.

God's Authority Lacking

But one thing is lacking and that is God's word for authority to change the days into years, and methinks here is the cause of the failure of all the time setters of the past. They built upon the sandy guess work of man and fell.

Now we have another time prophecy of Daniel following this, so let us continue: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days."

This is quite plain, and if we can locate the time of the setting up of the abomination of desolation, as Christ puts it, we again can determine just how long time is to continue as it now is. Now read: "And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm a covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate even unto the consummation and that determined shall be poured upon the desolate."

Judaism Commanded to Flee

Here are a people of a prince who shall come and make a covenant with Daniel's people for one week, and in the midst of the week he causes the sacrifice and oblation to cease, and sets up the abomination of desolation which continues to the consummation. Now if this took place in the destruction of Jerusalem by Titus, then the 1290 days let them be years—are long in the past. There is no evidence that sacrifices were being performed when the Mohammedan took Jerusalem from a so-called class of Christians, and hence no evidence that it was there taken away.

Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand). Then let them which be in Judea flee into the mountains." Here Judaism is commanded to flee. The woman does flee according to John.

"Let him which is on the house top, not come down to take anything out of his house; neither let him which is in the field return back to take his clothes" (Matt. 24:15-18). Verse 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Now if the greatest tribulation of

earth is in the past the abomination has been seen standing in the holy place, and we should locate it, and then we would know the exact terminus of the 1290 days and hence know the full extent of our times provided we were able to show days were years. If past and days are literal we would have a failure of the prophecy.

The Great Tribulation Not Past

Now we do not think the great tribulation past; for immediately after the great tribulation shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power, (no doubt the power spoken of Rev. 12: 10, after the casting down of the dragon), and great glory."

This clearly makes the advent to earth follow closely, immediately after the great tribulation, and as that is in juxtaposition with the abomination of desolation it locates it and makes it end at the same time.

Now find 1290 years, more or less, some trouble surpassing any other, before or since, and we will take off our hats and bow to you as being the greatest historian and prophetic student of the age.

The 70th Week

The sacrifice is to cease in the midst of Daniel's 70th week, and we have shown it to be a week of years in our previous article, so the sacrifice was taken away, or is to be, in the 70th week, and if that week followed immediately after the 69th we have the 1290 days also long in the past. But what great tribulation took place the first seven years of the history of the church? Did it exceed all others in severity? Read your history again, and see. You find it not.

Then the seventieth week is future also, and the prince which is to become emperor of Rome revived, finds the Jew yet an unbeliever in Christ in his land, and with a temple offering again sacrifices. He makes a covenant with him, and thereby gains his favor and friendship. The man of sin, an infidel Jew, comes up as the two-horned beast or false prophet. He makes great claims and seats himself in the temple and he and the Roman emperor cause all worship to cease, except to themselves, with the exception of the remnant of the Jews who keep God's commands and Gentiles who wash their robes during the great tribulation. Read the whole of Daniel and Revelations.

Jewish Time Not Counted

It is not an uncommon thing with God to cease counting Jewish time when the Jew is away from his land, as the following instances will show.

Acts 13:18-21 tells us that Israel was in the wilderness 40 years, under the judges 450 years, under Saul 40 years, under David 40 years, and Solomon three years to the building of

It will not get you anywhere. It is like leaning on a reed for a staff. It soon breaks and you fall. No, the only way is to go directly to the pilot in the pilot-house. This inner person must have a house cleaning. "Out of the heart of man proceed evil thoughts."

Cleanse the Heart

Do you know, if there are no evil thoughts none will ever come out? If there were no envy or spite in the heart, never a spiteful word or act would come out. If there were no anger there, no angry word would come out, no hateful looks, no angry hand would strike and "out of the abundance of the heart the mouth speaketh," you know.

That means that where there is a whole lot of envy, and spite, and malice, there would much come forth—hateful things—acts, and words, and looks—venomous all of them.

But suppose, as often happens, the pilot looks around and thinks he's pretty clean, not like many bad people he sees about him. There is no need to bother about much cleaning. He never notices in a corner, here and there, little sneaking blots of jealousy or little greenish spots of envy, little corroding spots of deceit, with a smooth, fair-seeming appearance, that only show, on close inspection, their real nature. Here too are smears of untruthfulness on the white surface where the shadows are deepest, and there, cobwebs of vanity cling close, making faint shadows that dim the whiteness.

But the pilot, looking around, does not see these blemishes. He is looking for great, unsightly evils such as he sees in some others, forgetting that little weeds grow fast. So he lets it go, and every day the spots grow a little larger and a little darker. The corroding evil eats deeper, the excrescences increase in size and tenacity, the smears are blacker, the cobwebs more dense.

When the pilot looks around again at the darkened walls he is frightened and sees with dismay that what could have been cleaned away, with a little effort at first, will now take a long, old time purity. Besides he has grown used to living in unclean surroundings. It has come so gradually that it does not hurt as it once would.

"Create in Me a Clean Heart"

Oh! my children, that is a terrible time when we get so that an unclean heart, an impure inner person does not hurt or offend us. We are on the downward road then, surely. What will the pilot do? He may take up the work with a faint heart, clean here a spot and there a spot. It is hard work and after a time he rests. Then he tries it again. One of the hardest things in the world is to break a bad habit. Each time he tries it, it seems harder until finally he gives it up and lives on in his filth, and everything that comes out of that unclean spot, is something that defiles. Our Savior says, "Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, this defileth the man."

hard struggle to bring it back to its

But the pilot may be like David, who, when he had sinned and fouled that room, cried, O Lord, create in me a clean heart" and went to work with a will, and with the help of God, his sins were blotted out. But it is so much easier to keep the inner man pure than to bring back its purity, after it has been soiled.

Solomon said, "Keep thy heart with all diligence for out of it are the issues of life" (Prov. 4). Jesus says, "A good man, out of the good treasures of his heart, bringeth forth good things, and an evil man, out of the evil treasures of his heart, bringeth forth evil things" (Luke 6:45). Let us bring forth good treasure, for "God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (1 Cor. 4:6).

* * * * *

A little girl, who was careless in her speech, was reproved by her father.

"Don't you study grammar at school?" he asked.

Oh, yes."

Well, then, how does it come that you have not learned to speak correctly?"

"Oh, we have rules in the book," was the reply, "but I never thought of putting them into practice."

Is not the same thing true of the Bible that deals with matters of infinitely more importance than those dealt with by the grammar? Many know what is in the Bible. They have learned the rules, but as to putting them into practice, it never entered their heads that that was what they were for.

UNFATHOMED DEPTHS

"Nothing must take the place of the book of God or divert our attention from it. Our rule is, 'Let the word of Christ dwell in you richly in all wisdom.'

There is this difference between the works of nature and those of art: the works of art strike us most with wonder at first sight, but the more we contemplate them the less wonderful they appear, as by degrees we begin to grasp the compass of wisdom which contrives them. Nature, at first sight, may not strike us so forcibly; but the more we contemplate her, the more wonder will be excited by fresh discoveries of the most perfect and varied wisdom.

It is so in a similar degree in reading the Bible and reading the most perfect of the compositions of man. With the most finished productions of the human intellect we grow tired, but with the Word of God, when read under the teaching of the Holy Spirit, it is far different—new beauty and glory are still unfolding."

Passages that we have read an hundred times, flash out with new and jeweled beauty as we gaze upon them. Words that have been studied and expounded for years, have secrets yet unknown to those who patiently search for their deepest treasures; and we can only "comprehend with all saints" the fulness of that sacred truth which no one finite mind has the temple, making a total of 573 years. The historian who wrote the Book of Kings gives the entire period as 480 years. Is the Bible contradictory? We say not. Read 1 Kings 6:1

Then how shall we harmonize? This is the way We find on account of sin the Israelite was sold as follows:

To the king of Mesopotamia—8 yrs.
Served the Moabitish king- -18 yrs.
The king of Canaan- -20 years.
Delivered to Midian- -7 years
Under the Philistines 40 years.

This makes a total of 93 years, and if we subtract this from the 573 years we have left just exactly the 480, and this makes a beautiful harmony, and shows Israel's time is not counted while away from her land. So since the crucifixion of Christ which took place at the end of the 69th week, the Jewish clock ceased to tick, and will not run again till Gentiles have permitted the Jew to re-establish a home in his own land.

The first of this week the Jew is pampered by the man who wishes to rule the earth, but when he gets that rule he despises the righteous of that land and does his best to stop their worship.

Cleansing of the Sanctuary

This far then, all is plain, and a half of the week would be exactly 1260 days, and this makes it impossible to change them to years. No doubt there will be as much as thirty days from the time of the setting up of the abomination and its 1260 period to the complete end, of present days. We are told that it takes 2300 days for the cleansing of this poluted sanctuary. To make years here would give us an uncleansed sanctuary a long time after the great tribulation and abomination.

Now we have mentioned all the day periods, except the 1335, and we are told that "blessed is he that waiteth and cometh" to those days, so they must be days of blessedness, and beginning days of the era of peace.

We are taught that the seven times mentioned by Moses is equal to 2520 years, but the authority is not given. As we previously have shown, the same language makes seven times as seven occurences instead of a long period. We refer the reader back to our previous article for the proof.

Seven Times

To make the seven times the times of the Gentiles, and place their beginning at B. C. 606, and make them Jewish years of 360 days will place them some time in the past, and Jesus not yet reigning, nor Gentile times ended. I am sure that if said times symbolize years, it is years like they had when the prophecy was written. To drag out a long time for the beginning of the period is admitting that Gentile rule is longer to some extent than 2520 years, and hence they are not a true picture to what they are made to photograph. Gentile times began B. C. 606 or they did not. If they began there then they must end before our date counting Jewish time. If they did not begin with the first world Gentile power when did

they begin? We call for history again or Bible proof if it can be found.

Astronomy

Now to astronomy. We are wondering if our dear brother makes the actions of sun, moon, and stars, the source of all the persecutions of past history. If not we cannot see what it has to do with their length. If because a certain star makes some movement in a certain period is proof that that period is in the Bible then we must look for all Biblical periods in astronomy. Had astrologers existed before Jewish bondage in Egypt he could have read of the 450 years, and if our brother cannot find some period astronomically to fit the thousand years he must conclude it is not a literal period of time. He must find astronomical evidence of a period eternal to believe in such, or if he can believe in an eternal age without the proof from astrology, he can believe 1260 days can be that number of days, as easily. So astronomy, I presume, has little to do with the times mentioned in the Bible.

Conclusion

In conclusion, let me ask a fair and impartial hearing from each and all readers of The Restitution for both sides and let us all, in our investigation, divest ourselves of all pre-conceived opinions for the time being, that we may look facts squarely in the face. One thing which I caution the reader against is making the saints of the tribulation period identical with the church period in the reading of this paper for if you do you will misunderstand me.

I believe this dispensation ends with the taking of the saints, and a new one, to last till the kingdom is set up, begins where this ends. If such is not the case I am unable to see how there could be people in the kingdom age for probation. We are told that except a man be born of water and spirit he cannot enter into the Kingdom of God. Who, in this dispensation, has attempted to comply with this condition, except the church? No one. Then how can any enter there from here? They cannot except Jesus goes back on his word. He says his word shall not pass away, hence will be here when the kingdom has come.

Much Tribulation

Again Paul told the saints that it is through much tribulation we enter into the Kingdom of God. If one poor old saint, who had very severe suffering wakes up in the kingdom and sees his persecuting neighbor there, will he not think Paul falsified quite badly when he caused him persecution in order that he might enter while his bad neighbor got there unconditionally?

Then Paul says, "If we suffer with him we shall reign with him." This teaches us that we shall have authority in the kingdom, and that there will be some over whom we shall have authority and showing us people as mortals in the kingdom. How will they get there? By going out of the tribulation dispensation, instead of yet been able to sound and grasp. Unfathomed and unfathomable, it is only "in the ages to come" that we shall clearly comprehend the "manifold wisdom of God", and the "exceeding riches of his grace," revealed to us in his abiding Word--Selected.

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Jewish Happenings

Half a Million Raised for Herzlia, Zion Commonwealth Announces

THE CAMPAIGN for Herzlia, the new colony and garden city of the American Zion Commonwealth, bears the distinction of having attainted the largest total ever raised for such a project, not only in the United States but in the world. Already the half million mark has been passed in the sale of land in the new settlement, and the campaign still continues. The sales already made insure the success of the colony and the announcement that over half a million dollars has already been subscribed is expected to act as an additional spur to those who have delayed buying their share of land.

The campaign has been in progress for the past five months and the list of purchasers represents every section of the country with the Middle West especially conspicuous. The campaign is expected to close shortly with every dunam of Herzlia land sold out. Already the officers of the Commonwealth are giving consideration to the location and plans for the colony which is to follow Herzlia. The program of the Commonwealth, as announced at the Pittsburg convention, is to start one new colony in Palestine every year. This program has made an excellent start, and, with the interest in Palestine which is manifest in ever-widening circles of American Jewry, the program, it is confidently expected, will be realized.

Commonwealth Representative in Ohio and Kentucky

H. Margolis, the well-known Zionist of Canton, Ohio, who has already wound up his affairs in this country in anticipation of settling in Palestine has agreed, on the urgent request of the American Zion Commonwealth, to devote himself during the coming few months to the management of Herzlia campaigns in Ohio and Kentucky. He has been inducted into this work by Dr. M. Scheinkin who visited with him the cities of Columbus, Cincinnati and Louisville, in order to acquaint him with the active Zionists of those cities who will aid him in the work.

Mr. Margolis is a graduated agronomist. He was in Palestine at the time of the establishment of the first colonies and later occupied an important post in those colonies under Prof. Otto Warburg. He joined his family in America later and became a successful business man. He recently bought some land in Balfouria and decided to settle in Palestine where his father had preceded him.

Detroit Starts Herzlia Campaign

At a luncheon of prominent Zionists of Detroit, who were the guests of Mr. Morris Friedberg, plans were adopted for starting the campaign for Herzlia in Detroit by raising subscriptions amounting to $25,000 for a special section to be known as "Nachlat Detroit." The Detroit quota was made rather small because the city has a large number of purchasers of land in Balfouria. One of the active workers of the campaign is Mr. Miller.

Progress has also been made in Toledo, Ohio, where subscriptions amounting to $5,000 have already been made. Among the latest purchasers are Dr. M. L. Ancelewitz and Samuel Davidson.

In Columbus, Ohio, the campaign has already begun and the quota of $5,000, it is expected, will be easily raised.

Baltimore Zionists Plan Activities for Fall

Immediately upon the adjournment of the recent convention in Pittsburg, the Zionists of Baltimore, Md., laid plans for activities during the summer and fall, according to a report received from Simon J. Levin, Executive Secretary of the district. At a meeting of the District Board, held at the Baltimore Zionist offices, on Thursday, July 17th, with Harry T. Kellman as chairman, a number of important plans were evolved. A greater part of the meeting was given over to a discussion of the reorganization of the Jewish National Fund activities in Baltimore and it was planned to hold a Land Donation Campaign at a very early date.

Mr. Irael Fine, a member of the District Board has announced through the Baltimore office that he is now negotiating for a tract of land in Palestine, amounting to $400, which he will set aside for the use of a worthy Chalutz family in Palestine. This generous act on the part of Mr. Fine, which was in the way of celebrating his birthday, has been highly commended by all Zionists.

Isaac Carmel at Herzl Memorial Meetings

A number of Herzl memorial meetings and organization conferences have been held in the past two weeks in Philadelphia, Waterbury Chester and other cities, at which Mr. Isaac Carmel was the principal speaker.. Mr. Carmel spent several days in Philadelphia and conferred with the Zionist leaders and workers there.

Monday, July 21st, Mr. Carmel was the principal speaker at a larger Herzl Memorial Meeting at Waterbury. Mr. Charles Rosenburg, who presided, announced that in the recent campaign for the Jewish National Fund $2,200 had been raised. The membership of the district has reached the number of 320. Rabbi J. Jurman, who was also one of the speakers, accepted, on behalf of the district, two flags, an American and a Zionist flag, presented by the Jewish organizations of Waterbury.—The New Palestinne.

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It is a sign of weakness rather than of strength to bear a grudge, and the noblest souls on earth are they who are quickest to forgive a wrong—Ladies Home Journal.

REPORT OF MEETING AT ATTICA

When on his way back from Quinlan Oklahoma, where he had been called to attend a funeral, Brother Almus Adams stopped at Attica to visit with the brethren for a short time. He was soon persuaded to stay and hold a meeting. The meeting was held in the Christian Church of this town, beginning Thursday, Sept. 25th, and closing Sunday Oct. 5th. The attendance was fair and the interest was very good. Every one, especially the brethren, enjoyed the meeting.

After the meeting, a Berean Class was organized which we hope will be a great help to us. Brother Adams left early Monday morning for Arkansas City. We hope that he will get to come back, and give another series of sermons. Letha E. Reed

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EDUCATIONAL MOVING PICTURES

RELIGIOUS INSTITUTIONS have not been backward in realizing the value of animated pictures in preaching the gospel of faith. The producer by means of the stage and actors, can present any episode from the Creation to the Resurrection. The world before the Deluge, the toil of the Israelites in the land of the Pharoahs, the sacrifice of Abraham, the passage of the Red Sea, with the destruction of the Egyptian hosts, the story of Samson and Delilah, the fall of Babylon, scenes from the life of Christ—all these and many others help to familiarize both old and young with the Bible stories and add wonderfully to their convincingness, as the following episode shows.

A teacher was describing the passage of the Red Sea. The children followed his words intently; and his conclusion was accompanied by a piping voice exclaiming:

"Yes teacher, I know that is right."

"Why?" asked the somewhat startled teacher.

"Because I saw it!"

The teacher was perhaps prepared to chide at this flight of imagination; but the child soon explained that the previous evening she had been to a picture theatre and had seen the Israelites crossing the Red Sea.

Among American preachers the significance of the cinematograph is beginning to be recognized. Ministers see in the projector a valuable adjunct to their teaching, and are disposed to introduce it into their churches. I am at liberty to quote in this connection a letter I received from one of the leading luminaries in American church circles. The divine wrote: "My opinion is that the moving picture is the coming great educator. This I believe to be true, not only in the education of the youth, but in the church. I believe in a very few years every well-equipped church will have a moving picture apparatus, so that the minister will appeal to the eye more than to the ear." (Reprinted from "Moving Pictures, How They are Made and Worked" by Frederick A. Talbot).

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this. Those who fear and give God glory in that dispensation will enter the kingdom as mortals. All offenders will be gathered out of the kingdom, or rather its territory, for the wicked shall not inhabit the earth.

The year-day system leaves no room for much that is said to take place just before, and during the inauguration of the kingdom, and hence is not in harmony with Bible teaching.

J. J. Heckman

(Concluded)

Is There a God?

NUMBER THIRTEEN

The Great Universe and Small Man

WHAT HAVE you to say to the argument of last month, that the wisdom-marked and power-showing universe must have a cause in which power and wisdom are rooted?

I must seems dull, but I cannot jump with you so quickly. It is easy to talk of the universe. I find it difficult to grasp the greatness of the subject. The more I think of it, the more I am lost.

But the thing is there to be noticed and thought about.

Yes, the universe is there; but I find the thinking hard. It is so great —so inconceivably stupendous—I am staggered, paralysed, crushed.

The sensation is natural to small mentalities like ours, but our inability to grasp the greatness can make no difference to the conclusion arising from a contemplation of it.

I do not quite follow you there.

My argument is not affected by the size of the thing. If the universe were small, the argument would be the same. Evidence of power and wisdom would show the existence of power and wisdom whether the thing showing it were large or small. If the thing is large, the argument is all the stronger.

I suppose it must be so: but I feel a sort of intellectual paralysis in the presence of the measureless immensity spread out before us in the heavens.

A Latent Egoism

The paralysis will be respected by every one entering into the greatness of the subject. At the same time it is a feeling to be resisted. It is due to the weakness and smallness of man, and also in some degree perhaps to an unconfessed latent egoism, which sets itself up as the standard by which things are to be measured and determined. We must get rid of it. otherwise we shall become petrified and reduced to a state of almost intellectual idiotcy. The universe is there whether we peer into it or leave it alone in our frightened impotence. The power and wisdom which it displays are glorious facts whether we joyfully recognize them or lie down in mental stupefaction like the blinking brute. The inference they yield is an inherent indication in the nature of things, whether we discern it or give way to our indisposition to follow it. It is evident we have to choose between following reason or lying down in intellectual sloth. I advise you to shake yourself together, rub your eyes, get rid of this fog, and follow the glorious Light.

Your advise is good. I hope I am not disposed to intellectual sloth. My difficulty is rather to reconcile the various indications of reason. Some seem to point one way and some another.

No Contradiction in the Universe

Vigorously seize and combine them. They must be in harmony. There cannot be such a thing as actual contradiction in the constitution of the universe. If there appears to be so in any case, the appearance must be due to incorrect sight in us—not to things themselves.

Very likely, very true, but we feel the difficulty all the same.

Come to the point. What difficulty in conceding the pre-existence of power and wisdom capable of producing the works of power and wisdom which we see in the universe?

There must, of course, have existed the power of production before the production took place.

Very well: put your foot down there; there you have solid ground to stand on as a base for the next move.

What would you call the next move?

The recognition of God.

Ah, that is easy to say.

What difficulty in the doing?

Well, my understanding is at fault. I do not know what I am admitting in admitting the pre-existence of power of production. I do not understand what this is.

You need not try. You cannot understand it: but you must recognize the fact, even if you cannot understand it.

I have a difficulty in admitting a fact which I do not understand.

Nay, my friend; not if its truth as a fact is undoubted. You admit many facts you do not understand.

I think not.

Many Facts Not Understood

What have you to say to your own power of thought, and your power to will and to act out your will: do you understand it. Do you know what thought is, and how it is formed in the brain? Do you know what life is, whether in plant or animal? Do you know what gravitation is, that draws globe to globe in boundless space? Do you know what electricity is that flashes your signals across the ocean in a moment or gives a dazzling light in the dark? My friend, there are a thousand things that you know as facts, that you cannot understand in the nature of them, and yet whose truth as facts, you never for a moment allow this lack of understanding to interfere with. Is it not so?

I must allow there is force in what you say.

Why should you allow your inability to understand to interfere with the frank and cordial recognition of the most glorious of all facts—that the universe which we behold, in which we live, of which we form a part, is the product of eternal power and wisdom in which it subsists from mo-

Schaen

The Restitution

A MONTHLY MAGAZINE

Representing the Church of God

Devoted to the exposition of "The things concerning the kingdom of God and the name of Jesus Christ" : Acts 8:12

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THE RESTITUTION

A MONTHLY PAPER REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

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God's Way and Our Way

GOD'S WAY is to save life, not to destroy it. The way of God is patience and compassion, alike to the sinner and the saint. This in his glory. If our way is contrary to this way, are we observing the command, "Be ye therefore perfect even as your father which is in heaven is perfect" ?

The Almighty instils balm into sorrowing hearts and has pity on those who are but dust and ashes.

If the great, infinite God is so merciful to creatures of the dust, should frail, finite creatures of dust be less so to beings like themselves ?

If the conditions that are here, call, ing for the best in us of duty, humility and self-sacrifice, minister to our pride, instead of the persecution and suffering being discipline for our souls, can we exclaim : "The Lord is the portion of mine inheritance and my cup" ; "Thou maintainest my lot ; the lines are fallen unto me in pleasant places. Yea I have a goodly heritage" ?

If in the face of reproach and injustice we lack the moral force to acknowledge that we also sin, commit iniquity and transgress against a gracious and righteous God ; if we permit the persecution of our enemies to become the excuse for our own sins, are we faithful to our high calling to sanctify the Lord God in our hearts and let him be our fear and our dread to the extent we can exclaim : "I have set the Lord always before me, because he is at my right hand I shall not be moved, therefore my heart is glad and my glory rejoices, my flesh shall dwell confidently in hope" ?

But if we do turn the persecutions, humiliations, sufferings and sacrifices required of us into inspirations of sanctifications for our daily lives, to give the glory to God, we will behold the glory of God and become "chanced into the same image from glory to glory even as by the spirit of the Lord" (2 Cor. 3:18).

Jesus said, "I call you not servants for the servant knoweth not what his Lord doeth; but I have called you friends for all things that I have heard of my Father I have made known unto you."

The Lord spake to Moses face to face as a man speaks to a friend.

Moses said: "I beseech thee, show me thy glory."

The Lord answered: "I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee and I will be gracious to whom I will be gracious and I will show mercy on whom I will show mercy.

"Thou canst not look on my face for no man shall see my face and live.

"There is a place by me and thou shalt stand upon a rock,

"While my glory passes I will put thee into the cliff of the rock and cover thee with my hand while I pass by and I will take away my hand and thou shalt see my back part" (Ex. 33: 18:22).

If the trials and tribulations that admit us into the kingdom of God and which characterize our faithfulness in the things that are not our own but Go'ds, if this faithfulness is the condition upon which we are given the assurance, and through which we may have the pleasant anticipation of seeing his face, why do we shirk these trials and make subterfuges for them of sin, while we await the coming of our Lord to bring us the true riches, to reveal the things to us that are our own, to give to every man according to his work of faith in him?

The spirit is surely willing for all this but the flesh is weak. Are we equal to these things? Not in our own strength or wisdom. But with Paul we may say: "I can do all things through him that strengtheneth me."

Jennie Chappelle

Shall I Marry Them?

BY JOHN G. REID

SHOULD I, as a minister of the gospel, be invited to officiate at the marriage of a man of middle age who has divorced the wife of his youth on no other grounds (so far as I am informed) than incompatibility, and who has succeeded in securing the consent of a young woman of character and standing in the community, held in highest regard by all, to enter into marital relations with him, shall I, as a minister of Jesus Christ, accept? Shall I marry them?

I am assuming that there are no legal obstacles, and I pass by any canon of law, or regulations of ecclesiastical organizations of whatever name. These at best are only the formulations of mere human opinions, which too often, especially in these days of lowered moral tone and lax views upon all subjects are apt to be colored by personal, social, or legal considerations. Besides whatever this church or that approves, disapproves, or condemns, is pertinent only so far as it affects my personal allegiance under the obligations which I voluntarily assumed in accepting ordination at its hands.

What Saith the Scriptures?

In view of the divergence of opinion, to whom shall we look for authoritative answer? "Who shall decide when doctors disagree?" What saith the Scripture? In Matthew 17:3,4 and parallels, we read that there appeared unto them Moses and Elijah (i.e. the law and the prophets) and a bright cloud overshadowed them, and there came a voice out of the clouds, saying, "This is my beloved Son, hear ye him." What saith he?

1. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery" (Matt. 5:31,32). This, by the way, is from the Sermon on the Mount of which so many say, "The Sermon on the Mount is good enough for me to order my life by." Is this, then, a sufficient answer to the question proposed?

2. "Later, however, the ultra purists, the Pharisees, said to him testing him and asked him: Is it lawful for a man to put away his wife for every cause? And he answered and said: What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and put her away. He saith unto them, For the hardness of your heart he wrote you this precept. But from the beginning it was not so Have ye not read that God made them and female, and said, For this cause shall a man leave his father and his mother and shall cleave unto his wife, and they twain shall be one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he said unto them: Whosoever shall put away his wife except it be for the cause of fornication, and marry another, committeth adultery against her, and whosoever marrieth her which is put away doth commit adultery. And if a woman shall put away her husband, and be married to another she committeth adultery" (Matt. 19:3-9, with Mark 10:2-12).

A Specific Decision

Have we not here a specific, categorical, and unequivocal decision by the chief justice of the supreme court, officially rendered in response to a formal request for a ruling upon this very subject? To those who accept the New Testament, and its records of the words of the Lord Jesus, as authority, this would seem to be final, and to preclude further inquiry or discussion. We need seek no further for any specific mandatory provisions.

3. Romans 7:1-3 throws further light upon this question. Paul there, is not laying down any rule or injunction on this matter. He is not discussing this question at all, but in the course of his argument upon another theme, he illustrates the point which he wishes to make by an accepted principle of common law as understood and unquestioned by his readers and Roman readers, not Jewish, at that.

"Know ye not, brethren (and I speak to them that know the law), how that the law hath dominion over a man so long as he liveth? For the woman hath a husband is bound by the law to her husband so long as he liveth; but if her husband be dead she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adultress; but if her husband be dead, she is free from that law; so that she is no adultress, though she be married to another man."

This again is specific, apparently admitting of no evasive interpretation. It has all the more weight too, because adduced incidently, assuming that his readers know that such is the law. To make this specific ruling closely fit our hypothetical case, suppose we see how it reads if turned around, thus. "For the man who hath a wife is bound by the law to his wife so long as he liveth. But if his wife be dead, he is loosed from the law of his wife. So then, if, while his wife be living, he be married to another woman he shall be called an adulterer, though he be married to another woman." Is that clear?

The Key to the Question

The key to my question then, seems to be the answer to another question, "Is his wife dead?" If so, that settles the matter. There could in that case be no objection to his marriage to another woman, or to my officiating thereat. But if his wife be still living, is there any escape from the conclusion, irrespective of any provision of ecclesiastical or civil law, that for a man to enter into marital relations with any woman, while his wife still lives, is to commit adultery, and to make the second woman, however estimable she may otherwise be, particeps criminus?

So then the whole question resolves itself into this form: Shall I, as a minister of Jesus Christ, officially, formally, publicly sanction, solemnly invoke and pronounce the divine blessing upon adultery? —Reprinted from The Moody Bible Institute Monthly.

Watch for The Restitution in its new form.

"A Child is Born"

IN THE sixth verse of the ninth chapter of Isaiah, we find the prophecy that a child would be born, a Son would be given who would be called "Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace," and like all God's promises it was filled to the letter. Years later in a humble stable the Son of God was born and though Herod sought the child's life, the babe escaped and grew to be a man. He came to send "peace and goodwill to men," yet from his very birth his life was sought!

"And behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's

Christ. And he came by the spirit into the temple: and when the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms and blessed God, and said, Lord now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation" (Luke 2:25-30).

And indeed the birth of Christ did bring in God's salvation. Through his advent those who were alienated and at enmity with God were reconciled and were born again, this time of water and the spirit, for as many as came unto him were in no wise cast out but rather were permitted to eat of the fatness of the Lord's pasture.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:9-11).

And his life he gave as a ransom,
  For those who in him would trust.
The babe that was born in the manger,
  Gave his life that we might be just.

He was born in a lowly stable,
  In a manger filled withhay.
He came to bring peace to the sinness,
  His birth was the dawn of the Day.

As the sun shines in the heavens,
  So Jesus the Son, shone on earth;
He came and accomplished God's purpose,
  Salvation came by his birth.

His sacrifice covers us wholly,
  In him we stand complete;
And we eagerly wait for h's coming,
  When our gracious Savior we'll meet.

Sing praise to your God for his mercy,
  For his gift of Christ Jesus the Just,
Who came as a ransom for many,
  As many as in him would trust.

We thank thee heavenly Father,
  Whose love is so deep for man,
That thou didst give us Christ Jesus,
  To work out thy perfect plan.

Keep us steadfast in Jesus, dear Father;
  Lead us, guide us—keep us, we pray,
Let thy guiding hand be upon us,
  And call us in that perfect day.

T. Eggerking

Renew your subscription now.

Sign of His Coming

LONG HAS the Church looked and longed for her absent Lord. Long has the waiting lonely Bride watched for the coming of the Bridegroom. Must she still wait in blind, anxious expectation? Is there no way of knowing if he is near? Let us go to God's word and see

"If the signs that mark his coming
  Yet upon our pathway shine."

Is there a set time with God for the restitution of all things promised in his word? This is what we read: "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea the set time is come" (Psa. 102:13).

"Blindness in part is happened to

Israel until the fulness of the Gentiles be come in" (Romans 11:25).

"But when the fulness of the time was come, God sent forth his Son" (Gal. 4:4).

"But when the time of the promise drew nigh" (Acts 7:17).

"The iniquity of the Amorites is not yet full" (Genesis 15:16).

When the set time drew near the people grew and multiplied in Egypt" (Acts 7:17).

"Now when Jesus was born in Bethlehem of Judea, there came wise men from the east, saying, Where is he that is born king of the Jews? For we have seen his star in the east" (Matt. 2:1,2).

The crucifixion: "After three score and two weeks shall Messiah be cut off" (Daniel 9:26).

From these scriptures we see God gave beforehand the time and signs which marked the fulfilling of the things spoken of. Can it be that God has left his saints in ignorance and without sign of that most stupendous event of all time—that event upon which hangs life for the dead, redemption of Israel, the blessing for the nations, the time of the Lord's second coming? No! Many and varied are the signs given in his word.

The Promise

The promise: "When ye see all these things fulfilled know that he is near, even at the door" (Matt. 24:33; Mark 13:29; Luke 21:31).

"Behold I have told you before" they come to pass—(Jesus, in Matt. 24:25).

Notice some of these things that are given to us as a sure sign of his near coming.

Famines. Do we not all know that America has been called upon to feed countless millions in many lands?

Pestilences. Look at the latter day diseases, infantile paralysis, grippe. Influenza is said to have taken more toll in human lives than even the great world war. Earthquakes in many places there have been also. It has been said that recent times have witnessed three hundred earthquakes to one of past ages.

Distress of nations. What is it? Famines, earthquakes, men and women without natural affection (2 Tim. 3:2). We see husbands against wives, wives against husbands, children against parents, parents against children, natural affection gone.

Lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof (2 Tim. 3:5). Look at the multiplied sects of so-called Christendom. They deny the one God in their worship of a three-headed god of pagan mythology. They deny the Source of life eternal, saying it is inherited from Adam. They deny the power of God.

Falling of the Stars

The power of the heaven (political) with be shaken. We have read of the falling of the stars and of the obscurity of the sun and moon in the late terrible struggle of the nations. Thinking statesmen are perplexed and fear what the end may be of these things coming upon the earth.. As in the days of Noah, the whole earth is filled

with violence. Likewise as in the days of Sodom. If all that sober-minded searchers tell us, nay if but half be true, surely society cannot hold together much longer. It is rotten to the core. Seeing all these things coming to pass, may we not have positive knowledge (through faith in his word) that he is at the door?

Do we need any miraculous warnings? Are not there (and many more could be quoted) scriptures sufficient for us?

The rich man asked the Lord to raise one from the dead and send to his brethren that they might be sure. The Lord's answer was that they had Moses and the prophets. If they believe not them they will not believe though one rose from the dead.

Paul says the Scriptures are able to make us perfect; if anything is added to perfection it becomes imperfect.

The vision of Daniel was to be sealed to the time of the end. Then the wise were to understand the vision, not something more which could be added to it. How do the wise now understand in this time of the end? Because the things prophecied are now become matters of history and we see what was meant by the foretelling prophet. We know where we are on the stream of time. Time prophecies have become facts.

Let us not sleep as do others but arise and fill our lamps that they may light us in the way of truth.

Flora A. Knapp

The Restitution is going back to a Weekly again. Subscribe for it.

The Revised Version

A. D. 1881-1885

IN THE Revisers' preface the principle is laid down: "First to introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness."

Also in the preface to the aids in the Common Version we read:

"The articles included in both editions were written by able writers representing the chief Protestant churches of Great Britain and America, especially qualified to treat biblical questions at once scholarly and popular. Care was taken to secure contributors who are believers in the divine inspiration ,and the historical truth of the Holy Scriptures, and in the divinity of our Lord and Saviour Jesus Christ."

So that any change from the Common Version is of necessity to conform to truth; the evidence being so overwhelming that it could not be ignored.

I will notice a few instances of interpolation, made evidently in the interest of the one or other of the false doctrines of the Roman apostacy.

In Eph. 3:9 we read: "And to make all men see what is the fellowship of the mystery which from the beginning hath been hid in God, who created all things by Jesus Christ." The words "by Jesus Christ" were evidently added by some pious saint to exalt Jesus Christ to be our creator, thus aiding the establishment of the doctrine of the trinity—and at the same time thinking he was doing God service.

1 Timothy 3:16

Again in 1 Tim. 3:16 we read: "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit," etc.

Here the interpolator had only to change the word "he" into God to make to appear that Christ is God, but the revisors changed it back, so it reads, "He that was manifest in the flesh," etc.

Again in Philippians 2:6 we read: "Who being in the form of God, thought it not robbery to be equal with God."

But the Revised Version reads: "Who was in the form of God, counting it not a prize to be on an equality with God, but emptied himself, taking the form of a servant."

Here the common Version squarely contradicts the truth as acknowledged by the Revised Version.

Again in 1 John 5: we read: "For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one."

This verse is left out in the Revised Version because known to be an interpolation. The principle evidence of these frauds and interpolations is not only that they are out of harmony with the word of God, but they are not found in any ancient manuscript.

They all tend to exalt man and especially to build up the doctrine of a triune deity. It is polytheism vs. monotheism. The revisers are worthy of credit for their loyalty to the truth and more especially when we consider that all of them are trinitarians.

Self-Exaltation

The design of these interpolations points in the direction of self-exaltation. As says Paul: "Who opposeth and exalteth himself above all that is called God or that is worshipped: so that he as god sitteth in the temple of God" (2 Thess. 2:4).

Among professed Christians there is but one man that exalts himself above all, claiming spiritual dominion over mankind. This is not an individual man but a succession of individuals—a dynasty.

This "horn" is a fellow to the ten kings (Dan. 7:20) and his kingdom is eighth head and last phase of the Roman Empire (Dan. 7:11; Rev. 17:11).

When the papacy got control of the empire, it automatically became the empire in its eighth head and last religious phase. To claim that anti-Christ is a future manifestation that comes up like a mushroom is unscriptural: we have only to examine the testimony of Daniel (chap. 7).

Daniel's fourth beast is a symbol of the Roman Empire whose ten horns are peculiar to that symbol. The rise of this papal horn is after and among the ten kings that arose in the fifth century by the incursions of the northern invaders of the empire (Dan. 7: 8).

These incursions were under the leadership of Alaric, Genseric, Attila,

and Adoacer who became king of Italy in A. D. 476 causing the imperial succession to cease in Rome. This prepared the way for the rising of Paul's man of sin (2 Thess. 2:3,4).

While the emperor remained at Rome there was no room there for the self-exalting "man of sin", but when the emperor was taken out of the way, the papacy had clear sailing to become the chief party in the city and finally in the world.

Three Horns Plucked Up

The first act of the papal horn was to pluck up three of the first horns by the roots (Dan. 7:8). Here we have, in the plucking up of these three horns by the roots, a waymark in the chronology of the papacy that consigns to the scrap heap all the nonsense of a future anti-Christ that works wonders in the end of this age or dispensation.

"Mr. Faber supposes the three horns to have been: The Heruli; the Ostrogoths, and the Lombards, and says of them that they were necessarily eradicated in the immediate presence of the papacy before which they were geographically standing—and that the temporal principality of St. Peter's patrimony was carved out of the mass of their subjugated dominions" (Sacred Calendar, Vol. 2, p. 102)—Barnes Notes.

The pope's tiara or triple crown, with which the present pope was crowned, indicates the popes' succession to the royalty of these three kings.

It should be borne in mind that these three horns were Arians for which the papacy had no use, except to exterminate. The papal ecclesiastical horn is Roman because it grew on the head of the Roman symbol. This horn had eyes like the eyes of men, and a mouth speaking great things (Dan. 7:8).

In Rev. 13:5 this "mouth is given to the beast" and is the same event as the rise of the horn in Dan. 7:8.

This horn's look is more stout than his fellows. How true this is of the papacy which claims to never change, and if infallible, why change? Having lost its civil power in A. D. 1870 it still holds forth in the Vatican.

Daniel says, "I beheld then because of the voice of the great words which the horn spake: I beheld even until the beast was slain and his body destroyed, and given to the burning flame." Also in Rev. 13:6, after the mouth is given to the beast, he opens his mouth in blasphemy aaginst God.

Rome: Pagan, Christian, Papal.

Here let us excercise a little common sense and sound exegesis. The mind is the standard of the man, and of the empire. Rome was first pagan, and by a change of mind she became Christian; and again by listening to the self-exalting teaching of the "man of sin" she became papal. But under the three different religious phases, she is always the Roman Empire.

But now the question: Why does not the symbol appear with eight heads and eleven horns? Rome is built on seven hills and to bind the symbol to Rome it must have seven heads.

Again there is a vast difference in the power of the eleventh horn from that of the ten, insomuch that he is able to pluck up three of the first ten horns, by the roots.

Again in the mental evolution of the empire from Christianity to papalism, the horn became the head of the empire—"the beast."

"And the beast that was, and is not, even he is the eighth and is of the seven, and goeth into perdition" (Rev. 17:11).

Papacy Not One of Seven Heads

It is plain that the papacy is not one of the seven heads because John says, "Five are fallen, one is, and the other is not yet come, and when he cometh, he must continue a short space." The papacy has continued longer than all the seven heads together. Here the horn ranks as one of the heads, the eighth, to which the ten kings "give their power and strength." He (the horn) "plucks up three of the first horns by the roots. He has become the head of the empire of which the beast is a symbol. After the papacy obtained control in the empire it became the empire—termed the "beast" in symbolic language.

The beast and the false prophet were both cast alive into a lake of fire burning with brimstone" (Rev. 19:20). The beast is antiChrist in his (the beast's) last and papal phase, of whom Daniel says, "I beheld and the same horn made war with the saints, and prevailed against them;" and again, "He shall wear out the saints of the Most High" (Dan. 7). No other power has earned the name antiChrist.

George Francis

Announcement!

THE management of The Restitution wishes to announce that beginning in January The Restitution will be issued as a weekly. This, we are sure, is good news to all our subscribers. whose faithful support has made this change possible. The Restitution, in its new form will appear as a twelve page booklet with a cover, and in approximately the same convenient size as the present issue.

It is hoped that the friends and lovers of The Restitution will pledge themselves to this effort of helpfulness and service, on its part, by a careful reading and a conscientious fulfilment of the following:

Renewals

Look at the yellow label on your wrapper and see if your subscription is paid in advance. The numerals 23, 24, 25, etc., stand for the year in which your subscription expires. A prompt renewal is always appreciated.

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There are a number of names on the books of The Restitution whose subscriptions are past due. Although notices have been sent to all those whose subscriptions have fallen behind, there are many who have not replied. We will gladly extend the time of anyone who is not in a position, at present, to pay, if he will only make the facts known to us. Look at your yellow label and see if you owe The Restitution some money.

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Can you not get a new subscriber or two for us. We will be pleased to send a sample copy to any address you may suggest.

Criticism

Helpful and constructive criticism, in any form, and from any source, will be welcomed and appreciated. Send them to us anytime, anywhere. Be sure to tell us about your impressions regarding The Restitution as a weekly magazine.

Articles

Let your heart pour out its message of the truth and glory of God's word to the readers of The Restitution. Short, inspiring articles are needed and will be welcomed by the Editor.

Your Moral Support

Last, but most important of all, give some of the thoughts of your heart to the welfare of The Restitution. If the contents of its pages have been helpful to you, will you not do your part to let it help others and be a friend and a brother to it? Without YOU we can do nothing.

Lawrence E. Gibbs, Manager

Watch for the next issue of The Restitution; it marks the change back to a weekly publication.

Is There a God?

NUMBER FOURTEEN

Limited Knowledge

MY DEAR and burdened friend I hope your difficulties are finding their level.

I am partly ashamed of my difficulties, I confess.

There is no particular cause for shame. The sense of difficulty indicates a certain amount of discernment. There are some people that it would be quite refreshing to see distressed with a difficulty. At the same time, the presence of difficulty means more or less the obstruction of light.

That is what makes me ashamed.

Doubtless the free course of light would banish all darknesses. Yet the shadows show that light is near.

Also that it is obstructed. That is what I lament.

The sorrow is a noble one, but you may let it go too far. Our difficulties are due to our impotencies, and our impotencies are realities for the time being to be taken into account. We are not capable of knowing everything at present. It is well to know and note the fact. It mitigates our distress in dealing with such subjects to recognize distinctly that we can only go so far. If a man thought he ought to be able to go up to the moon, his actual inability to do so would be a distress unkown to the man who recognises that it is impossible.

You would almost seem to argue in favor of ignorance and uncertainty.

Yes, beyond a certain point.

What!

Things We Cannot Know.

Certainly. There are things we cannot know: things we cannot be certain about. My great contention is that we ought not to allow our ignorance of what we cannot know to interfere with our certainty as to the things we can and do know. Suppose a farmer, ignorant of the seasons, were to shut his eyes to the fact that there are seasons, and so refrain from sowing his fields, he would illustrate the folly of the men, who because they cannot understand God, refuse the Bread of Everlasting Life that has come to their very doors in the Bible.

The cases are not exactly parallel. The farmer would of course not be guilty of such folly, because he knows the harvest will come independently of his understanding of the matter; but is it so in this other matter?

I submit it is even so. We know enough to justify faith and hope and practical compliance, notwithstanding our inability to know everything. We cannot measure the universe, but we know enough of it to see that it must have had its origin in Power and Wisdom Eternal. Science recognises this in other terms; for what else does "force" mean?

That is where I do not follow you. Science does not recognise a personal God.

Science does not exclude a personal God. It employs a term that merely covers ignorance—I mean ignorance in the literal and confessed sense. It says, "We do not know. We know this much, that there is force or energy behind all the phenomena of nature: what this force is we cannot tell." So far as the knowledge possessed by science is concerned, this eternal force may be eternal God—the personal God of revelation.

"May be" is very unsatisfactory.

Science Out of the Question

Nay, not in this special connection. Consider how different the case would be if we were obliged to say "cannot be." "May be" leaves the door open. It amounts to this, that science must be left out of the question. We must look to the general drift of facts in coming to a decision.

I think that is where I am most liable to drift. I do not see any evidence of superintendence in the universe. Everything works by such relentless law that superintendence seems excluded.

Excuse me, "relentless law" would necessarily be the basis of a rational universe on any principle. Things must work upon a stable basis of cause and effect for reason to reign, and superintendence to work. Suppose fire sometimes burnt and sometimes supplied cooling moisture: suppose the ground was sometimes liquid and sometimes solid: suppose the air sometimes destroyed life and at other times sustained it: suppose the sun sometimes rose and at other times for weeks stayed away: suppose the earth sometimes extended itself vaporously into universal space, and sometimes condensed itself; how impossible for created beings to adapt themselves to such a universe of uncertainties. It is one of the necessities of the case that relentless law should be at the bottom of things. There could not otherwise arise the idea of superintendence. It is well said that "order is heaven's first law." We may rejoice that the universe is established on the immovable foundation of "relentless law."

I can join in that thought. The relentless law I see; but where is the superintendence?

Superintendence

That is a question of history purely: we have record of the superintendence.

I do not think it is a question of history. It is more an affair of experience. Do we experience the superintendence? Do we see it take place?

I should say "yes" if you make the "we" large enough.

What do you mean?

Well, do not confine the "we" to you and me or our generation.

Why not? If it is a matter of experience, we should see it take place as well as others.

Yes, when it does take place. Superintendence is a casual thing. It happens when it happens. It is not always happening, for if it were, it would cease to be what we understand by superintendence and would be part of the system of things—the system you have called relentless law.

You mean it is only occasionally performed?

Yes; and that those who are there to see, see. Divine superintendence is necessarily an affair of such importance as to be rare in its occurance, and impossible in its discernment unless God permit. Those who are not contemporaneous with such a stupendous event, and to whom God does not vouchsafe privity in the matter necessarily cannot know it.

You are too vague; come to particulars.

The Dividing of Jordan

Well, take the opening of the Red Sea or the dividing of the Jordan: these were cases of superintendence. The "relentless law" which makes water find its level was superintended. It was not set aside. It was regulated. Another application of "force" was brought to bear, diverting the water from a particular spot. Now, only those living at the time could witness the occurrence, and those only of the living who stood related to it. Their knowledge of the matter could only come to us as a matter of history.

There you are touching the question of miracle and revelation.

So men talk in their artificial discriminations; miracle and revelation are as much a department of experience as the daily phenomena of nature.

Not for us.

Yes, for us as an affair of testimony.

Belief on testimony is not experience.

We cannot experience everything. Some things—many things—we have to take on the experience of others; and their experience can only come to us in the form of testimony, and when lodged in the mind, it is as much an item of knowledge as experience.

Take the existence of Lake Victoria Nyanza in Central Africa: you have never seen it: probably never will. But you have no doubt of its existence, have you?

No, I cannot say that I have.

Yet you have never experienced it?

I have experienced the credible testimony of it.

So have we experienced the credible testimony of the superintendence of the universe in many palpable particulars. Relentless law does not exclude it, but provides the platform for it, and creates the necessity for it. The universe as a mere machine that could not be superintended would be vastly less interesting than a system under omnipotent control.

"Let the Word Dwell"

"Let the word of Christ dwell in you richly in all wisdom" (Colossians 3.16.

TO "DWELL" would be to remain, to abide, to stay, to have a fast hold on the memory so it could be called up whenever it might be needed, as for quotation, or for ex tempore composition of Psalms and hymns, such as were sung at the meetings of the members of the church in the days of the apostles.

But the command "Let the word of Christ dwell in you richly" was not for the Ephesians and Colossians alone, it was for the Christians of all-time and we rejoice in knowing that it is widely obeyed insofar as the teaching and admonishing by means of hymns and songs is concerned.

But we ought to commit much more of the Bible to memory than we do. It is a sort of talking to God that pays large dividends. It keeps us in constant companionship with him. It calls him instantly to our side when needed.

If we have God's word on our tongues end, as Jesus had, we can ward off the devil's assaults by meeting him with a text just as Jesus did. When we can say, "It is written," the devil soon flies. He is not good at quoting Scripture. One text exhausts his store of knowledge. Even then his quotation is a misfit.

Mr. Wince and myself used to greatly enjoy testing each other's knowledge of scriptural language. One would begin a text and the other would finish it. Try it. It is a delightful and profitable game.

I meant to have laid by a large store of Scripture in memory. But "we resolve and resolve, then die the same." I need the knowledge now that my eyes will not let me attain and grieve because it is not mine. I could do so much more for God if it was. If I could quote chapter and verse of the texts that I want, I would consider myself richer than a multimillioniare.

The time is short. Hasten to obey the admonition I have placed at the head of my article.

S. Roxana Wince

Subscribe for The Restitution, a weekly magazine.

CALLS ALL JEWS TO BACK ZIONISM

THE EFFORTS of the Zionist movement to establish a Jewish homeland in Palestine, should have the loyal support of the 2,500,000 Jews in America instead of 50,000, declared Maurice Samuel, author and journalist of New York, last evening at the Jewish Center, Grantwood Ave., N. E. and E. 105th Street.

Mr. Samuel spoke at a mass meeting which opened a campaign to add 1,000 to the 900 Cleveland members of the Zionist movement.

"A miracle of the creative will of youth," Mr. Samuel called the changes wrought in Palestine by the young Jewish colonists from Europe.

Wastes Bear Fruit

"Large barren tracts of land," he said, "have been changed into fruitful settlements. Areas once desolated, have been covered with more than two million eucalyptus, olive, almond and other trees.

"The city of Tel-Aviv, with the most modern municipal equipment in Palestine, stands on what was a sandy waste fifteen years ago. The exportation of products, practically unknown before the coming of Zionism, has now reached $25,000,000. The products include oranges, wine, almonds, oil, honey, soap and tobacco."

The united backing of American Jewry, according to Mr. Samuels, is now especially needed by Dr. Chaim Weizmann, world president of the Zionist movement. Dr. Weizmann soon will meet with the council of the League of Nations, which will go into the report of the committee on the British mandate in Palestine.

A new demonstration of enthusiasm in America for the Zionist movement, Mr. Samuel said, will influence the European politicians.—Selected from The Cleveland Plain Dealer.

Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

Cora Reed	1.00
F. H. L. Cotten	2.00
B. F. Smith	5.00
Sis. B. F. Smith	2.00
David F. Beck	$1.00
Mrs. P. N. Judd	3.00
Chas .Anderson	2.00
Lena Allen	2.00
Mrs. H. E. Russell	5.00
Mrs. C. Seely	1.00
Nan Osborne	.50

Watch for the next "Restitution."

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THE RESTITUTION BANNER

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ the Son of God, conceived by the Holy Spirit and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of God as our Mediator.

The Holy Spirit the power of God by which He performs His will.

Man mortal; the dead unconscious.

Resurrection of those who have known the Gospel, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in His Word.

Hell—the grave; the devil—sin in the flesh

Editorial

WITH THIS issue "The Restitution" begins its 77th year of service. Time, which is the test of faith, has found her true to her trust. She has never lowered her standard nor deserted her [illegible] during these long and eventful years.

Time makes manifest the direction in which we are travelling. As we tread the path of duty we come periodically to divergent by-ways. They look pleasant and inviting and the temptation to leave the stony and thorny path of truth is strengthened by the fact that these by-paths diverge so little at first that they seem to run parallel with the main road of manifest duty and truth.

But time reveals the fact that there is an angle to the road and that the degree, though slight, slowly but surely takes us away from the old path with its pilgrims and strangers; and as we continue along the easy way, and the pilgrim's pathway gradually fades from our sight, our affections become alienated from the Truth and our eyes become blinded to the realities of the situation and we begin to look upon the weary, way-worn travellars in the old, original pathway as a peculiar people, narrow-minded, bigoted, with antiquated ideas, etc. We deceive ourselves with the delusion that we are the embodiment of generosity and broadmindedness when, in reality, we have merely been beguiled by the deceitfulness of sin.

We thank God that "The Restitution" in still travelling with those despised pilgrims and strangers who look for a city whose maker and builder is God, and that she is not ashamed of the old faith, and that neither the finger of reproach and scorn pointed at her, the estrangement of friends, nor the ridicule of foes, have caused her to swerve from that narrow way.

To those who have been lured into those deceptive, divergent paths, we appeal in the words of the prophet Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls" (Jer. 6:16).

CLEVELAND MISCELLANIES

Baptisms

ON November 16th, the following were baptized into the all-saving name of Jesus:

Cornelia Miller, daughter of Bro. and Sis. Dan Miller; Catherine and Clyde Miller, daughter and son of Bro. and Sis. George Miller; Harriet Nicholls, daughter of Bro. and Sis. Wm. Nicholls; Margaret and Mildred Baker, daughters of Bro. and Sis. Arthur Baker.

On November 23rd, Alan Linsenmeier, son of Bro. and Sis. Linsenmeier; Melvin Pott, son of Bro. and Sis. Pott; William and Alexander Meldrum, sons of Bro. and Sis. Meldrum.

On November 30th, Marjorie Louise Thompson, daughter of Bro. and Sis. Thompson of Buffalo, New York.

Watch for the next "Restitution."

Disputed Texts

NUMBER THREE

UNIVERSAL resurrectionists generally believe that Acts 2 :15 supports their doctrine; but if it is carefully examined it will doubtless be seen that there is no evidence whatever in the text to favor their theory.

The text, rightly rendered, is as follows:

"Having hope towards God which these also themselves look for that there shall be a resurrection of dead ones both of just and unjust."

The definite article "the" that precedes the word "dead" and also the word "just" in the Authorized Version, is omitted in the Greek. It is also left out before "dead" in Luke 7:22. The latter text reads, "Dead ones are raised." Were all dead ones raised at that time? Is it not evident that "dead ones" here clearly means a part of the dead? Suppose it read, "Dead ones are raised, both of just and unjust" would it not mean the same as "Dead ones are raised" but that the ones raised were of two classes? Now would it not?

Since Paul says "There shall be a resurrection of dead ones, both of just and unjust" why should this mean all dead ones any more than "dead ones" in Luke 7:22 or Matt. 11:5? Is there necessarily any difference in "dead ones are raised" or "there shall be a resurrection of dead ones, both of just and unjust" except one is in the present tense, the other in the future;

does not name the classes raised, the other does ?

Since Luke 7:22 is admittedly limited, follows it not that such must be the same with Acts 24:15 ? The Emphatic Diaglott Interlinear renders it thus : "A resurrection about to be of dead ones, of just ones, and also unjust ones." Rotherham : "A resurrection there shall certainly be of righteous and of unrighteous."

It is to be seen that these versions certainly sustain the foregoing arguments.

But if one insists, notwithstanding the facts just mentioned that "the" in this text should be placed before "dead" and "unjust" as is the case in some versions, and that the unjust, therefore, in this place, means all out of Christ, we would make this reply :

The Dead Raised Incorruptible

1 Cor. 15:52 declares that the dead are to be raised incorruptible. Since it is contended by some that all who have died are "the dead" follows it not that all will be raised incorruptible ? Likewise it could be contended since all out of Christ are the unjust of Acts 24:15 it follows that all such whether they know the gospel or not, are the unjust who are "reserved unto the day of judgment to be cut off" (2 Peter 2:9, Diaglott), when raised. But since it can be pointed that the dead in 1 Cor. 15:52 is limited by Romans 2:7 (Diaglott) "to those who by perseverance are seeking for * * * * incorruptibility" so the unjust of Acts 24:15 and 2 Peter 2:9 are limited by Rom. 2:12 to "as many as have sinned under law."

These, it declares, will be judged while those who have "sinned without law" simply "perish without law." There is no future judgment for them. Paul here then, speaks of two classes of sinners—sinners under law, and sinners without law. Since the sinners without law have no law, it follows that their "sin is not imputed" (Rom. 5:13) against them any more than the forgiven sins of the righteous are imputed against the righteous (Rom. 4:7-9). The fact is, since the sins of these two classes are not imputed, neither righteous nor sinner "without law" are answerable for them in the future judgment.

A Cloak for Sins

Now John 15:22; Acts 17:30; Lev. 5:3,4; 1 Tim. 1:13; Rom. 5:13 clearly sustain the preceding arguments by declaring those whom Christ had not "spoken unto", have a cloak for their sins; that in times of ignorance God "winks" at their acts; being blind they "have no (imputed) sin." This is a mercy extended to them because they have sinned against God "ignorantly in unbelief."

But these texts also teach that when Christ has spoken unto them that their cloak is removed; that their "sin remaineth"; that when he "knoweth, then he shall be guilty"; that in times of enlightenment God holds man responsible.

As additional proof that light precedes responsibility we would call the reader's attention to these texts :

John 3:18,19 : Here we are informed that the "ground of condemnation" (Syriac Version) is the entrance of light. Then, where light does not come as is the case with those without law there can be no ground for condemnation; that because of one's refusal to believe on the Son of God he is condemned already; but if this reason is lacking then there is no condemnation.

Mark 16:15,16

Mark 16:15,16 : Here the saved and condemned are the "creatures" to whom the gospel has been preached. Neither the saved nor the condemned can include any more than these "creatures." It would be just as illogical to extend condemnation to others than these creatures as it would be to extend salvation to other than the obedient believers. Those not belonging to these creatures are neither saved nor condemned.

Romans 1:18: Here the wrath of God which is the wrath to come is "revealed * * * * against men who hold the truth in unrighteousness." Therefore the wicked who are "brought forth to the day of wrath" (Job 21:30) to meet the wrath of God are these men and no others. As verse 16 confines salvation to believers, so this verse limits the wrath of God to men who hold the truth in unrighteousness.

The Masses Perish

2 Cor. 2:14-16 : Here we are taught that the masses perish hopelessly in the grave when ignorant of the "savour of his knowledge." But when this savour does come upon men it proves a "savour of life (natural) unto life (eternal)" to some; to others a "savour of death (natural) unto death (eternal)" for others. As it is certain that none receive the life without the savour so it is equally certain that none receive the death without a "savour of his knowledge"; hence the heathen are excused from future punishment.

This gives peculiar force to Luke 12:48 : "For unto whomsoever much is given, of him, much is required." The logic of this is that unto whomsoever little is given, little is required, and unto whomsoever nothing is given, nothing is required. If then, nothing is required of the heathen, then rest assured he is not reserved unto the day of judgment to be punished. He escapes all this by perishing like the animals. Listen. "Man that is in honor, and understandeth not, is like the beasts that perish" (Psa. 49:20).

When the beasts live again, then these will; not before. "So foolish was I, and ignorant : I was as a beast with thee" (Psa. 73:22, margin). Here the ignorant sustain the same relationship with God as do the beasts : that is, they perish eternally in death. "If our gospel is veiled, it is veiled in them that perish" (2 Cor. 4:3, A. R. V.) If these have perished then rest assured God is through with them. Their destiny is settled. That word "perish" in these passages means an eternal sleep is evident from 1 Cor. 15:18. There the saints are said to have perished if the Lord had not revived. John 3:16 confirms this by showing that without the Father's gift all sleep forever, that is, perish.

The Law of Faith

Now the law of faith called "the faith" (Rom. 3:27,28) is the criterion by which just and unjust ones are to be judged (James 2:12; John 12:48; Rom. 2:12,16; 1:18; 2:8). Fancy judging the secrets of wild savages by the gospel! Is it not evident that the ones judged by the gospel are the ones saved or condemned by it?

Now the just ones of Acts 24:15 are limited to those within "the law of faith" as well as the unjust of that verse (Acts 10:22). Rotherham speaks of "a man righteous" yet ignorant of the gospel and lost (Acts 11:14; Heb. 11:6; Isa. 64:6; Eph. 4:18). But when he is "taught of God" (John 6:45) he enters the "law of faith" (Rom. 3:27, 28; Mark 16:15,16; John 3:18,19) and if he obeys it he will be in the resurrection of the just or justified (Rom. 6:17; Jas. 2:24; Rom. 5:1; Luke 14:14; John 5:29). Therefore there are two classes of doers of good: those not under the law of faith (Acts 10:22,2; 11:14: Heb. 11:6) and those under that law (Rom. 8:2; Jas. 2:12). Hence the "dead ones of both just and unjust" are the ones subject to the law of faith through enlightenment.

John R. Fisk, Jr.

"A wise man is provided for occurrences of any kind," said Seneca. "The good he manages, the bad he vanquishes; in prosperity he betrays no presumption, in adversity he feels no despondency."

Evangelist Report

OCTOBER

Sermons	18
Expense	14.65
Money received	69.50
Amount due	45.15

WHEN WE last reported we were in a very interesting meeting at Attica, Kansas. Here the brethren got very much woke up and quite a good outside interest was manifest. At the close we organized a Berean class which we hope will be a fixture.

Brother S. C. Oliver did some good work in that part of the Lord's vineyard and now he sleeps and rests from his labors. Those left must keep alive his good work.

We finally, with a great deal of reluctance, bid these good brethren good bye and headed for Arkansas City where we decided to stop on passing. Here we gave four talks on special subjects. These brethren keep up their Bible class well and that keeps them alive.

We went to Newkirk, Okla., and spent a couple of days with Brother Geo. Waters and family. To say we enjoyed this visit would be putting it mildly. Brother Waters is well posted and in fact the whole family. The Arkansas City brethren are all well posted and know the Bible better than any book, and best of all, they try to practice its teachings which is the all-important part.

To know the truth is one thing. To live the life that will insure us the rewards it promises the righteous is another. The two go together and are inseparable.

Some Baptisms

Saturday night, after church, we boarded the train for Kansas City arriving in the morning. Here we took the bus for Raymore, Mo., where we arrived at noon. Sister Laurence got busy on the 'phone at once and in the afternoon a good crowd had gathered in her home and listened attentively to the message of life. At the close of this little meeting Sister Laurence's husband decided to put on Christ. So in company with his son and daughter in-law we motored several miles where we found a stream affording the proper amount of water and in the quiet and seclusion of the surrounding hills and forest in the presence of this little, interested company we buried Brother Laurence in the likeness of Christ's death and he rose to walk in newness of life.

We could only think, as he stood there after having come up from his watery grave, that he was free from sin and how glorious it would be if he could live the rest of his life just as free from sin as he was at that moment. Condemned in Adam he now stands free from that penalty and must stand for himself hereafter. The outcome depends upon how the books balance at the reckoning day. Let us trust we may be there and hear the "Well done."

After the baptismal service we stopped at Sister Casley's and such a fine dinner she had waiting us. We then had our communion service and hastened to Belton where we spent a couple of hours at the hospitable home of Sister Fugate.

Then once more we were aboard the train headed for Kansas City where we proceeded to Sister Laurence's sons. Here we started the process of hunting up the brethren there. In this we were quite fortunate. After dinner we went to see Sister Whitton and spent the night there. Here son and daughter were there and it was a happy evening for this particular reason.

At Liberty, Mo.

Back in 1888 I answered a call to come to Liberty, Mo., and this was my first evangelistic effort and Sister Whitton and her husband attended that meeting. Her children have grown up under my preaching and have been baptized. To meet them and talk over old times was truly a pleasure. The greater part of those who attended that first meeting are sleeping, yet Sister Calkins, who made the call, is still living and now resides in Los Angeles, Cal.

I went and called on old Brother Medley and he broke down and wept and said he was so glad I thought enough of him to come and see him.

That night they were all out to church and the old time light that shown upon their faces indicated that their hearts were still responding to the truth and the old love was still there.

But again the time to tell these old faithful friends and brethren, good-bye, and a carload of them accompanied me to the train and saw that I was well ensconced before leaving and asking me to come again.

We arrived home Saturday morning and soon arranged for a Sunday meeting. When meeting time came the house was filled to capacity. Brethren from Kennard, Bennington, and other places helped to make a large and enthusiastic crowd. This was our homecoming welcome and it all goes to smooth the rough pathway of the evangelist upon whose efforts the world largely depends for the gospel message. But when the position is accepted, there is no shirking the responsibility, no going back and crying that the work is too great, the responsibility too much. It must all be met willingly.

The Work of the Evangelist

When I look back over my long years of evangelistic work and recount the hardships encountered, I can but know human nature alone could not have borne up under the load. This is all the more apparent when I recall the fact that I still can preach just as often, travel just as far, and undergo the same hardships as when I began. To God we owe this, and to him we give the praise. Almus Adams

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POLITENESS

Be at least as polite to father, mother, child, as to others. For they are more important to you than any other.

Watch for the next "Restitution."

Near East Relief

THE glory that was Greece!" Will it ever again be "The glory that is Greece"? Following the world war, and the treaty of Versailles, it looked as if it might, for Greece emerged from the conflict with her boundaries greatly enlarged. Smyrna and the hinterland had become hers, and it began to look as if the dream of the world empire builders measurably might be realized.

Then the great powers played fast and loose with Greece; and Greece herself, greedy for more territory and ambitious overmuch, reached too far and spoiled her prosperity. Smyrna and the hinterland were lost, and Greece, chastened and reduced, returned to the western shores of the Aegean.

But Greece is far from discouraged. Just as spring brings with it a sense of expectancy, so in Greece today one finds the air vibrant with national hopes and aspirations, and as he looks about him and listens and learns, he finds something that would seem to say that these hopes are more than the baseless fabric of a dream.

Constantinople Seems Dead

Just now the Piraeous is easily the biggest and busiest port in the Near East. Constantinople seems dead. As I came through the Bosporus the other day en route from Batoum, the eastern shore city of the Black Sea, the harbor of Constantinople was wellnigh

empty of steamships, and when we reached Greece, the harbor at Piraeus was crowded and literally teeming with traffic. It seems a pity for Constantinople to pass, but the young Turk does not seem to care. Indeed he connives, they say. Mustapha Kemel is not popular in Stamboul. The caliphate has been abolished, the capital removed to the shabby Turkish town of Angora, and the government plans to make Smyrna the port of Turkey. It may succeed.

I wandered through the ruins of Smyrna. It is a city beautiful for situation, with its crescent shaped harbor, and the city, rising street on street, tops the high hills which climb from the water's edge. The burnt ruins are there to tell of the tragedy when the Armenians and Greeks were driven into the sea. Nothing has been done to rebuild this section. formerly the richest section of Smyrna. The section occupied by the Turks was not touched by the fire, a significant fact, when it comes to fixing responsibility. But despite these ruins, it requires no prophet to predict that soon or late Smyrna will rebuild, for this second city of Turkey with the rich country behind, and favored by governmental policies, cannot be held back. Whether it is to become the dominant seaport of the Near East remains to be seen.

Improvements Made

The Greeks are alive to the situation. They are planning to make vast improvements at Piraeus and spend millions on piers that will accommodate the shipping of the world. Salonica, the big Greek city at the head of the Aegean, which was burned, is rebuilding, and doing so on a magnificent scale, widening the streets and laying out the city according to progressive and up-to-date plans of city building adopted by a city commission. Salonica is also planning big harbor improvements, and there are those who predict that Russia and Roumania and Bulgaria, and to a certain extent Jugo-Slavia, will pour their sea traffic through this Greek port at the top of the Aegean Sea.

Certain it is that there are signs of great activity in Greece. Business is good. The streets of Athens swarm with hurrying, busy multitudes. Greece seems to be having a renaissance, despite its big loss of territory to Turkey. Greece deserves to prosper, if for no other reason than because of the big-hearted and generous treatment of the refugees. Greece has done more than all the rest. She has opened her gates to hundreds of thousands of these poor wretches, driven and deported and beggered. As someone says: "Greece came to Lausanne with a million refugees. Turkey with a victorious army." And the diplomats respected the army. But the world must not forget what Greece has done and is doing for the refugees; and let us believe that God will not forget. If it be true that "there is that scattereth and yet increaseth," that "it is more blessed to give than to receive," "the glory that was Greece" is on the way again.

The co-operation the Greek government gives the Near East Relief in its work for the refugees and orphans is all that could be desired. At Corinth the army barracks were turned over to us for our quarters, and when, recently, the government again needed barracks at Corinth, instead of telling us to get out, it built new barracks just across a wire fence from the orphanage plant.

Woodrow Wilson School

On the island of Syra is one of the most beautiful institutions operated by Near East Relief. It is called Woodrow Wilson School, and the plan is to develop it into a permanent institution modeled after Hampton Institute. We have 2,700 children there. The other day it was desired to make an official visit, and the Greek minister of education not only went but placed a Greek destroyer at the disposal of our committee for the trip from Athens to Syra and return.

In Macedonia, at Cavalla, Near East Relief is conducting a constructive work in settling orphan boys on farms, the boys getting a percentage of the crops for the first few years, and then a bit of land of their own.

One of the far-seeing statesmen of Greece says he feels that in the long run Greece will benefit from this tide of refugees. The mingling of the red blood of these peasant people with the life of the nation, he thinks, will produce a more virile race.

After visiting the various orphanages in Greece, I went to Salonica, the big refugee center, to get the background of this whole business. It is in these refugee camps that sordid misery stalks. Yet one cannot withhold his admiration for the way these unhappy and wronged people are climbing back into self-support. Their only crime is that they desire to work.

I saw three thousand Greeks from Turkey unloading at the quarantine station, and I saw eighty-five hundred Turks packed and waiting to embark on four ships lying at anchor in the harbor. I saw two hundred little orphans just arrived and waiting to be sent to the orphanages, and when they said they liked grapes, I said, "You shall have your little stomachs full for once!"

Five Big Refugee Camps

I went through five big refugee camps where the people were building their little shacks and making once more the adventure for home life, and in many of them I seemed to see the torch of hope beginning to flame again. And then, in the early morning, with other of our workers, I met the train from Athens carrying a car in which seventy-nine of our children whose parents had been found and whom our young men were to take out to meet their loved ones so long separated. We walked with this column of children over to the tents of our receiving camp where breakfast was served. Each child carried a blanket and a little bundle of clothes. One little tot was finding her load too heavy and lagged to the rear where I was walking. I said, "Little sister, let me help you," and she gave me part of the load and we went on together. I wish I could have gone on until she was in the arms of her mother again. What reunions! There were to be seventy-nine of them, and back of every little face a story to stir the heart. These seventy-nine were but a mite of the many whom they are saving and serving and fitting to help build the future of Greece and give to the world a new Near East. This is the work of Near East Relief. It is angel's work.

Sunday night on board the "S. S. California," at the request of the passengers to whom I had preached in the morning, I told about what I had seen of this work, and at the close of the talk they made a generous offering for the orphans. As America knows more and more of this blessed service she will see to it that the money needed to feed and train and save this great army of orphaned childhood is not lacking.

I stopped off at Geneva for the Golden Rule Conference of International Near East Relief. There were perhaps thirty nations represented, all of whom will observe Golden Rule Sunday on Dec. 7. Mr. Charles Vickrey, of New York, presided. The dinner had for its honorary chairman the president of the League of Nations. We ate out of tin pans the ordinary meal furnished the orphans, and we drank our chocolate from condensed milk cans the children had made into cups. Then we talked of the Golden Rule as the one hope of an enduring civilization, a Golden Rule civilization promoted by our common service to these orphaned children. If the spirit of that conference could capture the world, there would be no more war.

James I. Vance

Watch for the next "Restitution."

Babes in Christ

IN THE 14th chapter of Job we find that "man born of woman is of few days and full of trouble; he cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1,2).

"For there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease, tho the root thereof wax old in the earth and the stock thereof die in the ground, yet thru the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away, yea man giveth up the ghost and where is he?" (Job 14:7-10).

So, even as water rises no higher than its source, man of himself can rise no higher than his origin. "Corruption cannot inherit incorruption" but as the commandment says, "Dying thou shalt die," and from the moment a man is born he is on his way to his death bed.

Nicodemus, a ruler of the Jews, evidently had some faith in Christ and came seeking knowledge. We find that Christ puzzled him when he said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). And when "Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb ?" (John 3:4) Christ replied, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit."

So we can see plainly that the man "born of woman who is full of trouble" cannot of himself attain the kingdom, but must become children in spirit in order to enter the kingdom of God.

How does this second birth take place ? Christ is the "way, the truth and the life" and when one sees himself as he is, namely, as having no pre-eminence over a beast, no life in himself but simply a living soul and not a body with an immortal life in it—then I say, when he sees clearly the need of a Savior, he asks the way and is baptized. When he is immersed, he is figuratively laid in the grave, the water closes over him and he ceases to be. Then he is raised out of the water, and now, once again he figuratively returns to life. In short time the glory of God hath begotten and brought forth another babe in Christ—he has been born again, this time "of water and of the Spirit," raised out of the water with a completely changed outlook on life.

Milk of the Word

So the babe in Christ begins to live. According to the flesh, when a child is born, it draws milk from the mother's breast and is nourished. So the babe in Christ desires the "sincere milk of the word" and the teacher or leader spiritually becomes a mother and feeds the child that "bread of life which came down from heaven."

Paul speaks of himself as a mother when he says, "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my voice" (Gal. 4:19,20). So likewise the true teacher becomes the spiritual mother of the babe born in Christ by the power of God.

Thus the child is nourished by the sincere milk of the word. The teacher feeds it and the child's faith grows, it learns and learns and learns of the glorious works of God. In due time as he grows stronger, he feels within him the impulse to walk in God's paths, even as the fleshly child wishes to use its legs.

The Child in Christ

Here again we see the likeness of the child in Christ (tho he be fifty years of age, according to the flesh) to the child of the flesh. Take a youngster learning to walk and use its physical legs. It is held by the father and walks a step into the waiting arms of the mother. Then two steps, and so forth.

Finally it tries to walk unaided and falls—its father picks it up, binds up its wounds and once more it tries to walk. It falls, bumps its head, gets into all kinds of trouble and receives many knocks but finally, out of the turmoil, it gains strength and walks of itself. It soon falls into mischief, however, gets its fingers burnt by touching the hot stove, gets a stomach ache from stealing too much jam and in short seems to be constantly in hot water.

Then the child gets older and now wants to run. Out of the house it goes, romps and frolics and again encounters numerous hard knocks. As it grows, however, it takes more thot and neither creeps nor runs but walks briskly along, now avoiding many of the pitfalls. Then as the man grows older, his step slows down, the mellowness of old age is upon him, his head is crowned with glorious silver, and the fire of youth turns to the steady glow of the embers, a quiet, peaceful light is in his eye—his growth has been completed.

Newness of Life

Thus I see the babe in Christ—brot forth to a newness of life by his baptism into Christ. He is raised and sits at the feet of his teacher, learning, learning, learning. Gradually comes the desire to now excercise or use his knowledge or walk as well as talk. He starts out to walk in God's path and bump ! down he goes. He is straightened out by his teacher and again tries to excercise his spiritual legs so that his faith might be strengthened but again and again he fails. By constant effort he finally stands on his own feet and then gets into a peck of trouble. God gently guides his footsteps back into the "straight and narrow path that leads to life" but the child sees a daisy in the field and wanders off again, sinks into the mud, and is brot back again by the tender hand of God. Then he grows older, and walk more steadfastly in God's path and when too old to go further, falls asleep and rests until the glorious Master returns and awakens his faithful child to life, and life more abundantly !

So the teacher or mother of God's little ones must be filled with love, ever ready with a soothing word or a kind look to bind up the wounds of the children of God. Ever ready, the teacher must be, to stretch for the helping hand and lift the child out of the mud and back to the straight and narrow path, not condemning the little one but in a kindly way teaching him that the fire burns, the mud stains and the serpent bites, and the claws of the cat scratch, tho the paw feels soft as silk, and the dog bites, and thus showing him the things to avoid. In short, with a kindly word of love, clasping the child, covered with mud, to his breast and tenderly wiping away its tears.

So we often find that people will pick up the child with the clean dress but the soiled disposition and pass the child with the soiled dress and smiling face because they look at the outward man ; they judge the book by its cover. I like the words of Christ when he said to the scribes and Pharasees who brot the erring woman to him: "He that is without sin among you, let him first cast a stone at her" (John 8:7). And again when the "Pharasees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ?" (Luke 5:30), Christ said, "They that are whole need not a physican; but they that are sick. "I came not to call the righteous, but sinners to repentance" (Luke 5:3).

"Who Art Thou that Judgest?"

I believe the believer in Christ should not seek to pull the moat out of his brother's eye before considering the beam that is in his own eye—rather let him remember that Paul wrote, "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4). Rather let him seek to nourish, strengthen and build up the children of God, rebuking tenderly if it seems necessary, ever mindful that we speak of and to Christ's own body.

Charity

Possibly all that I have written is summed up in the 13th chapter of 1 Corinthians where it is written:

"Though I speak with the tongues of men and of angels, and have not charity I am become as sounding brass or a tinkling symbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13).

T. C. Eggerking

ENVY

Take heed that you harbor not the vice called "envy", lest another's happiness be your torment, and God's blessing be your curse. Virtue, corrupted with vain glory, turns to pride; pride, poisoned with malice, becomes envy. Join, therefore, humility with your virtue, and pride will have no footing, nor envy find an entrance. The envious are always malicious, and never to be trusted without danger. It has been said that if we knew how little others enjoy, it would rescue the world from one sin, for there would be no such thing as envy upon the earth.

Warning

GOD HAS always warned his people and the world before he would bring any great punishment on them. He warned Adam what would be the consequence if he ate the forbidden fruit. Israel was warned after leaving Egypt and for disobedience the Jews are scattered all over the world to this day.

Noah was warned of a coming flood, and believed God would do as he had said, and he built an ark and saved himself and his family, also all the beasts, and birds etc.. that came to him to replenish the earth. Jesus says, "As it was in the days before the flood. They were eating and drinking, marrying and giving in marriage until the day Noah entered into the ark and knew not until the flood came and took them all away." and just so shall the coming of the Son of man be. We have been warned; the midnight cry of 1844 was given in all the civilized world, when many prepared to meet the coming King as given in the parable of Matt. 25:1-13. In the time of the third watch, at the time of cockcrowing in 1917 we have been warned by the taking of Jerusalem from the Gentiles and giving it to the Jews.

There has been such an awakening of the Jews to go to their homeland as has not been seen for many ages. As in the days of old, watchmen are still watching for Zion's King to come and reign on the restored throne of David.

He comes, not as in the days of old, but we are watching for his coming in the clouds of heaven when every eye shall see him: not the meek and lowly Jesus but in majesty and glory to establish God's kingdom which we have been taught to pray for. Awake, awake, put on thy strength. O Zion: put on thy beautiful garments, O Jerusalem, the holy city; for thou shalt be the joy of the whole earth, for you have received your punishment for your sins.

Jerusalem Taken From the Gentiles

"As the Lord said unto Moses, I will punish you seven times for your sins" (Lev. 26:18) which ended in 1917 when Jerusalem was taken from the Gentiles and given to the Jews. In our day we have heard the midnight cry that the bridegroom cometh; and the cry was heard in all the civilized world. We have heard of the cockcrowing (which was the 3rd watch) and stir among the Jews, and as the Lord has not come yet, the Jews are awake and work is going on in building and improving the land as has not been done since they were scattered in A. D. 70.

Now as we are past the cockcrowing watch. What next? The darkest hour is just before the dawn. There is a strong move in Rome to make America Catholic. The pope lost his temporal power in 1870 to put people to death because of their belief. The world war was started to regain his lost power. Now he is exerting his strength to make America a Catholic country. As Rome never changes she is pining for that power again. Woe to America if she gets control here.

We read in Rev. 13:11-18: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed. And doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth that they should make an image to the beast, which had the wound by the sword and did live. And he had power to give life unto the image of the beast that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom: Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six."

Now, as in the days of the apostles, we may well ask, What shall we do to be saved? Geo. Mitchell

The Young People's Page

EDITOR, LAWRENCE E. GIBBS, 1086 E. 111 ST., CLEVELAND, OHIO

FROM A DIFFERENT VIEWPOINT

A young man, a university graduate, was forced to take over a milk-distributing business from his father, because of the latter's illness. In a few years he increased the volume ten times. He had ten thousand customers, and he owned more horses than a circus.

He was making money, but the money did not satisfy him. He got so he hated the sight of milk, because it suggested all the disagreeable features of his business—troubles with roughneck wagon drivers, petty wrangles with farmers, and the overwhelming job of keeping his ten thousand customers satisfied.

One day he poured his woes into the ear of a friend, and this friend said: Do you think you are the only man in the world who would like to jump off the earth? If the president of the United States told you his troubles he would make you look like a bawling child. Why don't you quit peddling milk and get the idea into your head that you are helping to improve the fibre of the coming generation by suppling the cleanest and richest milk in the city?"

The milk man began to think about this. He already had a model plant, his sources of supply were regularly inspected, his delivery equipment was maintained in spick and span condition; in fact, the whole establishment was operated with the precision of a man-of-war.

The moment he began to think of

himself as something other than a peddler, the clouds lifted and the sun shone. Within a few months he was interested in experiments in nutrition, and he was consulting and being consulted by the county health association.--Selected from Type Metal Magazine.

* * * *

DON'T BARK

Fault finding is not difficult. Isaac McCurry illustrates this:

A dog, hitched to a lawn-mower, stopped pulling to bark at a passerby. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine."

It is easier to bark than work. Easier to burn a house than to build one. Easier to hinder than help. Easier to destroy reputation than construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise, or censure, like those Pharisees, but it takes a great soul to go on working, faithfully and lovingly, and rise superior to it all.

* * * *

John Wesley's mother once wrote to him in college: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind--that thing to you is sin."

CONSECRATION

Consecrating your life to Christ is not giving up all the pleasures and beauties of life. Take all of these that he gives you, and use them gladly and gratefully, as gifts from him, to be resigned if he so wills it. Be as joyful, as happy—aye, as merry as you will, while the sunshine is upon you, but when the shadows fall be patient; and be filled alway with abundant love for him. Let that love for him go into every act of your life, whether civil or religious.

—0—

I THINK that it is the sense of right and wrong that marks the line between man and the brutes. I'm sure I've seen some dogs that had more sense of right and wrong than some men have; and I think when you get down so low that this sense is wanting, you have come to beings that are neither human nor accountable, be their form what it may.

—0—

Men should not be mere indexes; not merely condensed and abridged editions; they should be themselves in full. Every man has a right to be all that God intended he should be, all that he has God's commission for in his own nature. And none have a right to hinder human growth. Take off the millstones; untie the bands; give man room.

—0—

The Restitution is going to be published as a weekly again. Watch for its next appearance. Has your account been paid up? Have you sent in your renewal? Will you try to get a new subscriber for us?

To live altogether in the affections is not safe. Death will overleap the fold, and bear away the precious lambs that are therein; and then the man will go wailing through the world, shorn of all that was life to him. A man's life should not "consist in the abundance of the things that he possesseth."

"SORRY ENOUGH TO QUIT"

Some time ago a gentleman asked in a Sunday School what was meant by the word "repentance." A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer. A little girl in the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think it's being sorry enough to quit," said the child.

That is just where so many people fail. They are sorry enough at the time; but, as one man said, "I kept chopping off one sin at a time for three weeks, until I made up my mind that if I was ever to be a follower of Christ, I must let him save me inside and out."

Watch for the next "Restitution."

SELF- FORGETFULNESS

Among the many beautiful stories of Queen Victoria this was told just after she died. While visiting the wounded soldiers who had been brought back from South Africa, she was greatly distressed by the appearance of one poor man who had been terribly injured.

"Is there nothing," said the queen, "that I can do for you?"

The soldier replied, "Nothing, your majesty, unless you would thank my nurse for her kindness to me."

The queen turned to the nurse and said, with tears in her eyes, "I do thank you with all my heart for your kindness to this poor wounded son of mine."

There was something exquisitely beautiful in the soldier's utter self-forgetfulness, which led him to think not of anything from the queen for himself, but of pleasure and honor to her who was serving him so faithfully.

"The way to grow larger is to do our best where we are. Two talents, well used, soon become four. Five talents kept busy will soon increase to ten.

SELF-HELP

A man's best help is himself, his own heart, his resolute purpose---it cannot be done by proxy. A man's mind may be aroused by another, but he must mould his own character. What if a man fails in one thing? Let him try again--he must quarry his own nature. Let him try hard, and try again, for he does not know what he can do till he tries.

"I do not desire wealth for itself,'" remarked the philosopher. "No," replied the cynic, "I suppose you desire it for yourself."

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CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

JANUARY 21, 1925.

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The Restitution Banner

The Scriptures of the Old and New Testament are inspired of God.

One God and father of all who is above all.

Jesus Christ ,the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of God as our Mediator.

The Holy Spirit the power of God by which he performs his will

Man mortal; the dead unconscious.

Israel to be restored.

Resurrection of those who have known the Gospel, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell is the grave; the devil is sin in the flesh.

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Table of Contents

ARTICLE — PAGE

THE FIRST LIE (S. H. Thomas) 33
ONCE IN A THOUSAND YEARS 36
A REWARD OFFERED (R. H. Judd) 36
THE MAN WHO'S AFRAID (Poem) 37
EDITORIAL (The Restitution) 38
IS THERE A GOD? 40
A SURPRISE PARTY 43
EVANGELIST REPORT (Almus Adams) 44

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 — Number 3

January the twenty-first, Nineteen Hundred Twenty-five, at Cleveland, Ohio

The First Lie

BY S. H. THOMAS

"Ye shall not surely die" - Genesis 3:4

AND GOD said, "Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth."

Then replied one of that celestial company, to whom he spake: "Almighty God, who knoweth the end from the beginning, and doeth all things well, what shall be the nature of the man we shall make? Will he be mortal and subject to the law of physical decay and death, as are the other creatures that we have created on the earth? or shall we make him by nature immortal, deathless, and incorruptible, as we are?"

But God said, "Nay, lest he prove to be a rebel against our authority, and unworthy so high an estate. Let him, at the first, be made by nature mortal, and let him be placed on trial, to prove whether he will obey our commands. If obedient upon trial, let endless life be his reward; but if he regardeth not our laws to observe them, let him return to the dust from which he was taken."

And it was even so, and at God's command, man lived and stood in the presence of his Maker, the express image of his person, and the crowning event of creation.

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou shalt freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die."

Now there was not, even in the early morning of creation, perfect harmony in the garden, and submission to God's will. The serpent was secretly a rebel against God, and a liar from the beginning, and more subtle than any other beast which the Lord God had made, the firstborn of liars, and the father of mischief, discord, and disobedience. He said to the woman: "God is very good to thee, is he not, to give thee to eat of all the trees of the garden, except but one?"

And the woman answered and said, "Yes, we may freely eat of the fruit of every tree but the one that grows in the midst of the garden. Of that fruit, God hath said, 'Ye shall not eat of it, neither shall ye touch it lest ye die.' We have carefully obeyed him for life in this beautiful garden is very sweet to Adam and me, and we greatly fear the mighty God who sometimes comes to walk in the garden and to talk with us.

THE GOODNESS OF GOD

"He is very good and kind to us, and we love him and fear him, as well, for we know that he is able to banish us back to the land of forgetfulness from whence, by his creative power, he called us. The tree of knowledge of good and evil is a beautiful tree, and its fruit more pleasing to the eye than is that of any other tree, but we never touch it, and hardly dare to look at it lest we die."

Then said the serpent unto the woman: "I marvel at your freshness. Of a truth thou wast created but yesterday. Why think you, should God so freely give you of the fruit of every tree but this? Listen! I will enlighten thee. This tree, which grows in the midst of the garden, the fruit of which is so pleasing to the eye, is diverse from all other trees, and God doth know that in the day that thou eatest thereof, thou shalt become as gods, not alone to know good and evil, but also all-powerful, mighty, and deathless. Partake freely of it, and no longer need thou fear him and tremble at his presence. God has said, 'In the day that thou eatest thereof thou shalt surely die,' but I say thou shalt not surely die but will become as God who can never die."

Slowly and thoughtfully she turned from the foul tempter. Slyly he grinned, and winked, as he shrewdly noted the expression of doubt and indecision on her beautiful and innocent young face, as yet unmarred by sin, and he knew that his cunning shafts had pierced the armor of faith in God which she wore, and doubt was already creeping in.

Eagerly she sought for the man, and told him all the lying words of the serpent, and now said she: "Come, let us go to the tree of the knowledge of good and evil, and sitting in the cool shade, freely eat of its wonderful fruit, and feel the ecstacy of the powers of an endless life surging over us, and realize that, though God multiply his laws indefinitely, and we choose to disregard, and break them at pleasure, yet can we defy him and fear no evil."

But the man replied and said, "Let us not be swift to invite evil; perchance poison lurks beneath the tongue of the serpent."

Nevertheless opposition but whetted the desire of the woman, and with a reckless laugh, she reached and plucked the choicest fruit from the forbidden tree and did eat, and she gave of it to the man and he did eat, and together they eagerly waited for the thrills of an endless life such as the gods possessed. But alas! they waited in vain, for instead they were smothered with a burden of guilt, such as they had never carried before, as together they were driven from the garden to till the ground, and ultimately to return to the dust from whence they came.

THE SOUL THAT SINS SHALL DIE

GOD will surely judge those of the serpent's family who continue to teach and preach this first and most deadly lie: "Thou shalt not surely die." Millions there are who believe and teach it today. Catholics, and Protestants, heathens and idolators, stand squarely and solidly behind satan's famous lie. God says, "The soul that sinneth, it shall die" (Eccles. 18:4-20). They say that the soul is immortal and cannot die. So eager is satan to make his ancient lie respectable that he has succeeded in having it incorporated into all creeds, churches, and denominations, and all proclaim and teach it as truth. Since the serpent first uttered this lie, which by its baleful influence brought the unspeakable calamity of death upon our race, the seed of the serpent, scattered among the children of men, has not ceased to proclaim and teach this first lie, this satanic lie, this most fatal and deadly of all lies, a belief of which closes the door of salvation to man.

Once in a Thousand Years

SOMEONE has said, "If the stars shone only once in a thousand years people would gather their children together and point out their beauty, but since they shine almost every night they lose sight of the great miracle of their shining."

If there were only one rose in all the world, and it should require a thousand years to perfect one gorgeous blossom, people would travel to the uttermost end of the earth to witness the miracle of its unfolding, but because roses run rampant everywhere they fail in appreciation.

The next time you see stars, or roses, or opportunities, give them the same appreciation that you would if they occurred but once in a thousand years. Remember they are in reality, not less wonderful, but more so, for recurring day after day.

A Reward Offered

BY R. H. JUDD

MY WIFE and I were invited to the home of an acquaintance, to supper, a week ago tonight. Not being able, on account of deafness, to take part in the general conversation, an English paper was put into my hands for my comfort. Turning over the pages, a well-displayed advertisement met my eyes. It was the advertisement of the Aladdin Lamp Company. Twenty-five thousand dollars reward was the striking offer, made to any person who could produce an oil lamp, at present on the market, the equal of the Aladdin in efficiency, economy, and simplicity.

What an example of faith in the thing which they possessed. Suddenly, like a flash, the thot passed thru my mind—How many professing Christians have such a faith in the gospel of Jesus Christ? Imagine, for one moment, if you can, the writer of that advertisement taking calmly the assertion that "another is just as good." You cannot. Twenty-five thousand dollars is the price he is prepared to pay if another lamp can measure up to his. He seeks not only to prove beyond peradventure of a doubt that, by its contrasts, it is immeasurably superior to them.

WHAT DOES THE GOSPEL OF CHRIST MEAN TO YOU?

MEN and brethren, sisters, mothers and wives, members of the Church of God—What is the gospel of Christ to you? Has it gripped your heart? has it taken hold of your very being? or is it to be compared with dozens of others "already on the market"? If the former is true; if the gospel of Christ is not a gospel but "The Gospel," then you will never cease to tell others that "there is no God like unto our God," and no gospel, which for a single moment, can be compared with the gospel of Jesus Christ.

The Man Who's Afraid

Roy Greene wrote this poem for a current magazine

I've paid close heed to the ways of men,
I've observed what the world calls luck,
I have silently marveled, now and then,
At the potent power of pluck;
And this is a bit of truth I hail,
A sentence that's worth one's heed;
The man who is always afraid he'll fail
Doesn't stand much show to succeed.

* * *

"From the first chapter to the last, the book of Job is the book of the tent and the desert, as truly as Ecclesiastes is the book of the palace, Proverbs the book of the city, Canticles the book of the garden, Romans the book of the forum, Hebrews the book of the altar, the Apocalypse the book of the temple."

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All communications intended for publication should be sent to the Editor, William H. Brown, 10623 Lee Ave., Cleveland, Ohio.

Editorial

THIS issue starts "The Restitution" on a weekly basis again. We thank God that he has made it possible for us to do this. We feel that the weekly issue will give us a more constant contact witb our subscribers and will facilitate the more timely announcement of items of interest and information which our readers expect to receive through the paper.

With our new press, equipped with automatic feed, we hope not only to be able to speed up the work of printing but to do a much better job than we were able to do on the old machine which has been in use for so many years, and which has outlived its time of usefulness. It will be noticed that we are printing in single column instead of the old double column. We think this makes a better looking page, is easier to read, and in addition to this, it is in good form for pamphlet work. Articles that are worthy of reproduction in pamphlet form, can be turned out attractively without the necessity of repeating the linotype work. We hope that our readers will like it. Brother Gibbs is much enthused over the new arrangement and is working laboriously to make it all that our subscribers could desire.

ARTICLES FOR THE PAPER

IN sending or writing articles for the paper we would greatly appreciate it if our correspondents would be brief. Space is valuable: and besides we would like people who get the paper to read your matter. Long articles are seldom, if ever, read. So if you want people to read what you have written, be brief, learn to condense, go directly to the point, say what you have to say in as few words as possible to make your thought clear. Verbosity has its proper place, no doubt, but that place is not in the columns of "The Restitution."

Some may read this and say to themselves: "We have sent short articles and they were not published." Now that may happen occasionally. Brevity, conciseness, and clearness, are dear to the heart of the Editor, but the mere fact that an article is short does not of itself make it suitable for a place in our columns.

The Editor must be the judge of the suitability of material for the paper. He has to consider not only the writer but all the readers of the paper. An article that does not appear at once may not be suitable for the moment, or there may be other manuscripts which have the precedence and they may appear at a later period. But even the final rejection of an article is no reflection upon the writer nor does it mean that the article has no merit but simply that it is not suitable for our purpose.

As an illustration, we have in our files, at present, an article written in a clear, legible hand, containing one hundred and seventy-five pages. It is divided into eight parts of various lengths, ranging from five to forty-three pages. This paper is made up of passages of scripture, joined one to another, without comment or explanation. Now this article has great merit in it as a glossary of texts bearing upon the subject with which it deals. It is splendid as a work of reference but to publish it in "The Restitution" would be equivalent to turning the paper into a concordance. It is not pleasant to be compelled to reject such an article for the Editor knows full well the time and labor which must have been expended upon it.

ACCEPTABLE LONG ARTICLES

SOME subjects, good for our readers, cannot be dealt with briefly. In such cases, let our writers divide the subject into natural divisions and deal with it one section at a time like a series of short articles. Brother Titman's "Minor Prophets," which appeared some time ago, is a good illustration of this. It was well received and commented upon.

Obituaries also should be more brief. Leave out unnecessary details. Do you want your articles to be read and enjoyed? **Condense them. Long-winded articles are seldom read, and never enjoyed.**

* * *

Atlantic City, Jan. 15.—The United States is not a Christian nation and foreign countries will not accept Christianity from American missionaries because they do not see it practiced here, according to Bishop Francis J. McConnell, of Pittsburgh, who spoke before the closing session here today of the home missions council and Council of Women for Home Missions. Bishop McConnell, a member of the ruling body of the Methodist Episcopal church, declared that the "greatest single work that America can do for the evangelization of the world would be to evangelize herself."

* * *

Is There a God?

NUMBER FIFTEEN

WELL, where are we now?

I wish I exactly knew.

We ought to be nearing the haven of conviction.

We are drawing near somewhere, I think, from the lights I begin to see glimmering in the dark.

The universe subject to omnipotent control was our last thot; the proposition was that it is more interesting in that respect than as the domain of the blind mechanical law, acting without mind, without discernment, without plan or intelligence of any kind.

I admit that the universe subject to omnipotent control is, as you said last time, a vastly more interesting theme of contemplation than when it is looked at as a mere machine of relentless law; but to admit this is one thing, and to concede the existence of the omnipotent control is another.

No doubt they are two things, but the one is a step to the other. A reasonable assumption points in the direction of a probable truth. The existence of the omnipotent control is a reasonable assumption.

How would you establish that proposition?

Well, the unity of the system of the universe would indicate it. It is bound together as one system. No one part of it is disconnected from another—still less at war with another. The nature of the connection is inscrutable to our limited intellects; but the fact of the connection is self-evident.

I don't know that I quite follow you there.

MULTITUDES OF WORLDS

Well, we do not know much of the measureless vastitudes of being opened out to the eye in the spectacle of the milky way, which turns out, under improved telescopes, to be countless multitudes of worlds at distances baffling the imagination; but what we do know enables us to be positive that they are as much in the grasp of a universal system of law as the more limited bodies of our own solar system. Now what is this "grasp?"

That is the question. It cannot be gravitation, which is the mere attraction of one body for another: for such a law acting by itself would lead at last to the huddling of all worlds into one—the greatest attractions gradually overpowering the lesser. The mere actions of such a law would not have admitted of the poising of lighter bodies in independent orbits in space, like our own moon, or the smaller moons of Mars, still less the 240 asteroids which revolve in an unbroken band around the sun, between the earth and Jupiter. They must have been drawn into the larger bodies long ago.

They are in the grasp of gravitation.

There gravitation would not be grasp at all, but the separate and disconnected tendency of bodies to run into each other according to size. Instead of gravitation being master, behold the universe extended and sub-divided into the infinite realms of space, in the utmost order and beauty. You have the solar system made up of a number of independent members, revolving around the sun, and smaller than the sun, but they do not run into the sun. Why not? There must be a counter force. What is it? It cannot be the influence of other systems, for the other systems are too immensely remote to excercise any influence whatever, in the ratio of dynamic action shown by the influence of one body on another in the solar system. Besides, if the neighboring systems were strong enough to hold the planets by mere attraction from running into the sun, they would be strong enough to prevent them from revolving round the sun. If they were so strong as that, they would be strong enough to draw the planets away from the sun altogether in the process of time: and then there would be a tug of war between the systems and the sun itself, and in the end we should see a universe straining and huddling together everywhere, like what we see among the minute bubbles on the surface of a wash-tub when left to settle. Instead of that, the universe is calmly spread out everywhere with immovable stability, in bodies large and small, according to a system of order and beauty, such as evokes the highest admiration of intelligence, and the most staggering fact of all is that this order is maintained among bodies that are loose, that float without resistence in the free realms of space.

The facts are beautiful, I must allow.

THE WHOLE UNIVERSE BOUND TOGETHER

My argument is that as the whole universe is bound together in one system before our eyes, the existence of Omnipotent control is forced upon our recognition as an assumption necessitated by the spectacle. There is no other method of accounting for the movements of heaven and earth. It would not be going too far to say that it is a self-evident conclusion: a conclusion we cannot resist: a fact staring at us from the heavens, as we might say. There it is: control is excercised: the stupendous fabric of creation holds together from age to age, and works with greater exactness and smoothness than the best well-oiled machinery that man ever constructed. Here is a work of supreme wisdom: is it possible it could be done without intelligence?

It is done intelligently.

Could it be done intelligently without the action of intelligence? If there were no such thing as intelligence in the universe, we might understand the indisposition to recognize intelligence in works that bear the stamp of it; but here is man, himself a feeble creature on the surface of the earth, showing such marvellous intelligence. Is it possible that his intelligence is the highest there is?

I must admit the improbability of the supposition when put in that way.

Put it in another way: Human intelligence is the attribute of the stuff of which man is made. Is he the only stuff that can evolve intelligence? Is it not in the highest degree reasonable to suppose that the attenuated stuff in which the universe subsists—called "ether" by scientists and "spirit" by the Bible--should have the capacity (say) of a higher development of intelligence than anything possible to the organization of dust.

That is a new thot to me.

A SUPREME POWER

I am not advancing it as a formal thesis, but as an appeal on the lowest ground against the insensate opposition of modern thot to the idea of God, and a plea for this supreme conclusion of common sense, that the cause of the existence and form of the universe is the pre-existence of a Supreme Eternal Power, whose attributes are necessarily those of wisdom and power and personality in the highest degree. The Bible reveals such a being, and nothing in true reason can be urged against the revelation.

As I have said before, I truly and sincerely desire to surrender to the conclusion for which you are contending; but a full surrender cannot take place in the face of anything that forbids it. Some things which I have felt to be obstacles, you have disposed of. There are one or two others of a more practical and sublunary character than those we have been talking of. I may submit them should we have further opportunity.

A Surprise Party

REPORTED BY SISTER JOHN GOW

A LARGE gathering of brothers and sisters of Omaha and Avery, met at the home of Sister Dixons, where we hold our usual Sunday meetings, on Sunday afternoon, Dec. 14, 1924. It was a surprise on Sister Adams, in honor of her 62nd birthday. The following tribute was given Sister Adams by Sister Perkins:

"Dear Sister Adams, we have gathered here to wish you many happy returns of the day to try to show a part of our love and appreciation of one who reminds us of the brave and illustrious mothers of the Bible; those faithful, noble-hearted wives and mothers of the patriarchs of old, whose courage and devotion have stamped them the truest types of sterling merit. Through the long years of Brother Adam's service as our teacher, in the Master's work, you have always responded nobly, cheerfully, and readily to the call as his helper, looking for no earthly reward but taking the Golden Rule as your guide through life, exemplifying the lines of the poet:

Then come the wild weather; come sleet or come snow,
We will stand by each other, whoever it blow;
Oppression or sickness, sorrow or pain,
Shall be to our love as links to a chain;
As the oak tree standeth so straight and so tall,
The more the wind beat, and the more the rain fall;
So the love in our hearts has grown greater and strong;
Through sorrows and joys which have made us all one.

So, dear Sister Adams, in behalf of the brothers and sisters gathered here, I ask you to accept this small token of our love and appreciation, and may this be one of your happiest birthdays and each succeeding one filled with the good things you so richly deserve."

Sister Adams was presented with a purse to be used in whatever way would bring her most happiness. At the conclusion Brother Adams responded in behalf of Sister Adams.

Evangelist Report

GIVEN BY ALMUS ADAMS

November

Fourteen sermons preached; $75.00 received; $7.38 expenses

ANOTHER month has gone into the never-to-return past. I wonder what, if anything, has been accomplished that will be manifest in the future. I have come to know that many times tests prove stability where you might least

look for it. There are many things that comfort us and are helps along life's journey, so easily overlooked, and yet they are genuine and peculiar to themselves. There are many such conditions. To illustrate:

While I write I know these lines will go first to P. E. Brown, President of the Nebraska Conference. The longer I know him the more I see in him the real Christian. Every word and action says that within is the spirit of Christ. To know I am writing such an one makes me feel that the world still holds some who are striving to carry out, in their lives, the example of our Savior. Then it passes on to Sister Free, Secretary, a noble woman, another who possesses the spirit of Christ. So a feeling of security is born from these conditions that makes life tolerable.

Paul was beset, on every hand, by troubles and trials, and you will notice he always speaks of the unworthiness of his persecutors. Then how highly he speaks of those who had been of real help to him. No doubt Paul saw in these, the real worthwhile of life.

On the 19th we journeyed to Palmer where we began meeting in the evening and continued to the 25th.

On Sunday, Brother Brown and his wife drove over. We all took dinner with Brother and Sister Zeller. We were sorry to learn Sister Brown, the mother, was not able to come. She suffers with asthma. Pray for her for she is worthy.

Sister Adams has not been quite so well, of late, which keeps us on the anxious seat most of the time. I am certain the brethren will not find fault if I do not get out quite so often or stay as long as usual for we have served you long and never hesitated to go no matter what the weather or the price. But she needs more of my help just now. We do not mean to neglect the work only slightly. Oh, for the age that knows no sickness.

While speaking of comforting relationships, we know, when it reaches the office, it will fall into the hands of another Brown, a kindly-hearted man. Then it goes into "The Restitution," a real friend of truth and righteousness. Then it will start on its mission among the faithful whom we hope, sometime, to meet in the Kingdom, in spite of slanderers and falsifiers. Let us be faithful.

Restitution Tract Department

◆◆◆

THESE TRACTS SHOULD BE IN EVERY HOME

I. State of Man in Death (a four page tract).

II. Man as He Was; as He Is; and as He Shall be.

III. The Devil: What, Where, Why? (Jamfrag)

IV. The Past and Future Kingdom of God (Wiley Jones)

V. A Letter to a Friend (C. C. Woodruff)

VI. Soul; Spirit; Body (S. T. Blessing)

A package containing one each of the above tracts may be obtained from The Restitution Publishing Co., 10623 Lee Ave., for twenty-five cents, postpaid.

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

FEBRUARY 10, 1925.

THE RESTITUTION PUBLISHING COMPANY
CLEVELAND OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of the just and the unjust, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal Life can only be obtained by repentance a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word

Hell: when from "Sheol," or "Hades," means the grave; when from "Gehenna," a place of destruction.

The devil: sin in all its various manifestations,

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ Number 5

February the tenth, Nineteen Hundred Twenty-five, at Cleveland, Ohio

"Thy Kingdom Come"

SELECTED BY SISTER H. E. RUSSELL

O thou, who art our hope of life,
Amid the world's unceasing strife,
Amid our cares from day to day,
We bow to thee and humbly pray,
"Thy Kingdom come."

The earth has borne its burden long,
Six thousand years of sin and wrong;
Creation groans in bitter pain
For thee, our Lord, to come again—
"Thy Kingdom come."

The man of sin is filling up
Full to the brim his sinful cup,
And evil spirits, hastening forth,
Deceive the nations of the earth,
"Thy Kingdom come."

Our hearts are sad, when we behold,
The love of many waxing cold,
But some are waiting still for thee,
And daily cry on bended knee—
"Thy Kingdom come."

We know that summer time is near,
When all the budding trees appear,
So by the signs we understand
The promised day is near at hand.
"Thy Kingdom come."

While in the world of sin we stay,
Be thou our Guide, as day by day,
We travel o'er life's stormy way,
And may we ever love to pray—
"Thy Kingdom come."

"My Father"

BY S. ROXANA WINCE

"MY FATHER." The words fell from my lips, last night, as I knelt in prayer, with a new and stranger emphasis on the "my" than I had ever given it before. I knew he was my Father when I was baptized into the name of his dear Son, and that I had the right to go to him as such, in every time of need, not only for myself but also for others.

But now that "my" seemed to bring me much closer to him, so tenderly, affectionately closer and I said, "O that is just what I want, just what my heart has been crying out for."

"Nearer my God, nearer to thee,
E'en though it be a cross that raiseth me
Nearer to thee."

"Nearer," that I may draw others nearer that they may know thee, whom to know aright is life eternal. It is such a wonderful thing to be a child of God—a child of that Everliving One who has no beginning of day nor end of life, who is all-wise, has all power, and is perfect in holiness, who created us. No earthly king occupies so high a position, no earthly crown is set with such sparkling jewels as is that of the child of God.

But he says, "Be ye perfect for I am perfect." Can I ever be? I have tried to show dear friends how to become Christlike. Can I untangle for them the puzzling question of perfection? I will try.

The fourth verse of the 32nd chapter of Deuteronomy says of God: "He is the Rock: his work is perfect for all his ways are judgment, a God of truth, and without iniquity just and right is he ?" Contrast this verse with the next verse and you will see, at once, in what perfection consists. It says of Israel: "They have corrupted themselves. Their spot is not the spot of his children. They are a perverse and crooked generation."

To be perfect then, as God is perfect, our works or deeds must be perfect like his or, in other words, they must be good works. We must be men and women of truth, must judge righteously, and all that we do must be just and right. We must do no iniquitous thing to corrupt ourselves, and must walk in no crooked ways. Make straight paths for your feet that the lame be not turned out of the way.

PAUL'S PRAYER FOR HIS HEBREW BRETHREN

BUT I have only quoted one text to show that to be perfect our works must be God works. Paul, in Hebrews 13:20,21, offers up this prayer for his Hebrew brethren: "Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect through every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ to whom be glory forever and ever."

Doing good works is doing God's will, it is keeping his commandments and his statutes. But what has all this to do with the joy of having the Everlasting One for my Father and being drawn closer and closer to him ? It has everything to do with it. James 4:8 says: "Draw nigh unto God and he will draw nigh to you." Would I be drawing nigh to him if I was making no effort to be like him ? Could I be a co-worker with him if my works were not good works ? and would he work with me, guide me with his eye, lead me by the right hand of his righteousness, be with me always, even unto the end of the age, stablish me in every good work, be to me a Father and I to him a daughter ?

If I knew my works were iniquitous, hypocritical, or faulty, could the joy I felt last night over the near and tender relationship between myself and that high, holy being have ever been mine ? You know it could not. Conscious guilt would preclude any such thing. Yet, like Paul, I have not yet attained perfection. I serve God with fear and rejoice with trembling. "Let him that thinketh he stand, take heed, lest he fall."

God is a rock. He cannot be moved. Every promise he has made to his children has been faithfully kept. They have brought on their own troubles themselves, by putting the spot or mark of an idol god on their foreheads or arms. We dare not do this, we would not dare make the sign of the cross as the Roman Catholics do, even to escape being burned at the stake. We must be as immovable as the Scotchman was of whom I read about today.

A game was to be played between some Scots and some Englishmen. This one Scot was the best player on his team. His comrades knew they would be victors if they could get him to play. But he refused. No urging, no pleading, could move him. The game was to be played on Sunday and it was part of his religion to keep that day holy to the Lord.

Be a rock if you want to be able to say, "My Father" with the perfect confidence of a little child.

* * *

Give Thanks to the Lord

IT IS a good thing to give thanks unto the Lord," says the Psalmist. A moment's reflection will show us why. It evinces an appreciation of him. It shows that his being to us what he is, has not been in vain: that the intent for which he made us and redeemed us has not failed, that we have some right sense of our position in the universe, that we are not entirely dead, or asleep to the development of Jehovah's purpose. O beloved, it brings us before God, not a company of weeping beggars, or sullen culprits, or heartless stoics, but a blessed band of delighted children, happy in their Father's benefactions and rejoicing in his goodness and overflowing with his love.

Pleasant memories, glad experiences, stirring affections and confident trust commingle with it and combine in sweetest heart-songs. It lifts us up, it animates us, it beautifies us and it blesses while it blesses. We do not have to wait for it.

Do I hear someone whisper that gratitude or thankfulness

confesses debt? Well, yes; it confesses to a great and heavy obligation beyond all ability to pay, but at the same time finds a sweetness in the bonds which makes them far more precious than their absence. The poet says

> A grateful mind
> By owing, owes not, but still pays at once
> Indebted and discharged.

* * *

The Early Life of Jesus

THE almost absolute silence which is preserved by the inspired writers concerning the life of our Lord from his infancy to his manhood, seems like a marked rebuke of the foolish curiosity and love of notoriety which is so characteristic of the unregenerate mind. Ordinary biographers tell as much as possible, the sayings, doings and details of the early lives of those whose characters they portray; but the four different biographers of Christ, during a period of more than twenty-five years, present to us only one single incident in the life of Jesus of Nazareth, and quote to us only one single sentence which fell from his lips. It is written of him: "The child grew and waxed strong in spirit filled with wisdom, and the grace of God was upon him."

It is written also that "he went down with his parents and came to Nazareth, and was subject unto them, and Jesus increased in wisdom and in stature and in favor with God and man." These statements, aside from a single incident, comprise all the light which is cast upon this protracted period of his life. What wondrous humility and modesty are taught us here; and how precious is the record which, tho brief, yet lets in upon our eyes the light of Jesus' lowly life in his youth.

* * *

God's house is not the place to make aching hearts; it is the place to heal them."

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Editorial

Christ's Service and Our Service

IN MATTHEW 20:28 Jesus said to his disciples: "The Son of Man came not to be ministered unto but to *minister.*"

How often do we turn to these words of the Master to illustrate and teach the lesson of service. Truly it teaches us humility and the excellency of serving rather than being served by others. But there is a lesson, in these words, a great and important lesson, that does not appear upon the surface. The lesson is this:

Christ came not to have us minister to him, but in order that he might do something for us. When he was here, loving friends sought to minister to him of their substance; men and women who heard his gracious words, were glad to wait upon him. They took pleasure in having him in their homes and sharing with him their comforts and provisions. This was all very acceptable and enjoyable to the Master, no doubt, but still, that was not what he came for. He came, not to be served, but to serve.

Now there are many things that we can do for Christ. The gospel must be preached; his commandments must be obeyed; we must live among men in such a way as will bring honor to his cause; we can be kind and gracious to our fellowmen, and we are told that even a cup of cold water, given in his name, will be accepted as being given unto him; we can attend to the business of the church, its meetings, its service and its work. And yet, excellent as all this service is, necessary as it is, and acceptable as it undoubtedly is to Christ, yet it was for something greater than this that Christ came.

THE REASON CHRIST CAME

HE came to do a service, a work, for and upon us. Unless we let him minister to us and do his work in and upon us, to form his image in us, to take away the stony heart, to fill us with the love of God, to breathe into us his gracious and lovely spirit, all the service which we do will be in vain. Our hopes will not be realized simply by "much serving." But as Paul has said, it is **"Christ in you (that is) the hope of glory."**

This was the mistake that Martha made. She was cumbered with much serving which was for Christ. Jesus appreciated and accepted her service, but Martha made the mistake of supposing that her service for the Master was the most important thing. She placed it above and before everything else. She thot Mary was negligent of her first duty. But Mary was giving Christ the opportunity to do what he came to do. She sat at his feet and let him minister to her, and Christ said she had chosen the good part that would not be taken away from her. That great work of changing our hearts and dispositions, and forming the character that is to adorn that company of the sons and daughters of the Lord God Almighty, cannot be done merely by our own efforts. Christ, alone, by the power that God has given him, can prepare us for the glory to be revealed in us when he comes.

(Concluded in the next issue)

* * *

The difficulties in our path are not intended to stop us, to make us give up, or faint, or turn back. They were meant solely for us to overcome, and the power to do it waits only upon our will. When we overcome them, we acquire their strength. If we allow them to overcome us, they take away ours. Therefore, our mission—our destiny is to overcome all difficulties. If we regard them in this way, the obstacle which seemed formidable yesterday possesses no terrors today.

Is There a God?

(Number Sixteen)

YOU were to state some further difficulties of a practical character. I presume they are the old objections that have been answered a thousand times.

I am not sure about that. I do not suppose they are new. Very likely they have occurred to many others before me. But I have never seen them stated or answered anywhere.

What might they be like?

Well, to come to the point at once the spectacle of human misery of such vast extent, in every country, lasting continuously from age to age, afflicts me exceedingly; and I find difficulty in reconciling it with the idea that there is a superintending Infinite Power. I read that a sparrow cannot fall without the Father, and that the very hairs of the head are numbered: yet I see millions of sparrows perish, and multitudes of heads with the brains battered out of them in battle, without anyone taking any heed. In the great towns and cities of civilized life, I am appalled at the chronic mass of simmering human misery with no one to interfere, and without the least token of that superintendence which you are advocating, and which I should like to believe Human life seems everywhere what Carlyle calls "a weltering chaos." There does not appear to be any superintendence or any plan. I confess I am frequently overwhelmed. A "horror of great darkness" often settles on me. If you can relieve me, you will confer a boon unutterable.

I sympathise with your distress: the burden thereof is heavy. I have often felt it myself. But there is release.

That is what I desire.

THE LACK OF KNOWLEDGE INCREASES THE BURDEN

I HAVE observed that the burden has been heaviest where I have been weakest: when the light of knowledge has been least available. There is a clue here. It points to the root of the disease. It is said that the discovery of a disease is the first step towards a remedy.

How do you diagnose the disease in this case?

I find the trouble lies in looking at the subject as a man—in contemplating it from the point of view of human feeling.

How else can we look at it or contemplate it?

If there is a God, there is another point of view.

But of what use can that point of view be to a man?

Of great use in judging of a divine problem; because that is the aspect in which you are introducing it. You say you cannot reconcile the situation with the idea of divine superintendence?

Yes, or in other words I cannot understand how such a state of affairs could be permitted if there is a God.

Very well. In considering that problem, you must not judge exclusively from the way the situation strikes you as a human being: you must also take into account how the thing may be from a divine point of view, seeing there are so many reasons for admitting (putting it mildly) the possible existence of that point of view.

How can I judge the matter from a divine point of view?

By considering how the thing must be from that point of view if it exist; and, in this connection, by considering what the Bible alleges concerning that point of view.

Is it possible to do so?

In a measure.

How would you show it?

THE DIVINE POINT OF VIEW

WELL, take the Bible representation: "We are the clay: thou our potter." If pottery could feel, would it be capable of judging of man's procedure towards it? Would it be justified in estimating that procedure in the light of its own feelings? Would not man's point of view be the decisive point of view in the settlement of any question arising about pottery?

But you see pottery cannot feel.

No, but the relation of things between God and man is the same. Man is the mere form of substance belonging to God. He is but of yesterday. Time back, his race did not exist upon the earth. It cannot be that his point of view is the determining point of view in the decision of problems connected with the state of His race. It must be that God' point of view is the determining point of view.

How do you bring that to bear?

Well, I say first, we must take him in his ways as they actually are, and not as we may feel they ought to be. One of his actual ways is the presence and prevalence of the very evil you lament. Our part is to accept the fact and his explanation of the fact, and not set up our own impressions against it.

Unfortunately, the fact we are obliged to accept. We cannot alter it. But as for the explanation, it is beyond me.

It need not be: it is simple enough.

You mean the entrance of sin?

Yes, and all that is involved in that.

As an explanation, that, to me, is utterly inadequate. I cannot see that the greatness, power, and goodness of God are consistent with the affliction of evil, age after age, on the helpless race of man, for any amount of disobedience of which he might be guilty. Nor do I think justice could find an easy place in such conception. What have we to do with Adam's sin?

My friend, you now abandon reason and put forward feeling. You tell me you cannot see this: you cannot feel that. What argument is there in that? It may argue want of eyes or want or sensibility. It cannot prove the things are not there to be seen and felt.

You are severe.

No, only logical. What argument of reason can you urge against death and evil being made the concomitants of sin? Is not God great?

God is great, but I should incline to think that would be a reason against your conclusion---not in favor of it. His greatness is so great that it must matter nothing to him whether man obeys him or not.

In a sense, so doubt, that is true: but is it a reason why he should leave the door of eternal fellowship open to disobedience?

Surely it must please him better that man should be happy even if disobedient.

But supposing it does not, what then? He has declared he

is displeased with disobedience. Could you urge any reason against his being displeased with disobedience? Is not obedience beautiful and good? If so, is it not better that he should be displeased with disobedience than that he should be pleased or indifferent to it?

You press me closely.

With reason. Now, if sin is hurtful to man and displeasing to God, is it not according to reason that a state of evil should accompany the ascendency of sin?

Yes, but as I understand it is sin that we did not commit--sin of Adam before we were born--helpless sin--unintentional sin. Why should we suffer for that?

WE SUFFER FOR OUR OWN SINS

NOT for that only. It is not Adam's sin only. Is there a man who has not sinned? Is not the whole world sunk in sin?

If I say Yes, I concede your point.

Can you say No?

I admit the world is in a bad way.

Is it not in a disobedient way? and is not this sin? Paul says Jew and Gentile are all under sin. Now if sin reigns in the world from generation to generation, what objection of reason can there be to the reign of evil?

But why should goodness permit the necessity for evil arising? Why should omnipotence suffer it to continue? I should have thot a great and powerful and all-wise Being would have prevented the mischief at the root; and, at the least, having suffered it to come, I should have expected him to apply a remedy that would take it entirely away.

Here, again, you unwittingly place your judgment against his. I admit there would be great force in your questions and suggestions if evil had come to stay. I could not answer you on the popular supposition of an eternal hell.

Oh, you do not believe in the eternity of evil, then?

Not in the popular sense.

In any sense?

I believe the judgment of God will always prevail, to the extinction of evil and evil men; but not that sin means eternal torment for any.

Well, that eases the problem of some of its difficulty.

My friend, there is no difficulty when you survey the matter from the divine point of view, which is the only point of view it truly has, for man is nothing. Especially does all difficulty vanish when the end of the matter is taken into view.

* * *

Sisters' Society at Cleveland

A YEARLY REPORT GIVEN BY SISTER ALICE MEERMANS, SEC.

THE SISTERS' Society of the Church of God, wishes to report that it held twenty-one regular meetings and two social meetings during the year of 1924. The average attendance has been sixteen, about the same as for the year 1923. One hundred and fourteen calls have been made on those sisters who are unable to attend, also any who were ill. Twenty-three letters and cards have been written to brothers and sisters in Cleveland either for birthdays or in token of sympathy. Twenty-three gifts, such as baskets of fruit, books, and flowers, have been given. We have had fifty visitors attend the meetings this year, and we extend to them a hearty welcome to come at any time.

This report shows that the Sisters' Society is making just as much effort to do good, and we are very thankful to our Heavenly Father for giving us the willing minds and loving hearts toward our dear brothers and sisters who, in many cases, can not meet with us but are still loyal to the Sisters' Society. We have received many cards and letters from them. They also keep up their dues of five cents, per week which helps to sustain the society and makes it possible for us to do these things. We have surely been blessed this past year and will always be taken care of when we try to please God and in working for his cause in any way in which we may find opportunity. We hope that, if our lives are spared in the new year, God will give us grace, wisdom, and sincerity of heart to go on to more love of doing as in the past, knowing that we are privileged and honored in having the chance. May we never do anything that we cannot ask aid from above.

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be sent to them out of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables it to extend its scope as a defender and expounder of God's truth.

Bro. & Sis. Franks	3.00	Chas. Anderson	7.00
Ola Fleming	4.00	Edwin Wood	5.00
Bro. & Sis. Moore	3.00	Chas. Balliet	3.00
R. H. Judd	1.00	D B. Wilson	2.00
Sis. Naumburg	1.00	Sis. H. E. Russell	5.00
John Fiske, Jr.	10.00		

* * *

RUSKIN has this to say concerning imperfection: "It is in some sort essential to all that we know of life. It is the sign of life in a mortal body, that is to say, of a state of progress and change. Nothing that lives is or can be perfect; part of it is decaying, part nascent. The fox-glove blossom—a third part bud, a third part past, a third part in full bloom—is a type of the life of this world. In all things that live there are certain irregularities and deficiencies which are not only signs of life, but sources of beauty. No human face is exactly the same in its lines on each side, no leaf perfect in its lobes, no branch in its symmetry. All admit irregularity, as they imply change; and to banish imperfection is to banish expression, to check exertion, to paralyze vitality. All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be effort, and the law of human judgment, mercy."

Restitution Tract Departmer

◆

THESE BIBLE LESSONS SHOULD BE IN EVERY

BIBLE LESSONS ON FIRST PRINCIPL

BY ROBERT G. HUGGINS

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Elsie Long

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

FEBRUARY 17, 1925.

THE RESTITUTION PUBLISHING COMPANY
CLEVELAND OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of the just and the unjust, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal Life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from "Sheol," or "Hades," means the grave; when from "Gehenna," a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ Number 6

February the seventeenth, Nineteen Hundred Twenty-five, at Cleveland, Ohio

Life and Death

R. H. JUDD

IN AN article in a contemporary paper, some time ago, a writer, apparently leaning toward universalism, seeks to support his theory by reference to the New Testament usage of the word "life," the original of which is the Greek word "zoe."

He evidently desires his readers to infer that zoe has exclusive reference to the life to come, and that too, in a particular sense. I am well aware that this conception regarding zoe having reference only to the life to come is quite common. Indeed, one of our number, when we were meeting together for friendly discussion and Bible study in my home, during the interval of the Grafton meetings, expressed it as his opinion that this was so. I ventured the remark that he was mistaken, and was glad, indeed, to find that Brother Marsh came to my support.

But let us turn to The Book and get our information first hand. Zoe is the word used in the following passages, and I have marked some with an * so as to draw special attention to them:

John 6:51: "Which I will give for the life of the world."
*Acts 17:25: "Seeing he giveth to all life and breath."
Rom. 8:58: "Neither death nor life."
*1 Cor. 15:19: "If in this life only we have hope in Christ."
Phil. 1:20: "Magnify whether it be by life or death."
*1 Tim. 4:8: "Having promise of the life that now is."
*James [illegible]: "What is your life? It is even a vapor."

*1 Pet. 3:10: "He that will love life and see good days."

*2 Pet. 1:3: "....unto life and godliness."

*Heb. 2:15: "Who through fear of death were all their lifetime subject to bondage."

Scripture is emphatic that salvation is a question of life and the loss of it death. The writer of that article endeavors to make a difference between "unending and unceasing" life and immortality. It is a distinction without a difference for according to Webster immortality is "exemption from death; unending existence." It behooves us to be exceedingly careful to refrain from making distinctions that God's Word does not make.

* * *

In Memoriam

(LINES ON THE DEATH OF BROTHER ROBSON)

Long he waited for the Master.
Hoped the Bridegroom's voice to hear
As he watched with eager longing,
Feeling sure the time was near.

Watching the prophecies fulfilling,
Gentile times draw near an end.
When, according to God's Word.
Christ, himself, should soon descend.

But the Father, in his wisdom,
Suffered him to fall asleep;
And the Blessed Hope sustain us,
While we still the vigil keep.

Looking for our Lord to come
When we hope to hear the voice
Which will turn our night to day,
And will bid our hearts rejoice.

(Psalms 33:21; 31:24)

January 20, 1925. *With sympathy and love, Sister Cox and family*

Disputed Texts

(Number four)

JOHN R. FISKE, JR.

IT IS said that John 5:28 proves universal resurrection; but to our mind it teaches a limited one for these reasons:

Do not "all" and "they" of verses 28 and 29 refer to the same class? If so, then verse 29 limits the all to doers of good and evil. Shall we say under the law? Will the observance of any law confer upon its subjects a resurrection of life or condemnation? Is it not a fact that the only law which has the power to save or condemn is the law of faith (Rom. 3:27: 1:16, 18; Mark 16:15,16; John 3:18,19; 2 Cor. 2:14-17)?

Then does not John 5:28,29 refer to the doers of this law (Jas. 2:12; Rom. 2:12,16; 8:2)? As the doers of good (Acts 10:2 22) ignorant of this law are not in the resurrection of life (Acts 11:14; Eph. 4:18; Hebrews 11:6) so the doers of evil who are ignorant of this law (John 9:41; 15:22; Rom. 5:13) are not in the resurrection of condemnation. They are sinners without law hence their sin is not imputed. Then is it not evident that John 5:28,29 refers to all in the graves who have done either good or evil under the law of faith? If so, then all, whether good or bad, not under that class, would be excluded from either resurrection.

Now the word "all" in John 5:28 and 10:8 is an adjective pronoun. Now what are their antecedents? All men? If so, then universal resurrection, and a universe of "thieves" before Christ would be proved!! But as John 10:1 shows that the "all" of John 10:8 stands for false shepherds, so John 5:24 shows that the "all" of verse 28 stands for hearers. Here we are taught expressly and by implication that "all" that "heareth my word" will receive either everlasting life if "they believe on him that sent me," or condemnation "if they believe not" (John 3:18). All such that are in the graves, verse 28 declares, are to "come forth:" the one having believed on him and having done good, to a resurrection of life: the other being condemned thru disbelief and having done evil, to a resurrection of condemnation.

Since the beasts are in the graves, are we not certain, in view of the foregoing arguments, that they are not included among the "all"? Since man, when ignorant, is considered as a beast with God (Psalms 73:22, margin) and is like the beasts that perish (Psa. 49:20), are we not certain that they are not in the "all"? Since the "all" that emerges is remembered by God, for he raises them, and since there are dead whom he "remembers no more" (Psa. 88:5) does it not follow that they are not included in the "all"? Since the Greek word for graves here signifies memorials, and since certain dead are not remembered, can they be in these memorials?

SOME OF ADAM'S DESCENDENTS ARE EXTINCT

THOUGH all of Adam's descendents die and pass into the grave, and in a sense we can speak of them as still being there, yet in God's plan some of them are reckoned as "extinct" (Isa. 43:17). The grave has consumed their form that "there be no habitation for it" (Psa. 49:14, Margolis Version). If there is no habitation left for their form, after they are consumed and are extinct, then it is certain the grave is no longer their habitation. They are no longer there or anywhere else as to the Father's plans. But all who have the grave for their habitation, when the hour comes, will "come forth."

Rev. 20:15: "The dead" here is limited to those who have done works either good or evil. Shall we say under any law? Will the observance of any law enroll one's name in the Book of life with Paul and his "fellow laborers" (Phil. 4:3) on the one hand, or hurl one into the "lake of fire" on the other? Is it not a fact that the only law which has the power to save or condemn is the law of faith or law of liberty by which, James 2:12,13 says, we shall be judged? If so; then these works were done under that law. Therefore those not under this law are not among the dead yielded by "hades." Since the sinners among these dead have their sin imputed against them, is it not evident that sinners whose "sin is not imputed" (Rom. 5:13) can not be among these dead? If so, then they are not raised.

If "sheol" (hades) consumes the form of some that there is no habitation for it (Psa. 49:14, Amer. R. V., margin) are they

any longer in hades or anywhere else to be delivered up? As the term "the dead" in 1 Cor. 15:52 means the doers of good only under the law of faith, so the term "the dead" here means both classes under the same "law." There is no reason, that we know of, why the term "the dead" here means all the dead any more than it does in 1 Cor. 15:52.

Neither does the term "small and great" include all men. Rev. 19:18 declares men, both small and great, are to be killed and eaten. Does "small and great" here signify all of Adam's decendents? Rev. 11:18 speaks of those that "fear God's name, the small and great." Does "small and great" here mean all men? If not, then why should it in Rev. 20:12?

(Concluded on page 82)

* * *

Another Letter to You

SISTER E. F. RANDOLPH

DEAR RESTITUTION:

I have received the last Restitution and Oh! how rejoiced I am to know it will be coming weekly again. It certainly is a welcome visitor to me in my lonely hours. I can hardly wait for its visits.

Now, dear brothers and sisters, let each and everyone do as Brother S. H. Thomas suggested. Let us get behind and push. Let us not get careless and think the dear paper does not need our help for we must all do our part in helping to bear the burden.

I have the promise of one new subscriber, and think I can soon get more. We must help financially. I am sending five dollars now of the E. F. Randolph Fund to help carry on the expenses and will send more soon. Let's all get behind and push!

* * *

'Tis the privilege of human nature, above brutes, to love those that disoblige us.

THE RESTITUTION
Founded in A. D. 1852.

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

IMPORTANT NOTICE: All remittances should be sent by bank draft post office order, or express money order to The Restitution Publishing Company, 10623 Lee Ave., Cleveland, Ohio.

All communications intended for publication should be sent to the Editor, William H. Brown, 10623 Lee Ave., Cleveland, Ohio.

Editorial

Christ's Service and Our Service

(CONTINUED FROM THE LAST ISSUE)

IT IS a good thing that Christ has commanded us to meet around his table on the first day of the week. Here at his Board we sit, not to serve him, but to be served by him. Here we are not hosts but the honored guests of the man of sorrows . It is his table. He has made the provision for it; we come simply to partake of that provision. Here we receive all; we give nothing. We bring nothing to this feast of love but our need: nothing but our hunger and thirst for righteousness. He serves us with the bread of his broken body, and makes us drink of the wine of his love. Spread upon that table we see the symbols not of our sacrifice, but his. It is his body, his blood; his suffering; his love.

He want to serve us, let him serve. Let us draw near and be the recipients of his loving ministrations. Our warrant for being present at that feast is not our worthiness but simply that he has invited us.

I know Paul says we should not partake of it unworthily but Paul is speaking of the manner of our partaking and not of the quality of worthiness in the individual. His exhortation is that they should partake of it in a worthy manner, that is, in a prepared state of mind, after self-examination, and the putting away of evil thots and soberly, reverently concentrating around the table so that we will discern the Lord's body in the emblems.

But with all our preparation we must still feel our own frailty and the eternal goodness of God in accepting us in his beloved Son. Our own feelings when we meet around his table and let him minister to us of his love, are expressed in the following beautiful lines:

Not worthy, Lord! to gather up the crumbs
  With trembling hand, that from thy table fall,
A weary, heavy-laden sinner comes
  To plead thy promise and obey thy call.

I am not worthy to be thought thy child,
  Nor sit the last and lowest at thy board;
Too long a wanderer and too oft beguiled,
  I only ask one reconciling word.

One word from thee, my Lord! one smile, one look,
  And I could face the cold, rough world again,
And with that treasure in my heart could brook
  The wrath of demons and the scorn of men.

And is not mercy thy prerogative—
  Free mercy, boundless, fathomless, divine?
Me, Lord! the chief of sinners, me forgive,
  And thine the greater glory, only thine.

I hear thy voice; thou bid'st me come and rest;
  I come, I kneel, I clasp thy pierced feet;
Thou bid'st me take my place, a welcome guest,
  Among the saints and of thy banquet eat.

My praise can only breathe itself in prayer,
  My prayer can only lose itself in thee;
Dwell thou for ever in my heart, and there,
  Lord! let me sup with thee; sup thou with me.

(Concluded)

* * *

Hebrew is the prevailing language spoken in Palestine, and is the only language spoken in the schools. The work of rehabilitation, even to agriculture and road building, is being shared by both women and men. Splendid roads now exist in Palestine.

Communicated

DEAR BROTHERS AND SISTERS,

I have just received my Restitution and I have been thinking about the name of our worthy paper and it came to me, Where did the name come from, and why is it called Restitution ?

In Genesis 3 we read: "And unto Adam he (God) said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Again, in Genesis 5:5 we read that Adam lived 930 years and he died. In Genesis 2:16,17 we read: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

We conclude, from these texts, that Adam died twice; first a spiritual death and then the death of the flesh by which death Adam returned unto the ground. Now seeing all this sorrow is brought upon all of us by the fall of Adam, what hope could we have if there be no restitution ? But listen and let us see if there is any hope for us beyond the fall of Adam so we turn now to the inspired writings of 1 Cor. 15:21,22 and read the words that make all darkness flee away. "For since by man came death, by man came also the resurrection of the dead. For as in Adam (the flesh) all die, even so, in Christ (spirit) shall all be made alive (all in Christ made alive and not in the flesh)."

Then, my brethren, if we have obeyed that form of doctrine delivered us we can then rejoice and look forward unto that great day of a restitution whereof God hast spoken by the mouth of all his holy prophets since the world began (see Acts 3:21). I do glory in these precious truths because it was truth that set me free. What could be our hope should there be no restitution age to come ? Thank God, my dear ones, we can look by faith for that holy city whose builder and maker is God. We have, also, the promise of eternal life in his kingdom which shall never be destroyed (Dan. 7:27). Then it is we shall see the promised land restored to her strength.

In the face of all these testimonies is it any wonder that we love the good old Restitution and especially so now that it is a weekly paper and has nice, clear, clean type. Every one, who writes, should strive to present nothing but the truth; not only so but let us not shun to declare the whole counsel of God, cutting out everything which can not be proven to be truth, because, my brethren, false doctrines will never get us into the Kingdom of God. If we fail to do our part our hope is perished and we shall receive the reward of sinners (Rom. 6:23).

I want to thank you all for your loving kindness and faithful, encouraging words. We hope to meet you in the glorious land to live with Christ forever.

S. I. Herren

* * *

"In the lives of the saddest of us there are bright days, when we feel as if we could take the great world into our arms. Then come the gloomy days, when the fire will neither burn on our hearth nor in our hearts, and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrow which the world knows not; and oftentimes we call a man cold, when he is only sad."--Longfellow.

* * *

IF our tribulations are many and heavy, we must also think that our privileges are correspondingly numerous and great. We are liable to undervalue our privileges, and to exalt our troubles "above measure." A just estimate of our standing with Christ will show us that the sufferings incident to the present form of service, are not to be compared with the "riches of his grace" in whom we stand, and the "eternal weight of glory to which we are called by the gospel.

The Jews thought too little of the incomparable position of favor, which they occupied, until they were removed into the enemy's land, and their joyous feasts were subverted, and all their "pleasant things" taken away. In many cases the loss of a thing brings a more quickened realization of value than its possession. Hence it is said, "Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old."

But the remembrance came too late—it was the choking remembrance of neglected, and now lost mercies. God hates lukewarm service. Because they were "neither hot nor cold" he cast Israel "out of his sight."—Selected.

* * *

Sweet Communion

SELECTED BY S. ROXANA WINCE

When you woke from sleep this morning,
  Though the hour was rather late,
Did you stop to speak with Jesus,
  And his benediction wait ?
Did you thank him for his mercy,
  For his care through all the night,
That no evil had befallen,
  That no tears now dim your sight ?

Did you ask him for the blessing
  Of his presence through the day,
For his leading safely onward,
  For his guiding, lest you'd stray ?
Did you tell him that you'd gladly
  Go wherever he would lead ;
That you'd try to do his bidding,
  Helping every soul in need ?

If you go without these blessings
  As you start another day,
Be assured your strength will fail you,
  And you'll faint along the way.
O, live closer to the Master ;
  For unless you're very near,
Words of love he whispers to you
  Will not reach your listening ear.

Disputed Texts

(Continued from page 76)

Dan. 12:2 : "Realizing that "many of" here teaches a limited resurrection some try to evade this by contending there are a number of successive resurrections. Now this is an error for these reasons :

1. 2 Tim. 4:1 ; Jude 14,15; 1 Cor. 4:5 show that the dead are judged at his appearing. Rev. 11:15-18 ; 20:12-15 ; Rom. 2:5-10 declare the dead, then judged, are composed of good and evil doers. Then every man, subject to the judgment, whether good or evil, is dealt with. The one is given everlasting life ; the other is given wrath, anguish and the second death. But if there are a number of successive resurrections after that, then they are raised too late to be in the judgment which rewards or punishes, then, every man that hades then gives up !

2. When Jesus descends from heaven he shouts (I Thess. 4:16) and at that time (Dan. 12:1) two classes hear his voice and "come forth" (John 5:29). This takes in all who are to be raised. Then is the time when every man, having works under the law of liberty, will be "rewarded" (James 2:12,13 ; Matt. 16:27). If all related to the law of faith hear at that time when he shouts and come forth then there is none left subject to the law of faith to come forth afterwards and the theory falls.

3. John 5:29 and Rev. 20:6 show that all doers of good are in the resurrection of life or first—chief—resurrection ; that these only are the ones "on such the second death hath no power." Now since some in Dan. 12:2 awake to everlasting life it follows that they too are proof against death and therefore in the chief resurrection to "reign with Christ." Since some awake to shame at "that time" when these awake, it follows that Dan. 12:2 ; John 5:29 ; 1 Thess. 4:16 teaches a simultaneous resurrection of just and unjust at the Lord's coming, and the theory of a successive number of resurrections after that is disproved. Dan. 12:2, therefore, shows that John 5:28 ; Acts 24:15; and Rev. 20:12-15 teach that only "many of" the dead "shall awake" and a limited resurrection of the dead is therefore a scriptural doctrine.

"The Earth is the Lord's"

T. C. EGGERKING

THE EARTH IS the Lord's, and the fulness thereof; the world and they that dwell therein" (Psalms 24:1). "For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?" (Rom. 11:34-35). "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel and who instructed him, and taught him in the path of judgment and taught him knowledge, and showed to him the way of understanding?" (Isaiah 39:12-14).

"To whom, then will ye liken God? or what likeness will ye compare unto him?" (Isa. 40:18). "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea they shall not be sown; yea their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

"To whom then, will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number; he calleth them all by names by the greatness of his might, for that he is strong in power: not one faileth. Why sayest thou O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Isa. 40:21-31).

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord" (Psa. 116:12 13).

* * *

A Letter of Thanks

SIS. ORPHA SANFORD, CHAIRMAN, NATIONAL BEREAN RELIEF

I wish to sincerely thank the ones that have been sending donations for relief work with no name attached; also those who sent extra funds for Christmas. The money was used to buy warm and comfortable clothing for both old and young; blankets and extras for the Christmas dinner, and toys and candy for the children; thus bringing happiness into several homes of our people that otherwise would have been without the Christmas cheer that we all love so well.

I am sure you all know that this work does not stop at Christmas time. Special attention is being given, this winter, to our elderly people in the church who are living alone and need assistance.

I also wish to thank the brethren for their cards of Holiday Greetings sent me with messages on them telling of their appreciation of this relief work.

* * *

THE Hebrew government was a government of laws and not of men. Their nation had the first written constitution of which we have record. Their government was the first republic ever known, and the law contained also a provision for a constitutional or limited monarchy when such a government should seem expedient to the people; but the kings of Israel were under law as much as the humblest of their subjects.

Restitution Tract Department

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BY ROBERT G. HUGGINS

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Church of God
Abrahamic Faith
Hartford City, IN 47348

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GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

FEBRUARY 21, 1925.

THE RESTITUTION PUBLISHING COMPANY
CLEVELAND OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of the just and the unjust, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal Life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word

Hell: when from "Sheol," or "Hades," means the grave; when from "Gehenna," a place of destruction.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ Number 7

February the twenty-first, Nineteen Hundred Twenty-five, Cleveland, Ohio

"Wherefore be Ye Ready"

S. ROXANA WINCE

Matthew 24:37-39: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

THE BEST Christian on earth does not know when Jesus will come, and not even Jesus, himself, knows when the Father will send him back to this earth. He will steal into the world's great house and ravish it of its treasurers of godly men and ere it is aware of what is happening. "One will be taken and the other left." One will be prepared to meet the Bridegroom and the other will not. The wise virgins will take oil in their vessels with their lamps. A lamp, when it is going out, must be speedily refilled to be of any use.

David says, "Thy word is a lamp to my feet, and a light to my path" (Psalms 119:105). But though we may belong to the Church of God and may, with other members of the church, be carefully observing all the ordinances of God's house and seemingly to have so much faith in his Word as our companion, if we lack "the essential preparation for the coming of Christ" we will find that all the rest is insufficient. Our lamps will not burn or, in other words, will shed no light on our path, if we have no faith in them—no real faith. We must have this inner grace "when he appeareth whose eyes are as a flame of fire" and this oil of the Spirit of God (for the Holy Spirit dwells in and speaks through the Word) must be kept constantly flowing—faith must never die out in our hearts. It is "the enduring principle of our spiritual life."

If we really "love the Lord's appearing" we will be ready and keep ready; we will be appropriately dressed in the robe of his righteousness; we will be obeying his commands; we will be doing the work our Lord has given to us to do. We will stand at the door and watch. We put on a clean dress when we are looking for a friend to come and take us to some wealthy man's house for dinner. We do not know just what hour our friend will come so we keep on the watch for we know he will leave us behind if we are not ready. We will never get another invitation to such a feast if we are among the missing guests at this one for it is a wedding feast.

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is there will your heart be also" (Matt. 19:34).

The Enemy of God's Saints

GEORGE FRANCIS

WE FIRST find him a little horn that arose on the head of Daniel's fourth beast, after and among the ten horns (Dan 7:8). Inasmuch as he arose after the ten horns he is the last phase of the empire. The student of history will recognize the fact that the Roman Empire has passed through three different religious phases: first, Pagan; second, Christian; and third, Papal.

In this horn were "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8). Of this horn it is written: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a

time, and times, and dividing of time" (Dan. 7:25).

Now we are come to a critical point in the study of this horn in his relation to "the beast" that always has the ten horns and is a symbol of the Roman Empire in its Christian and papal phases. We have already noticed that the horn arose after and among the ten horns on the head of the Roman symbol; and it is an historical fact that the empire was divided, mainly in the fifth century, into ten divisions symbolized by the ten horns. At this time the papal horn of Dan. 7:8 had not yet arisen on the head of the Roman beast, but in A. D. 476 the imperial succession ceased in Rome opening the way for the rise of the Papacy.

WHAT MARKS THE RISE OF THE PAPACY?

NOW question: What in the Revelation marks the rise of the Papacy? The answer is, The giving of a blasphemous mouth to the beast (Rev. 13:5). In Daniel 7:8 we read: "I considered the horns, and behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man and a mouth speaking great things." This mouth given to the beast is identical with the rise of the Papal horn of Daniel 7:8. This view is confirmed by "the beast" immediately opening his mouth in blasphemy against God.

The Papacy has obtained control of the empire, the empire has become papal, and from now on the Papacy is the beast, the symbol of the empire. This agrees with the fact that the horn, being the last symbol to arise on the beast, is the last phase of the Roman Empire, agreeing with the facts of history.

In speaking of the Roman Empire the immortal words of Dr. John Thomas come to mind: "Condensation in the symbol, but expansion in the thing symbolized." The average life of the animal symbol is less than half a century, be it lion, bear, or leopard; but the Roman Empire has lived already the greater part of nearly 27 centuries. It is tenacious of life like its symbol "whose look was more stout than its fellows" (Daniel 7:20).

Now let the student of the prophecy remember that what is said of the beast, after the rise of the Papacy, has reference to the Papacy, the Papacy having become the beast in his papal phase or constitution. This fact is proved by the number 666 being termed "the number of the beast" (Rev. 13:18).

"One of the most prominent symbols of the Apocalypse is the beast. He is met with first in chapter 11, and thenceforth we hardly lose sight of him, to the end of the book, for there are references to him in every chapter from the 13th to the 17th. He reappears in the 19th and we only finally part company with him in the 20th. Therefore it is quite clear that not to understand this symbol is to fail to read aright a large portion of the whole book. Who or what, then, is the Apocalyptic beast?" (X in The Investigator of January 1895, p. 4, vol. 10).

I will answer this question. Wherever the beast is mentioned, first, last, and all the time, he is the symbol of the Roman Empire. The Papacy is a civil and ecclesiastical power: therefore, for a full and complete symbol, we go to Rev. 17:3. "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." This symbol represents the Roman Empire in its last and papal phase.

To prove that the horn is a civil and ecclesiastical power we only have to notice the instructions given Daniel concerning the ten kings. "And of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows" (Dan. 7:20).

Here the horn is born a king, a fellow to the ten kings, with the difference that his look is more stout than his fellows. His first work was to pluck up three of the first horns by the roots, they being Arians that had no rights in the papal phase of the empire.

THE SAINTS SHOULD BE INTERESTED

THE saints, especially, should be interested in this symbol termed "the beast" because he is a persecutor of the saints. Daniel says: "I beheld, and the same horn made war with the saints and prevailed against them." And again: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High" (Dan. 7:21-25). In Rev. 13:7 we read of the beast: "And it was given unto him to make war with the saints and to overcome them."

The horn in Daniel is identical with the beast in the Revelation (after he receives the mouth-Rev. 13:5). The beast, in the

fourth century, established the worship of a triune deity, and enforced it by the law of the empire, and that worship is almost universal in all Christian countries. Concerning that worship we read: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

Mosheim says: "The faction of the Donatists was not the only one that troubled the church during this century. In the year 317 a contest arose in Egypt upon a subject of much higher importance and its consequences were of a yet more pernicious nature. The subject of this warm controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead, a doctrine which in the three preceding centuries had happily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas" (Mosheim, chap. 5, p. 101, sec. 9).

If this doctrine of three persons in the Godhead had been tried by the principle that the tree is known by its fruits it should have been condemned, for, says Mosheim, the contest was pernicious and the divisions deplorable.

THE HORN CLAIMS CIVIL AUTHORITY

AFTER the horn became the acknowledged head of all the churches its next move was to claim the civil authority over all kings, thus fulfilling Paul's prediction that he should "exalt himself above all that is called God or that is worshipped" (2 Thess. 2:4). To this hour the Pope holds civil court in the Vatican, and, for policy, most of the great powers credit him with a minister. How true is his picture: "Even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows" (Dan. 7:20).

* * *

After we have heard the voice of Jesus calling to us through the gospel, we have something else to do besides merely believing the things that he taught. Concerning his sheep Christ says, "They follow me." That is the most difficult part of the matter but it is the test of our sincerity.

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WILLIAM H. BROWN, Editor: LAWRENCE E. GIBBS, Manager

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Editorial

The Common Salvation

JUDE says: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered to the saints" (Jude 3).

There is no more conclusive evidence of the weakness of the theories of the Universalist, the Russellite, and the unlimited resurrectionist than the use, or rather misuse, to which they put this passage. The idea presented by these theorists is that "the common salvation" referred to, in this passage, is not the salvation that Jude, and those to whom he wrote, were hoping for, but a salvation that is common to all men. This salvation is called by these people "salvation from the Adamic death to eternal judgment." According to their theory our wills, our actions, our faith, our conduct have nothing to do with it. It is a salvation that is forced upon all mankind whether they want it or not. The sacrifice of Christ is supposed to have guaranteed this so-called universal salvation from the Adamic death. This salvation is supposed to guarantee only a resurrection to mortal life and is not a guarantee of eternal life. The salvation of the saints, to whom Jude was writing is supposed to be a special salvation and includes eternal life, glory, honor and immortality.

Now will someone please be kind enough to tell us why Jude found it necessary to give all diligence to write unto them of a salvation that was not the subject of their hopes and which they could not escape if they wanted to? Jude's writing could neither help nor hinder a salvation which was guaranteed by the Creator.

But Jude says, "It was needful for me to write unto you and exhort you to earnestly contend for the faith which was once delivered to the saints." What salvation do we get by "earnestly contending for the faith"? Is it something we would receive if we had never known the faith? Is it not that glorious and eternal salvation concerning which the angels made inquiry? Is it not that salvation for which men and women have looked and longed, from the dawn of human history, and for which many of them have laid down their lives and suffered tortures worse than death? Is it not the salvation concerning which it is said of the faithful that "these all died in faith, not having received the promise, God having provided some better thing for us that they without us should not be made perfect" (Heb. 11:39,40).

Faith leads to no other salvation than this. There is no other for Paul tells us there is but one faith, one baptism, one hope (Eph. 4:4,5). He calls this "one hope" the hope of salvation (1 Thess. 5:8), the "hope of glory" (Col. 1:27), "the hope of eternal life" (Titus 3:7).

THERE ARE TWO CONCLUSIONS

WE must choose between two conclusions. Either Jude was an ordinary fool, urging the brethren to earnestly contend and seek to obtain something they were already assured of, without and regardless of their efforts, or else he was a servant of God speaking by inspiration and exhorting the brethren to contend for the faith that they might obtain the common salvation for which the saints of all ages have struggled, the common faith and common hope of all God's children.

* * *

IT takes a diamond to cut and shape a diamond. Likewise there are faults so obstinate that they are worn away only by life long contact with similar faults in those whom we love.

Evangelist Report

ALMUS ADAMS

December and January

Sermons: 8 (Dec.); 1 (Jan.). Money received: 18 25

WE ENJOYED Christmas at home, this year, the first for a long time, and yet its pleasure was marred a great deal for early in the morning we received a telegram to come to Wray, Colorado to preach at a funeral. Here we remained a few days with the brethren and tried hard to hold a meeting there. The snow, however, was so deep and the weather so cold we had to finally give it up.

The last evening of the old year we left for Bartley, Nebra. in a blinding snowstorm. Here Brother William Stevens expected to get me and take me to his home for a visit but due to the blizzard had to give up that plan. By the way, it will be news for a good many to know that Brother Stevens had been baptized by Brother Wince in Indiana, just before coming to Neb and just lately Sister Wince wrote and told me all about his baptism and his faithfulness as an old gospel member. It was very interesting to me as he called me to his neighborhood where we built up a large congregation and built a church. It was here, too, that the sister for whom I had just preached the funeral, accepted the truth and was baptized (Dec. 15, 1896).

Brother Stevens and I have been co-workers ever since and Auntie Wince says, "You have a good co-worker." So we were greatly disappointed when Brother Stevens called and said it was impossible for him to get to town after me.

Another thing of interest is that Brother Gamble was staying in that vicinity and he was one of the charter members of that first meeting and I expected a visit with him. However we were, all this time, making our stay in Bartley with Brother and Sister Brush, another couple, who were a part of that same meeting. When the time came to leave, in company with Brother and Sister Brush and daughter, we went to the home of Sister Moore another old charter member and took dinner with her. Here our early work and by-gone days were talked over when the sainted Brother Moore was still with us. These things make me know how Paul felt when he met and wrote to those of his early ministry.

From there we went to Holbrook and found weather conditions the same. But a few visits made our stay not in vain. Sister Adams, at this time, was quite poorly so we hastened home. I felt that my place was with her as she had been so faithful all these years in allowing me to go and spread the truth while hundreds heard and accepted. This was made possible by a great sacrifice on her part. Now it seems it is their turn to make a little sacrifice and comfort her hour of burden. At this writing she is quite improved over the past two months.

How we long for that age when sickness and sorrow will be no more.

During this long, cold winter and our stay at home we have been busy with our class that is scattered all over the country. The work at Omaha has been kept up all that the weather would permit. We hope soon to be able to make some calls and have some meetings that have been pending for some time. May the Lord bless every effort in these last days to "help the Bride."

* * *

A wise man hopes for the best, is prepared for the worst, and bears with equinimity whatever may happen.

* * *

"A FERN told me that it was too bad to be always shut up in a shady place, and that it wanted to grow beside the red rose that was shining like the very eye of the garden. The fern said, 'I have as much right to be out in the sunshine as the rose has, and I will be out.' I transplanted the little malcontent, and in one hot day the sun struck it dead with his dart of fire."

If we be where Christ means us to be, in shade or in light—and will grow according to his will, it shall be well with us; but if we touch that which is forbidden, we shall be made to remember that it is written, "In the day that thou eatest thereof, thou shalt surely die."

--Notice to Stockholders--

The annual meeting of the stockholders of The Restitution Publishing Company, 10623 Lee Ave., Cleveland, Ohio, will be held on Tuesday evening, March 31, 1925, at 8 P. M., in the Sunday School room of The Church of God, 10623 Lee Ave., Cleveland, Ohio.

Besides the election of Directors many new plans regarding The Restitution will be discussed at this meeting. As many as possible should attend.

In the event that you are unable to be present kindly fill out the blank below designating the one whom you wish to act in your stead and mail to B. A. Meermans, Secretary, 10817 Lee Ave., Cleveland, Ohio, not later than March 28th.

....

STOCKHOLDER'S PROXY BLANK
(The Restitution Publishing Co., 10623 Lee Ave., Cleveland, O.)

Name ....

Address ....

....

B. A. Meermans
10817 Lee Ave.,
Cleveland, Ohio

Dear Sir,

I am the owner of........shares of stock in The Restitution Publishing Co., 10623 Lee Ave., Cleveland, Ohio. Kindly enter the following name as eligible to serve as my representative at the annual meeting of stockholders on March 31, 1925.

Name ....

Address ....

....

The Life of a Christian

JOHN L. WINCE

THE LONGER I live the deeper grows my conviction of the importance of a godly walk and a chaste conversation. Without these things our Christian profession becomes a sham, a sham with which we try very hard to deceive our fellow beings, but fail in this most woefully. This class of counterfeits is easily detected, and we know it; yet, knowing it, we continue to palm off our spurious Christianity upon the world, and before that God who has said, "The hope of the hypocrite shall perish."

The Christian religion is designed to make men and women pure and good, honest and true. It puts a curb on our passions by commanding self-control. Paul says the "old man is crucified with Christ......that henceforth we should not serve sin" (Rom. 6:6). If in deed and word we are found over on the side of the flesh, no amount of religious cant, no loud and lofty profession of faith, no exhibitions of Sunday piety and sanctimoniousness, nor even frequent and impassioned prayer will atone for such a life.

The experience of high and holy emotions, and solemn impressions under prayer, preaching and singing, during a brief hour of congregational service, though good as far as they go, are of no account unless they form and strengthen good resolutions to subdue our passions and appetites and to illustrate in our daily walk in practical detail, the principles and precepts of our daily religion.

Faith without works is dead, being alone (James 2:17). In the light of this text how rates that faith which turns the hungry from your door unfed! or that prayer, "Be ye warm and filled," if your hand is not extended in bestowment of the needful gift!. Or how about that profession of honesty which withholds from your poor neighbor, year after year, the ten, fifteen, or twenty dollars due him for labor, under the flimsy plea of hard times, when the price of your tea or coffee for one year would more than pay the debt? Stinginess and parsimoniousness (what the world calls as such) is commendable if practiced with a view of paying what we owe.

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be sent to them out of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables it to extend its scope as a defender and expounder of God's truth.

Eliza Rahe Oliver	1.00	Henrietta Strackbine	3.30
E. Randolph Fund	5.00	A. Friend	3.00
A Sister	5.00	Mary Garton	.50

* * *

A MAN that is afraid is never a man. A man may have fear as a specialty, and yet be manly; but where that is characteristic where a man is always in fear—he cannot be an example of true manliness. There is a kind of fear that is sweet. It is the fear which love begets; this is that "fear of God which is the beginning of all wisdom." That tender, tremulous fear that we shall not do all that we ought to do, or all that we wish to do for the honor and pleasure of those whom we love, and whose life is more to us than our own, is exquisite, elevating, noble; but that fear which drops far below the sentiments and moral feelings and affections, and that produces a state of antagonism between a man's lower interests and his higher feelings, is paralyzing, demoralizing, unmanly.

* * *

"There is, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction."

Obituary

Death in Adam; Life in Christ

EDNA C. KIBLLE was born in Alamakee Co., Iowa, September 29th 1858, died December 24th 1924, aged 66 years, 2 months and 25 days. She was married in Mercer Co., Mo., on Sept. 24, 1874, to W. D. Minton. To this union were born six children, three boys and three girls. Besides the husband there are left to mourn, the following children:

Mrs. Minnie Zeller of Indianola, Nebraska; W. E. Minton of Wray, Colorado; T. O. Minton and Mrs. Pearl Hammel of Laird, Colorado, and Mrs. Lillie Larington of McCook, Nebra.

She leaves, also, 21 grandchildren and 12 great grandchildren. She removed from Iowa to Nebraska in 1884 and in 1913 to Wray, Colorado where she resided until her death. Sister Minton had been in failing health for several years. The fatal summons came soon after she arose the morning before Christmas and at 10 o'clock, that evening, the heart that had for so many years beat its love and sympathy for husband, children, and friends, ceased, and her life's work was ended.

Sister Minton united with the Church of God and was baptized by the writer on December 15, 1890. She never lost a chance to listen to the gospel message and contend for it when opportunity afforded. The funeral took place from the Christian Church of Wray after which we laid her to rest in the Grandview Cemetery to await the Master's summons to come forth and enter upon her eternal career when she will no longer fear the sting of death. We sorrow not as others who have no hope.

Almus Adams *January 15, 1925.*

This way, if you please, brothers and sisters—you will be detained but a moment. I just want to whisper that those who are Christ's, are striving to be more Christlike every day. "If any man have not the spirit of Christ he is none of his."

Restitution Tract Department

◆ ◆ ◆

THESE BIBLE LESSONS SHOULD BE IN EVERY HOME

BIBLE LESSONS ON FIRST PRINCIPLES

BY ROBERT G. HUGGINS

Lesson I. Introduction: The Importance of Bible Study.

Lesson II. The Abrahamic and Davidian Covenants.

Lesson III. The Gospel of the Kingdom the Only True Gospel.

Lesson IV. The Things Concerning the Kingdom of God.

Lesson V. Setting up the Kingdom of God a Destructive and Constructive Work.

Lesson VI. The Thousand Years' Reign of Christ and the Saints

Lesson VII. The Father and Son.

Lesson VIII. The Holy Spirit and Its Gifts.

Lesson IX. The Nature of Man.

Lesson X. The Resurrection of the Dead.

Lesson XI. Baptism: Action, Subjects, and Design.

Lesson XII. The Commandments of Christ.

These twelve lessons may be obtained from The Restitution Publishing Company, 10823 Lee Ave. Cleveland, Ohio, for twenty-five cents postpaid.

Church of God
Abrahamic Faith

THE RESTITUTION

Representing The Church of God

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AND DEFENSE OF "THE THINGS
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Man mortal; the dead unconscious.

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Israel to be restored.

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But Who Shall See?

TOM MOORE

But who shall see the glorious day,
When throned on Zion's brow,
The Lord shall rend that veil away,
Which hides the nations now;
When earth no more beneath the fear
Of his rebuke shall lie;
When pain shall cease, and every tear
Be wiped from every eye?

Then Judah! thou no more shall mourn
Beneath the heathen's chain:
Thy days of splendor shall return,
And all be new again—
The fount of life shall then be quaff'd,
In peace by all who come,
And every wind that blows shall waft
Some long-lost exile home!

—Selected by Albert Patterson

* * *

FRIENDSHIP improves happiness and abates misery by doubling our joy and dividing our grief. Cooper said: "Friendship, which flows from the heart, cannot be frozen by adversity, as the water that flows from the spring does not congeal in winter."

Speaking Evil of Others

H. H. HECKMAN

NOW THAT The Restitution has adopted a banner, coming out plainly and boldly for what she stands, we believe she will have enemies who will speak evil of the principles so plainly and vividly put forth as gospel truths. We are certain this banner is founded upon the unerring word of truth, and the way of truth has always been evil spoken of, so we can look for a continuance of the same. Then those, in the past, have also been evil spoken of, if they have earnestly contended for the faith, and so we, also, may expect to hear of ourselves being evil spoken of.

Jesus says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake" (Matt. 5:11). Let us be sure ye understand here. It says, "Say all manner of evil against you, falsely." If it said falsely then we are blessed, and if in truth then we can only be condemned. This is the long and short of the matter. The banner we have adopted is either true or false; if true and we live up to it we are saved in the end; but on the other hand, if false, we will be condemned for adopting it.

That it is, in the main, true, is admitted by many among the churches. But some among them would find fault in a few instances. The Banner makes it imperative that we, after baptism, live "a life of obedience to the commandments of God contained in his word." Now then, this brings us to the point we wish to discuss. We are commanded to "speak evil of no man" (Titus 3:2). Now if someone speaks evil of us and we resent by the same method we are disobedient to this very plain command. True we are commanded, "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). But it is not contending for the faith to pull down individuals who oppose it, but the contention should be by sound reasoning from the Scriptures. Good people have, in many instances, hurt the cause, for which they stood, by abusing those who did not see as they did, and we should be very cautious here.

Again we are cautioned thus: "Speak not evil one of another" (James 4:11). So we should be careful how we speak of those who rally around our banner as by our evil speaking we might cause some one to stumble. Paul admonishes, "Speak thou the things which become sound doctrine" (Titus 2:1). Peter urges, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you, a reason for the hope that is in you" (1 Peter 3:15).

WHAT SHOULD BE THE CONDITION OF THE MIND?

NOW how, or in what condition of mind should we give such reason? It should be given "with meekness and fear." Not in boastfulness, but meekness. Let us be certain to understand this point. Moses was a very meek man, and his meekness was the cause of his success. Several years ago we read a small tract titled "The House We Live In." This title made a lasting impression upon me that can only be erased by death itself. While the writer held much error he made his argument thus:

"My father told me, when a boy, to take little trouble tearing down other people's houses, but to build a better one by the side of theirs and invite them over to live with me."

This is an eternal principle that, if followed, would relieve many a heartache and cause union where chaos is the result. Make argument and give reasons why your home is the best and men will respect you. On the other hand, if we pick out some little flaw in the other fellow, and harp on it, we will soon discover we are the losers for our cause, while his cause is the gainer.

Orthodoxy can teach us many lessons here. Look how they abused Campbellism, and how it grew. Look how they hammered on Mormonism and how it grew. Had they put forth one tenth of the effort they did in producing sound argument, they would have had a thousand fold more effect.

Again, look how they have hammered Russellism with the so-called divorce scandal, and what little effect it has had on that theory. Stop, think, dear brethren, and let us indeed keep the commandments of God, as contained in his word.

THE BIG END OF THE BANNER

THIS starts us with the year 1925 and should end us with death or the coming of the Lord. Our statement here is brief, only fourteen words, but they contain volumes. They are the big end of the Banner. We are given some reasons for believing John 8:1-11 is spurious, but they contain a lesson we should at least consider: "He, that is without sin among you, let him cast the first stone." How many stones were cast? Not one. Let us try ourselves here and see how many stones we are able to cast at our fellow creature or fellow Christian.

"Examine yourselves and see if you are in the faith." Are we doing it? Where do we stand? Paul kept the faith by fighting the good fight. Jesus was reviled; he reviled not again. He is our example and we are commanded to walk in his steps. Then, brethren, let us "resist not evil," let us bless them that curse us, and pray for those who despitefully use us. Let us love our enemies, and, if they are in need of assistance, let us help them, and heap coals of fire on their heads by so doing. Your scribe was once a street car conductor and at a certain time a filthy tobacco chewer spit an extra large puddle of his tobacco refuse on the floor of the car. We went to him and asked if he was unaware that the city could make him pay a fine for such conduct? He became very angry and ever after that acted "pouty" toward us. We decided we had used the wrong tactics that time so decided to try a different way with the next man if another case of that kind ever happened again.

Only a few days later such a case again happened. We said nothing but politely picked up the broom, swept it out, and went back to our place on the rear platform of the car. This man looked at the other passengers, then looked at us, and seemed very uncomfortable. Finally he jumped up, came to us, apologized for his conduct, and commended us for our cheerful action.

We must win men for the truth and Christ. Kindness will do it as nothing else. So let us be kind to all around us, and never backbite anyone. May God help us.

Zionism and Jewry

"THE ZIONIST organization has become, to the world at large, a symbol of the Jewish people," said Maurice Samuel, well known Jewish novelist, essayist and poet, in an address Sunday.

"Whenever the non-Jewish world thinks of leaders of the Jewish people, it thinks, also, of the Zionist movement and the program of Dr. Chaim Weizman," he said. "The growth and expansion of the Zionist movement, in this country, strengthens the hands of Dr. Weizman in his negotiations with other governments in connection with the 'back to the Palestine.'"

Isaac Carmel, national field secretary of the Zionist organization, also spoke at the Center. In his talk Mr. Carmel dealt with and presented facts showing the foundation that has already been established for Jewish homes in Palestine.

"The work has been very difficult, and has extended over a period of 25 years," said Mr. Carmel, "but at present we have 92 Jewish settlements in Palestine with a total population of 160,000 Jews.

"From now on we can take care of 30,000 people per year if that many can be brought into Palestine. We hope in the next 10 years the population will reach 750,000."

Mr. Samuel declared the American government had accepted and endorsed the Zionist movement in a communication signed by the late President Harding. He said that when American Jews join the Zionist movement they are joining the instrument which is making good the sentiment expressed by congress and the president -Cleveland News

⁂

HOW often we hear the expression, "If I do the best I know how it is all I can do; God will certainly not condemn me." Yet these same confident persons who try so persistently to convince themselves and others, that matters are all right between themselves and God, never make the least effort to come to a knowledge of the truth. Many people who "are doing the best they know how" never open their Bibles at all.

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Founded in A. D. 1852.

WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

The Moslem Puritan

GREAT BRITAIN, Arabia, and Turkey find common cause in their fear of Ibn Sa'ud. This leader of the Wahabis has already driven Hussein, king of the Hedjaz, out of Mecca. He has rudely disturbed the British plans of Asiatic empire. And his friends, the Kurds, have the Angoran Turks so badly worried that they do not know which way to turn.

Both Wahabis and Kurds are fighting for a return to the days of pure Islam They look upon innovations with horror. They would live according to the Koran, and they would deprive of the right of living all those who do not accept the Koran literally and obey its precepts without reservation or modification. Therefore the Wahabis and the Kurds are killers.

The Arab kingdom of the Hedjaz is a strictly British affair. Hussein ruled at Mecca because the British wanted him to rule, and two of his sons make a pretence of ruling in Mesopotamia and Transjordania under British auspices and guidance. Now that the Wahabis have possession of the holiest of Mohammedan cities the family of Hussein has lost most of its prestige. And Britain has lost prestige along with it.

Admittedly this is a fanatical and reactionary movement. But it is very serious. Ibn Sa'ud may upset all the arrangements of Near East. He may even drive England and Turkey into alliance. A zealot with an army of zealots is a dangerous man, especially when he possesses the intelligence and ability of Ibn Sa'ud.

Just at present this is the greatest worry of the British in the foreign field. Their Arab allies have proved helpless. Their former Turkish enemies have been little more successful. It may be necessary for the British to admit the seriousness of conditions by sending a real British army to deal with Ibn Sa'ud. If such an army is sent it will surely know that it is in a fight." Editorial in The Cleveland Plain Dealer.

EUROPEAN AND ASIATIC DIFFICULTIES

THE above editorial from The Cleveland Plain Dealer shows some of the difficulties that beset the powers of Europe and Asia. It is interesting, also, to note that the center of the conflicts, which disturb the world, never move far from that section of the earth where Asia and Europe meet.

God has made this part of the earth not only the birthplace of the human race but the scene of all the great epochal events in the working out of his great plan of world redemption. As time advances we can see the world's political and economic problems, and the conflict of nations arising out of them, more and more in and around that little strip of land whose west border is washed by the Mediterranean Sea, with the Arabian desert on the east, and with Asia, Africa, and Europe to the north, south, and west.

This little strip of land contains the place that God has chosen to be his habitation in the coming ages. This land, that was promised to Abraham, and his seed, about four thousand years ago, is geographically the meeting place of the continents of the old world, and God has chosen it as the battlefield upon which their combined forces are to meet to receive the blow that will forever end their conflicts and paralyze their power, and transfer the reins of government from human to divine hands. That ancient and historic city of Jerusalem, over which Christ wept and which was the scene of his humiliation, is now being prepared for his return in triumph, and will soon become the scene of his exaltation and glory. The world is not aware of it but that ancient and downtrodden city is about to become the metropolis and capital of a world dominion.

Communicated

DEAR RESTITUTION:

Once more I have been made glad by the visit of another Restitution filled with the glad tidings of good things to come. I also rejoice because our welcome visitor has promise to come home again once a week.

Now, readers, there are a few things I wish to say to you in regard to Paul's letter recorded in 2 Cor. 6: "We, then, as workers together with him (Christ) beseech you also that ye receive not the grace of God in vain." Well, how do we do that? I answer that it is done by the heeding of fables, which are only the commandments of men.

"For he (Christ) saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the day of salvation."

"Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, (how?) by the word of truth, by the power of God (or gospel, if you please)....by the armor of righteousness on the right hand and on the left."

Now, brethren, many of our faith have mingled with those who teach another gospel which Paul says is not another but they would pervert the gospel of Christ. Ah! I say, "God pity them". "Why," says one, "should we be so narrow; one should not be selfish." Alright, we have the words of the apostle still with us. Let us hear him: "Be ye not unequally yoked together." Then if we take part in teaching false doctrine, are we not unequally yoked together? We certainly are, and that with unbelievers for "what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" None whatever.

Then, what shall we do? The apostle says, "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people." Who shall be his people? Are they not the children of promise? Surely they are for the unbelievers have no God (Eph. 2:12). What, then, brethren, shall we do about this? Think of it. We are on very dangerous footing if we are unequally yoked with unbelievers. "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

"Wherefore, brethren, take heed unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood." Why do that? "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things to draw away disciples after them" (Acts 20:28-30).

Therefore, let us be careful where and how we worship.

S. I. Herren

* * *

DEAR RESTITUTION:

Happy greetings in Jesus' name. The Lord has been so merciful in sparing our life so many times. In Mississippi, some weeks before Christmas, I accidently, in the dark, stepped off into a big road, some 10 foot fall, and like to have killed myself. With the best of care, however, and the great Physician near I soon recovered reaching home Christmas day.

Had the pleasure on December 30, 1924 of giving a hearty welcome to the handsome bride of Jesse Lee, our 22 year old son, her name being Ethel May Jones, one score years of age. The marriage took place in Hot Springs, Ark., on their way from her father's house (see Ruth 1:14-22). Ethel is our first daughter-in-law.

R. A. Humphreys

* * *

A good man, who has seen much of the world and is not tired of it, says, regarding present happiness:

"The grand essentials to happiness, in this life, are something to do, something to love, and something to hope for." That being the case, those who have the truth should be the happiest people in the world.

Mount Sinai

S. ROXANA WINCE

I WONDER if the little folks would not like to have me tell them something about the mountain and the country where Moses talked with God? I always want to know, when I read the story of some wonderful event, what sort of a place it was where the event happened.

Sinai is in the very center of the great peninsula where the range of mountains is found among which Mt. Sinai or "the Mount of God" is so notable an elevation—more notable than any other mountain in all the world. It was called "Sinai" from Senah, the Acacia bush. Its name, now, is Jebel Musa, or Mt. Sinai, as we still call it, and has its valleys called Wady Musa, and Jebel Musa, if I mistake not.

The valleys of Jebel Musa have plenty of springs but in spite of this, no pretty trees nor fragrant flowers grow in the wilderness of Sinai and very few plants are found there. You would not like to stay long in such a wild, desolate place, would you? You would enjoy looking at the great granite and scraggy rocks for a while and would take delight in filling your little napsack with specimans from that wonderful Mt. Sinai but you would soon get tired and want to see your beautiful homeland again.

I do not suppose the children of Israel thought it a very fine place but it was far better than to be working as unpaid slaves in the brick-kilns of Egypt; here they were treated very cruelly. They had come into this lofty range of mountains by a road called the Wady Fierum that led them into another road or valley called the Wady Sheykh—the longest, largest, and most nearly flat of all the Sinaitic valleys. It is a quarter of a mile wide and stretches from the south in a northerly direction. Here many of the Israelites must have set up their tents, and others must have gone on to the high valleys of Jebel Musa where the springs were, for they had their cattle, their sheep, and their goats with them, and it would take lots of water to satisfy them all

The wilderness of Sinai must have been covered with grass, in the days of Moses, or else how could those big droves of cattle, sheep, and goats have lived? They had to have something to eat.

THE NUMBER OF PEOPLE

HOW many do you guess there were of the people whom God had chosen to be his especial treasure? There were more than six hundred thousand men over twenty years old, and if all these men had wives, it would make twelve hundred thousand. Count only two children to each family and there would be twenty-four hundred thousand. Wasn't that a lot of people?

God led them to that quiet school-room among the mountains to teach them his laws and to train them in right living so they might teach his love to all other people of the earth and so bless them and save them.

The ten commandments and ever so much more of the Bible were given to his people at Mt. Sinai when the mountain was sending up great clouds of smoke and was shaking from top to bottom. No one but Moses could go up and talk with God. None of the people dare even touch the mountain. To do so was death, so holy does God want us to think of the things which he has set apart for himself.

His Book is a holy thing. The peace of prayer is a holy thing. The Lord's supper is a holy thing. Be careful how you treat any of the things that belong to God. Remember Mt. Sinai.

* * *

The standard of the tribe of Judah was a lion.
The standard of Rueben was a man.
The standard of Ephraim was an ox.
The standard of Dan was an eagle.

* * *

A goodly portion of the Lord's family live usually in the shade; they are like those sweet flowers which bloom in the thick glades of the forest.

A Sunday Hymn

OLIVER WENDALL HOLMES

Lord of all being! throned afar,
Thy glory flames from sun to star;
Centre and soul of every sphere,
Yet to each loving heart how near.

Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn:
Our noontide is thy gracious dawn;
Our rainbow arch thy mercy sign;
All, save the clouds of sin, are thine.

Lord of all life below, above,
Whose light is truth, whose warmth is love,
Before thy ever blazing throne
We ask no lustre of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame.

⁂

PAUL has much to say about the weak brother. The substance of his teaching is that those who are strong should be careful not to harm the weak brother in any way. They should be willing, for his sake to make sacrifices of personal rights and privileges. The great ship, in the channel, may not go plowing on its way with no regard for the smaller ship pursuing its course in the same channel.

The mountains minister to the plains below, to every little valley, to every flower and blade of grass, to every beast and bird. "The Alps were not uplifted merely to be gazed at and admired by pleasure-loving tourists, but to feed the Rhine and to nourish the teeming cities on its banks."

--Notice to Stockholders--

The annual meeting of the stockholders of The Restitution Publishing Company, 10623 Lee Ave., Cleveland, Ohio, will be held on Tuesday evening, March 31, 1925, at 8 P. M., in the Sunday School room of The Church of God, 10623 Lee Ave., Cleveland, Ohio.

Besides the election of Directors many new plans regarding The Restitution will be discussed at this meeting. As many as possible should attend.

In the event that you are unable to be present kindly fill out the blank below designating the one whom you wish to act in your stead and mail to B. A. Meermans, Secretary, 10817 Lee Ave., Cleveland, Ohio, not later than March 28th.

....

STOCKHOLDER'S PROXY BLANK

(The Restitution Publishing Co., 10623 Lee Ave., Cleveland, O.)

Name ....

Address ....

....

B. A. Meermans
10817 Lee Ave.,
Cleveland, Ohio

Dear Sir,

I am the owner of........shares of stock in The Restitution Publishing Co., 10623 Lee Ave., Cleveland, Ohio. Kindly enter the following name as eligible to serve as my representative at the annual meeting of stockholders on March 31, 1925.

Name ....

Address ....

....

Restitution Tract Department

◆ ◆

THIS TRACT SHOULD BE IN EVERY HOME

THE SCRIPTURE SEARCHER'S ASSISTANT

By Maurice Joblin

This is a 44 page tract with the interesting themes of the Gospel of the Kingdom, the Lord Jesus, etc., carefully explained and accompanied by numerous references.

A copy of this booklet may be obtained by addressing The Restitution Publishing Co., 10623 Lee Ave., Cleveland, Ohio, for 10 cents, postpaid. A package of twelve may be obtained for one dollar.

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

MARCH 10, 1925.

THE RESTITUTION PUBLISHING COMPANY
CLEVELAND OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of the just and the unjust, the just to eternal life, the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal Life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from "Sheol," or "Hades," means the grave; when from "Gehenna," a place of destruction.

The devil: sin in all its various manifestations,

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ Number 9

March the tenth, Nineteen Hundred Twenty-five, Cleveland, Ohio

Did Joseph Beget Jesus?

S. H. THOMAS

I ANSWER, emphatically, "He did not!" I write this positively, for the reason that, in my opinion, satan has never advanced an error so seductive and fatal, and at the same time so easy to refute as is this one. I consider it the solemn duty of the church of God as a body, and also of each of its members, to make no uncertain sound when dealing with this subject.

He, who believes this false doctrine, rejects one of the first principles concerning the name of Jesus Christ, therefore he rejects the gospel. To such we have no right to extend the right hand of fellowship, nor bid them Godspeed. He, who holds and teaches this false doctrine, "maketh God a liar, because he believes not the record that God has given of his Son."

There is, perhaps, no error advanced by satan which has so little ground upon which to stand as this one. Jesus never once referred to Joseph as his father, and there is not a passage in the Bible that will bear such a construction—not one passage which says that Joseph begat Jesus, or that Joseph was in that sense the parent of Jesus.

But to the contrary there are scores which assert that Jesus is the "Son of God," that he is "the begotten Son of God," and that he is the "only (thus) begotten Son of God." Jesus tenderly speaks of God as "my Father" and God refers to Jesus as "my beloved Son in whom I am well pleased." Yet, most strange to say, there are men, who claim to be Christians, who are reckless enough to reject God's word and accept this doctrine of satan thereby exchanging their precious birthright for a mess of pottage.

The prophets foretold our Lord's divine nature and miraculous conception by plain and unmistakable language, by inference and by type. Take for an example of type, the miraculous conception of Isaac, which is admitted by all students to be a true type of the conception and birth of Christ. Both Sarah and Abraham were past age, and, so far as generation was concerned, "as good as dead." Nothing short of a miracle could cause her to conceive under such circumstances. Therefore Isaac, the type of Christ, was called "the child of promise."

Now, Mr. Josephite, If Isaac was a type of Christ, which even you will not presume to deny, will you kindly tell us what, in your opinion, his extraordinary conception prefigured, if not the miraculous conception of Christ, by the power of God, as recorded in the first chapters of Matthew and Luke ?

ANOTHER QUESTION

THERE is another question I would like to ask. In Luke 3:23 the genealogy of Christ begins as follows: "And Jesus, himself, began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, etc." If Jesus was the begotten son of Joseph, why does not the Spirit so state it ? Why place on record that Joseph's parentage of Jesus was supposition only ?

A multitude of such unanswerable questions might be asked, but space forbids. The Scriptures so plainly affirm the miraculous conception of Jesus that in order to maintain a semblance of authority, the Josephite must, of necessity, cut out whole chapters of the Holy Scriptures, and cast them away as spurious; many of them go so far as to attempt to discredit the four Gospels entirely.

The record that God has given of his son and his paternity in these two gospels alone, leave the Josephite not even the fragment of an argument, therefore he is compelled to destroy them or surrender his position. No combination of words

could be selected to more clearly and positively assert the miraculous conception of Jesus than do the statements found in the Scriptures. Therefore it is only necessary to establish the genuineness of these chapters in order to deprive Mr. Josephite of even the fragment of an argument.

The following are a few of many reasons for our belief that the two first chapters of Matthew and Luke are genuine.

The Authorized Version being a translation by the ablest Greek, Latin, and Hebrew scholars of ancient times, contain them.

The Revised Version, both English and American editions, which is an exhaustive and complete translation by the world's ablest scholars of modern times, contain them.

They are found in a genuine epistle of Ignatius, the only apostolic father who had occasion to refer to them. Justin Martyr, Hegesippus and Clement of Alexandria, all of whom lived and wrote in the second century, have referred to them; also Iranaeus and the fathers who succeeded him; Porphry and Julian, enemies of Jesus and the Christian faith, and who wrote and labored to destroy it, each and all mention and quote from these chapters which is positive proof that the original manuscript contained them.

It is, therefore, a fact that the world's biblical students and scholars, both ancient and modern, and also the enemies and persecutors of Christianity, are united in their testimony that both Matthew and Luke, as written, are genuine; and yet you, Mr. Josephite, in the face of the scholarship of the entire civilized world, both ancient and modern, have the assurance to lift your comparatively feeble voice in opposition.

You contend that the Bible, as originally written, did not contain the first two chapters of Matthew and Luke, but that at some time since, they have been added to the original text and that this corrupted Bible was accepted by the world as genuine, instead of the original text, and that you have just discovered, in these last days, this inconceivable deception and fraud.

Now, Mr. Josephite, I have a question: Do you think it possible, today, to add several chapters to the Bible and have the fraud not discovered ? No, of course you do not ? Do you honestly think there has ever been a time, since the text of the Bible was first written, when such a fraud was possible? If you will consider, a moment, I think you will agree that such an act would be absolutely impossible, either now or at any other period since the book was given to man.

Since the Bible was first written there has been no time when the addition, subtraction, or change of a single word would not be promptly detected; therefore the bare fact that these chapters are there with no existing record of them having been added to the original text--is positive proof of their genuineness.

GOD PLACED THE BIBLE IN THE HANDS OF MEN

GOD, who cannot lie, hath caused to be written in a book, his will and purpose concerning this planet and its people and therein makes careful detail of how earth's children may become his people and ultimately share in the glories of the ages to come. This book he placed in the hands of the children of men to guide and instruct them in all things while time lasts.

Mr. Josephite, do you really believe that Almighty God has been unable to protect his word from corruption, and has permitted satan to engraft into his holy book several chapters of lies and falsehoods? Or has he merely been careless, or heedless, in the matter, and so permitted the corruption of his word, thereby giving his people, for their guidance in these last days, a corrupt Bible containing a mixture of truth and lies? Can it be possible that he, who cannot lie, calmly sits upon his throne above and permits this monstrous deception, bearing the stamp of his Divine approval, to deceive his people? Or has he deputized you, Mr Josephite, to go through his holy book, scissors in hand to revise, reconstruct, and restore the same to what you conceive to be its original purity?

Again, Mr. Josephite, do you not honestly think it would be more in harmony with faith and more pleasing to God, as his trusting and obedient children, to thankfully accept the book which he hands us as his word, believing that it comes to us exactly as he intended it should from the beginning? If we believe this, then who will dare to tamper with it or attempt to discredit it or destroy any part of it?

Mr. Josephite, has it ever occurred to you that your sect is not confined to these last days? By reference to the Gospels, I find that you have been quite numerous, even as far back as Jesus' time. As evidence I submit the following scriptures:

"The high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. Then the high priest rent his clothes and saith, What need we any more witnesses? Ye have heard the blasphemy, what think ye? And they all condemned him to be guilty of death" (Mark 14:61-64).

If we ask, "What had he done that he should be guilty of death?" these Josephites reply, "Because he being a son of Joseph should make himself the Son of God. "Pilate saith unto them, Take ye him and crucify him for I find no fault in him. The Jews (Josephites) answered him, We have a law and by our law he ought to die because he made himself the Son of God" (John 19:6,7).

No doubt they were as honest in their error as are their deluded brethren of today but their terrible mistake resulted in the suffering and agonizing death of the Lord. "And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto them, thou hast said....... Then the high priest rent his clothes, saying, He hath spoken blasphemy. What think ye?......They answered, He is guilty of death Then did they (the Josephites) spit in his face, and smote him with the palms of their hands" (Matt. 26:62-67).

Again: "They said, Is not this the son of Joseph whose father and mother we know?"

Your ancient brethren, and ye modern Joephites are as near alike as two peas. We read that they were "offended at him" and cruelly tortured and murdered him because he dared to proclaim the grand old truth of which he was justly proud--I am the Christ, the only begotten Son of God, and not the natural son of Joseph as ye so ignorantly believe and affirm

(to be continued)

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Editorial

Zion's Commerce

THURSDAY the big steamer "President Arthur," of the American-Palestine line, sails for the Holy Land. Passengers 600 of them on the first trip, will land as near to Jerusalem as Milwaukee is to Chicago and much nearer. That, perhaps, is the first distinctly Jewish steamship that ever crossed the ocean. It will be strictly "Kosher" which means that all food will be selected and prepared in accordance with the laws of Moses.

It would interest that ancient law giver if he could see the New York-to-Palestine steamer traveling without sails, crossing the Atlantic ocean of which, probably, he never heard, and talking by wireless to Jerusalem and New York at the same time.

The old Phoenicians, daring semic race living at the eastern end of the Mediterranean, brave sailors and cousins of the Jews, would like to see that ship of a Jewish line, brand of 1925. They sailed out past Gibraltar, risking the Atlantic as far as England, the first men that ever went out of sight of land without a compass. How they would stare at this ship coming eastward over the ocean, smoke pouring from its funnels, sailing almost to the doors of Solomon's temple for which the Phoenicians supplied so much finery.

The President Arthur will make the round trip to Palestine every sixty days. The line was established to facilitate and encourage travel to Jerusalem and will doubtless be highly successful.—Selected from The Cleveland News.

JERUSALEM AN IMPORTANT SEAPORT

WHEN we read such things as the above in the daily newspapers, it makes us think of the words of Christ: "When ye see these things come to pass, look up for your redemption draweth nigh." Mr. Brisbane, who wrote the above article, speaks of the interest that Moses would have in this great ship sailing for Palestine across the Atlantic. No doubt he is right. It would be a great sight for Moses and those of his day who had never seen a steamship.

We do not know how old a man Mr. Brisbane is but we believe it is quite possible that he may live to see this same Moses back in Palestine and taking an active part in Jewish affairs and witnessing not merely one ship but a commerce that will include many ships, a world commerce centering in and radiating from Palestine and her Mediterranean ports.

Palestine, at the present time, has no port worthy of the name, but the prophet Zechariah tells us of topographical changes to take place as a result of earthquakes accompanying the coming of Christ that will cause the waters of the Mediterranean to flow into the Dead Sea. This, no doubt, will create inland ports that will permit vessels to come nearer to Jerusalem than at present, making Jerusalem a seaport as well as a mountain city.

Yes indeed! it will be a great sight not only for Moses but for all those faithful men and women of all ages who have magnified God and his word in their lives, and who are soon to arise from the silent dust to witness the mighty wonders of that glorious age. Brethren let us be faithful that the thrill of that great experience may be ours also.

⁂

THE Deity's seal or mark is "the word of the truth of the Gospel." To be sealed in the forehead with this seal, is to be impressed in the understanding and affections with the Divine mind, or teaching, as expressed through Jesus and the apostles and all the prophets who previously arose in Israel (Rev. 7:3; 9:4).

Chosen

H. H. HECKMAN

BUT YE are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). "Many are called, but few are chosen" (Matt. 22:16).

But how about this text? "Whom he did foreknow, he also did predestinate to be conformed to the image of his own Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, he also justified: and whom he justified, them he also glorified" (Rom. 8:29,30).

Here the called are not only justified but also glorified. This seems to teach that called ones are chosen and to make Paul contradict our Lord. Now if Jesus and Paul are speaking of the same class, contradiction is unavoidable. But are they? Here Paul declares, "We are bound to give thanks to God for you, brethren, beloved of the Lord, because God hath, from the beginning chosen you to salvation in sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

Here, according to the Greek of the text, people were chosen to salvation "in belief of the truth" and hence they were not chosen unconditionally. Now turn to the Roman letter and read this: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ"; "So then, faith cometh by hearing, and hearing by the word of God" (Rom. 5:1; 10:17)

Now, then, one must be justified after hearing the word of God or not justified by faith which cometh by hearing. But one can hear the call of the word and not be benefited or profited because of unbelief (Heb. 4:2), hence many can be called to salvation while only few obtain it.

WHAT IS PREDESTINATION?

TO predestinate is to "mark off first or beforehand" (Young). Then some were foreknown and marked off beforehand. Now let us biblically locate them. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children of Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us acceptable in the beloved; in whom we have redemption through his blood, the forgiveness of sins according to the richness of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself: that in the dispensation of the fulness of time, he might gather together in one, all things in Christ, both which are in heaven and which are in earth, in him.

"In whom we, also, have obtained an inheritance, being predestinated acording to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise" (Eph. 1:3-13).

We have emphasized the "ye" and "your" of verse 13 that the reader may notice the distinction between that and the "we" of the preceeding verses. The "we" are predestinated. His will is made known unto the "us" and they are chosen in him; and "he (Christ) hath abounded toward us in all wisdom and prudence."

THERE IS REFERENCE MADE OF TWO CLASSES

THIS clearly shows there are two classes, the class written to, who believed and trusted, and were sealed after having heard the word of truth, and the class with the writer. The writer class are the predestined and chosen. As Paul was an apostle, and as the apostles are called (Rom. 1:1), we are certain the apostles are the predestined class.

Now Paul says, "Whom he justified, them he also glorified," making the glorifying as much in the past from his day as the justification, and hence we must look for the apostles to have in the past, from the time Paul wrote the Roman epistle, been glorified. Can we find it? Yes, listen. "And the glory which thou hast given me, I have given them; that they may be one even as we are one" (John 17:22).

This makes everything clear, and shows exactly who are predestinated, and shows Hardshellism and universalism mistaken in contending that all men of the present dispensation are predestined to certain fates

* * *

The Two Creations

W. S. TOMLINSON

THE BIBLE treats of two creations Many know of it in a sense but do not so define it All are familiar with the record of the creation recorded in the 1st and 2nd chapters of Genesis and it is usually thought to be the material earth and the things existing upon it. But that is too large a view, in a measure, for the record starts with the words: "In the beginning God created the heavens and the earth" followed by "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." showing that the creation, about to be recorded, relates to things upon the earth and not the earth itself.

In the account of the creation, as made known to us, we find that man occupies an important place. Then the Book follows largely with his history. The new creation is not so succinctly revealed. By that I mean we do not find it all in one place. Why! the word "creation" is used but six times in the Bible, and it is in relation to both. But, even so, there is nothing lost for it is stated in other ways and we often find comparisons . This is particularily true of the 15th chapter of 1 Cor. . the eigth chapters of Romans.

Having seen that man is the crowning work of creation, let us look closely at the 15th chapter of Cor. for there we read: "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit." Now "Adam" means "of the ground" and I wish you would bear this in mind as we shall refer to it again.

The context shows the two Adams to be representative men or heads of two distinct creations, both of which were founded by God. Let us then look at each head that we may know the origin, the characteristics, and the destiny of both.

Concerning the first, Paul says: "It is written, The first man, Adam, was made a living soul." Where did he find it written? Gen. 2:7: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Such was the origin of the first Adam, animated by the breath of life, then placed in the garden of Eden to dress and keep it. Then the "Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest, thereof, dying thou shalt die" (Gen. 2:16 17, margin).

The right was given him to eat of the fruit of the trees with one exception which was withheld in order that he might be tried or tested That one trial was too hard for Adam. He yielded to temptation. He sinned for sin is transgression of law.

THE SENTENCE FOR THE TRANSGRESSION

THEN came the sentence for that transgression: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Had God closed the Book here, this would have been the end of man for Adam's sin was very disastrous to himself and the race of which he was head.

The Divine comment upon it is found in Romans 5:12: "By one man sin entered the world and death by sin, so death passed upon all men." Since Adam was created from the dust of the ground, and threatened with death, he could not have been immortal as is popularly believed. Neither did he become immortal when God breathed into his nostrils the breath of life, for, before he received this breath, he was a soul or creature, but after he received it he became a living soul. He could not have been made immortal for he was put on trial to prove himself worthy of something he did not then possess.

Trial is always for the purpose of fitting and preparing for that which is higher. Immortality and eternal life are the gift of God and are to be sought for by a patient continuance in well doing (Rom. 2:7; 6:23). Then there was the tree of life, in the midst of the garden of Eden. What was it for if Adam was immortal? He was denied access to this tree of life, after he sinned, for the Lord God said: "Behold the man is become one of us to know good and evil: and now lest he put forth his hand and take also of the tree of life and eat and live forever......."

Therefore the Lord God sent him forth from the garden of Eden to "till the ground from whence he was taken."

(to be continued)

* * *

THE hindrances to the reconciliation of men to God are two. First, ignorance of the way; and second, a refusal to be reconciled after hearing of it. God did not simply perfect a means of reconciling men, but sent the knowledge of what he had done to all men everywhere. The records of what he has done are now to be found in almost every language of man, and thus he did not merely send men but has carefully preserved the records and sent them that all men everywhere may hear the joyful sound and live. God's record relates to facts, things done: this cannot be too closely thought upon. It is only by the presence of things done that men can be moved.

* * *

"Dispersed as they are, they are still a distinct people, a nation within other nations. Like drops of oil floating on the water, but never mingling with it, so the Jews are found everywhere, floating drops of national life in the midst of other nationalities."

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be sent to them out of this fund.

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* * *

THERE is a certain coldness and indifference in the phrases of other languages when they are compared with the Oriental forms of speech; and it happens, very luckily, that the Hebrew idioms run into the English tongue with a peculiar grace and beauty.

If any would judge of the beauties of poetry that are to be met with in the divine writings, and examine how kindly the Hebrew manners of speech mix and incorporate with the English language, after having perused the book of Psalms let him read a literal translation of Horace and Pindar and he will find in these last two an absurdity of style and a comparative poverty of imagination.- The Spectator.

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◆

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THE RESTITUTION

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DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

MARCH 17, 1925.

THE RESTITUTION PUBLISHING COMPANY
CLEVELAND OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal Life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from "Sheol," or "Hades," means the grave: when from "Gehenna," a place of destruction.

The devil: sin in all its various manifestations,

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ ◆ Number 10

March the seventeenth, Nineteen Hundred Twenty-five, Cleveland, Ohio

Did Joseph Beget Jesus?

(CONTINUED FROM THE LAST ISSUE)

S. [illegible]. THOMAS

IN THESE last days there is a general and increasing disposition to discredit the Bible, and deny its truth and authenticity. Millions of so-called Christians reject it entirely as a collection of time-worn fables, stories, and legends, which nobody of these enlightened times can afford to credit or even seriously consider. Others reject certain books, of both Old and New Testaments; and yet others reject certain chapters and verses which plainly state the miraculous conception of Jesus.

It is to these last that I would address this appeal, to you who dare to brand as false the record that God has given concerning his Son in the first two chapters of Matthew and Luke, and repeated elsewhere and with reckless and impious hands cut out and cast away these precious scriptures as spurious, and persistently and zealously teach others over whom you have influence, to do likewise. My dear friend, you surely do not realize the enormity of your sin. I tremble for you and would gladly rescue you from the doom that surely awaits you and these unfortunates who so blindly follow you, if you and they persist in your sin. If you are a scholar you should know that all ancient manuscripts now extant (except one) contain these chapters, which you reject, thus forming an unbroken chain of evidence reaching from apostolic days to the present.

The one exception, noted above, is a vague copy of Matthew, said to have been made by an obscure sect known as Ebonites, who are admitted, even by the very writers who claim the support of this authority, to have mutilated the copy which they possess by removing the geneology.

With such a perfect chain of evidence before you, how can you presume to pronounce the record, that God has given of his Son, a lie, and by your example and influence teach others to do likewise?

The infidel and atheist reject the whole Bible. They contend there is not sufficient ground to justify a belief in the authenticity of the book. You, my friend, reject a most essential and important portion of the Book upon exactly the same ground. Are you not proud of your allies? Can you not see that your teaching destroys faith in God's word and thus helps to swell the ranks of infidelity? When you succeed in persuading a student that several chapters of the Book which he loves and reveres as the word of the living God, are spurious, just that moment your misled pupil begins to doubt other portions also.

OTHER PARTS POINTED OUT AS UNREASONABLE

THE enemy points out to him that the Bible story of the creation is not nearly so reasonable as those chapters which you reject. Also the stories of Jonah and the big fish, Balaam and his ass, and a number of others come to his mind, and he reasons that if God has permitted his holy book to lie about the miraculous conception of Jesus, why not about these other stories also? Very soon this young man, or woman, who, before he fell under the blight of your evil teaching, was a devout and consistent believer in the Bible as the word of God, has now become a confirmed skeptic. You, Mr. Josephite, inserted the opening wedge of doubt; the enemy quickly found the opening and entered in, and the ruin is now complete.

I ask, in God's name, are you proud of your work? Oh, turn, I beg of you, hasten; it may not yet be too late! Go backward over the trail you have followed, and publicly renounce the error you have taught, and thus, so far as possible, repair the damage you have wrought, and the prayers of God's people will go with you. It is a fearful thing to refuse to believe the word of God when so clearly revealed as this, and you, yourself, pay the certain penalty of sin, but vastly more terrible if, by your influence, you drag others with you down, down, to certain death. To reject the testimony that God has given of his Son is to reject the Son, and to reject the Son is to reject the Father; and to reject the Father is death. No Josephite will have part in the glories of the ages to come.

AN APPEAL FOR FAITH AND CONFIDENCE IN GOD

NOW I turn to you, dear friends, who are being tempted to receive this false doctrine. No doubt your teacher is gentle, good, and kind, and you love him and have confidence in his wisdom and his judgment. His arguments may, perhaps, seem to be conclusive and sufficient, and so it may be you have followed him into this fatal error. Return, I beg of you, to the childlike faith and confidence in God, and the entire Bible as his word, which was once yours.

Consider for one moment, dear ones, and you must see that the dear, old Book must stand or fall together. It must be true entirely or wholly false. Discredit one portion and you discredit all. If you attempt to prove the first two chapters of Matthew and Luke are false you destroy the whole book for God, himself hands it to you containing these chapters, and declaring it to be his word, and pronounces a curse upon him who dares to take from or add to it.

I beg of you, dear ones, retreat while time and opportunity are still yours. Abandon such a perilous position. Oh, why should you occupy it? The risk is terrible, the advantages are none. God offers you eternal life in the kingdom of that Son whose divine begettal, nature, and birth is so clearly described by Matthew and Luke. Can a son of Joseph offer more?

In conclusion, my dear brothers and sisters in Christ Jesus, the only begotten Son of God, with words of earnest and heartfelt warning I turn to you. The enemy is abroad and at work among us. This Josephite error is seductive and fatal. He who holds it denies the Lord that bought him with his precious blood, and for such there is no hope. Its emissaries are industrious, zealous, and persistent in parading their hobby.

Some of you, dear ones, may be just beginning to study the subject; some are perhaps attracted by it, and almost persuaded that there is something to it. Oh, I beg of you, beware! Do not, I beseech you, be tempted to exchange your precious birthright for such a mess of pottage. Do not consent to charge the living God, who cannot lie, with giving to his people and the world, a book, stamped and sealed as his holy word, and yet containing several chapters of infamous lies concerning himself and the nature of his royal Son. Oh, God in heaven, how can they, who do this deed, hope to escape the judgments written therein?

Dear ones, a penny saved is a penny gained. Likewise one of God's little ones, rescued from this fatal error, is a saint gained for the ages to come. I pray God that this simple, earnest warning may go straight from the writer's heart to many who are tempted, possibly almost persuaded, to believe this false doctrine, and with God's help and blessing draw them back to the safe and solid rock of faith in God and the integrity of the entire Bible, believing that it comes to us exactly as he, in his wisdom intended it should. Any other conclusion, dear ones, is unthinkable. I launch this message of warning and appeal upon its errand of mercy. May God add his blessing.

Concluded

* * *

A Critic Criticized

H. H. HECKMAN

"THEY ARE dead, they shall not live: they are deceased, they shall not rise" (Isa. 26:14).

"Those words are sometimes quoted as establishing that there will be no resurrection for any of the wicked, but it is questionable whether the words have any reference to a bodily resurrection for the Hebrew word meaning 'to rise' is used in other senses of rising or standing up" (Editor of Words of Life).

Now we think very much of Brother Strang and his good little magazine but here we must differ from him, not so much in the Hebrew word "qum," and its usage, but his contention.

We are cited to Isa. 27:9 as an instance of the usage of this word. Now let us read as Brother Strang quotes: "When he maketh all the stones of the alter as chalk stones that are beaten in sunder, the groves and images shall not stand up." Truly this has no reference to the resurrection to the resurrection of men; but it clearly shows that those groves and images are not made again to stand.

His second proof is this: "They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth, and the manner of Beersheba liveth; even they shall fall, and never rise up again" (Amos 8:14).

Both this and the previous quotation are made to teach that it is the graven images that shall not rise up again; but this latter is directly contrary to such interpretation and plainly says that it is "they that swear by the sin of Samaria, etc" that "shall fail and never rise up again." Thus it is the worshippers of Dan's "false gods," instead of his Gods, that are to "fall and never rise up again." Brother Strang, instead of proving Isa. 26:14 in harmony with universal resurrection, produces biblical proof fatal to that idea. Now let us notice the first text. Rob't. Young translates it thus:

"O Jehovah our God, lords have ruled besides thee,
Only by thee we make mention of thy name.
Dead—they live not, rephaim, they rise not,
Therefore thou hast inspected and dost destroy them,
Yea, thou destroyest all their memory."

Now who were the Rephaim but large men, and here it is said they rise not, or shall not rise, and hence the text is rightly used when used to teach partial resurrection.

But as proof that Rephaim are to come out of the ground we are sometimes referred to this: "Thy dead live, my dead body they arise. Awake and sing, ye dwellers in the dust, for the dew of herbs is thy dew, and the land of Rephaim thou causest to fall" (Isa. 26:19, Young).

The Douay makes it thus: "And the land of the giants thou shalt pull down into ruin." Hence the earth does not, as the Common Version has it, "cast out the Rephaim."

(*Concluded on page 132*)

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Editorial

Spiritual Blindness

WHEN JESUS opened the eyes of the blind man, and the Pharisees told him that Jesus was a sinner, the blind man retorted: "Whether he be a sinner or no, I know not: one thing I know that whereas I was blind, now I see."

This man's simple, straight forward statement of facts was too much for these blind guides of the people. We are told that they reviled him, and said, "We know that God spake unto Moses: as for this fellow we know not from whence he is."

The answer, which this man, who had once been blind, gave them, pierced like an arrow through their armor, and cut deep into their hypocritical hearts.

"The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." Truly their blindness could not be adequately described by any less expressive adjective than "marvellous."

With incisive logic the man drives home his argument. "Now we know," he continues, "that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God he could do nothing."

This was an argument, the force of which even their closed minds could not fail to see. They, however, deliberately shut their eyes to the truth which it so forcefully exhibited, and, as a result, they cast him out.

THE EYES OF THE OUTCAST AGAIN OPENED

WHAT is a man going to do when he has been cast out by those who assume authority over the religious destinies of men? There is but one thing to do and that is to go to him who said, "Him that cometh unto me I will in no wise cast out."

Jesus sought this outcast and when he found him he opened his eyes the second time. This time, however, it was his spiritual eyes that he opened. The operation was a simple one. Jesus said, "Dost thou believe on the Son of God?" He answered, "Who is he, Lord, that I might believe on him?" Jesus said, "Thou hast both seen him and it is he that talketh with thee." And he said, "Lord, I believe."

Now here is something for the Universalist to think about. Jesus said, "For judgment I am come into this world that they that see not, might see, and they that see might be made blind."

In 2 Thess. 2:10-12 we have this principle declared by Paul: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

After making them blind, and sending strong delusions because of their indifference to God's call, is he going to raise them from the dead and force the invitation upon them again?

* * *

Prayer is to the Christian what fuel is to fire. It is the mainspring of the mechanism of grace. That Christ was very particular in regard to this subject is evident by his direction concerning its manner of utterance The Lord's Prayer is a model worthy of imitation. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

The Two Creations

(CONTINUED FROM THE LAST ISSUE)

W. S. TOMLINSON

PAUL'S TESTIMONY in 1 Cor. 15:47 bears out this fact for in speaking of the first man he says. "He is of the earth, earthy." Search the divine record where you will, and you will see they all bear testimony to this fact. Job says, "Man's foundation is in the dust, which is crushed before the moth" and the Psalmist would have us praise the Lord and not trust in princes nor the son of man in whom there is no help 'for his breath goeth forth; he returneth to his earth, and in that very day his thoughts perish."

Men may dream of and desire something different than what they are; they may earnestly hope and vainly argue for a different destiny, but death and the grave is the final goal of all. The law of sin and death is in man's members and he dies and returns to the dust from whence he was taken. Adam being the progenitor of the race of mankind, consequently all are in him: and in Adam all die. There is no exception to this rule. We inherit his nature and are, therefore, constitutionally the same, and "as is the earthy, such are they also that are earthy."

ADAM'S MORAL AND SPIRITUAL CONDITION

SUCH is the condition of Adam, when considered from the physical aspect, but we must notice his moral and spiritual condition also to get a correct estimate of him. Having stated there are two Adams the apostle says that the first is natural, then that which is spiritual, and comparison is elsewhere made by the expressions "the old man" and "the new man," "the carnal mind" and "the mind of the spirit." Each of these expressions represents an individual, but when the whole family of human beings is considered, they are styled "the children of men," and "the children of wrath" having no hope and being without God.

Speaking of this same class the Psalmist says, "God is not in all their thoughts." Their thinking begins and ends with those things which tend to the gratification of the flesh; therefore the apostle Paul could write: "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit."

Then the result of the thinking of mind is revealed to us. "For the minding of the flesh is death; but the minding of the Spirit is life and peace" (Rom. 8:5,6, mar.). The same apostle, in his letter to the church at Corinth, said, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned."

These testimonies fitly describe the Adamic condition of all men before they come in contact with the power which is able to lift them to a new relationship. Apart from divine intervention he has no love for that which is elevating in the sense of transforming him into the mental and moral likeness of Christ. It is a false theology that accustoms men to think that, because a man is a man, he is of vast importance. But that is a great mistake as two scriptures from him who made man will show.

"And they are counted to him less than nothing and vanity" (Isa. 40:7). "All flesh is grass and all the glory of man as the flower of the grass" (1 Peter 1:24).

There is nothing in the natural man to commend him to God's favor, but if he learns of God and comes to love him and submits to his requirements, then God finds pleasure in him.

to be continued

* * *

A Critic Criticized

(Continued from page 128)

Here is another text in which "qum" is used: "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and the horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are put out like tow" (Isa. 43:16,17).

Here it is not only the chariot, horse, and power, but the army, as well, who shall not rise, "qum"—stand up again. The army, composed of men, is as much excluded from standing up again as the horses and chariots. So the prophet does not teach a limited resurrection, and while it, to our feeble mind, does not exclude all the wicked, it does exclude those of them who" sin without law" (Rom. 2:12).

The Bible--Variety

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"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted" (Psalms 89:15,16).

The Juvenile Jazz

(A LITERARY DIGEST RELEASE)

AMERICAN PARENTS cannot fail to be disturbed by the terrible precocity in crime which, even from a casual reading of the daily papers, appears to be the distinguishing feature of the great age of jazz. The flouting of the law and of ordinary conventions and decencies of society by the generation now growing gray has set an example, court records and newspapers show, which the cradle itself is learning to follow, with exact precision and deadly effect..........

More than one judge in the great criminal courts of New York City has pointed out that modern criminal processes are continually dealing with children in their early and middle 'teens. The report of the Prison Commissioner of the State of New York notes with horror that a large percent of the criminals of to-day are mere boys and girls. Nearly all present offenders, particularly in crimes of violence, are from sixteen to tweny-five years of age. ....

Mrs. Alice Magill, an officer in the office of J. M. Magill believes two of the greatest factors in this delinquency are:

"First, greater opportunity for wrong-doing; and second, less moral discipline in the home. The first, I believe, can not be considered a menace in that it consists of those things which are and can be as readily converted into agencies for good as for evil. Under this heading would come the automobile and other many and varied forms of entertainment, which have become so prevalent in the past few years. Under the second heading would come what newspaper correspondents have had in mind in their remark concerning lack of religious training in the home.

"If religion can be construed to mean high ideals, desire for better music and literature and all forms of entertainment, honor for parents, love of country and respect for law and order, then I say, most assuredly, there is too little religious training in our homes to-day. Our laws are constant, and wilful violations of these laws by those who have reached maturity and our so-called good citizens is creating in the younger generation an utter disregard for law and its underlying principle."

Herbert R. O'Conor, State's Attorney of Baltimore, puts it: "The laxity of parents, the apparent failure of heads of households to make the home attractive enough to compel the juvenile members to consider it more than a place simply to partake of their meals, sleep and change their clothing, and the neglect of the male parent to establish a feeling of comradery, brotherly interest, and an understanding of the anxieties and vicissitudes of the growing man, are in great measure accountable for this alarming and recent juvenile menace." And Mr. O'Conor tells us that of the 6,000 persons arrested in Baltimore in 1924 for violations of every conceivable nature, 80 per cent were young men of an age that in a former generation would not have reached the stage of criminal action.

"Home earlier in the evenings, more of the fireside frank discussions, and closer companionship with the family is the only salvation for posterity," concludes W. Paul Carpenter, District Attorney of Atlanta, at the end of a letter in which he blames parents for seeking too much the vanities of this world.

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be sent to them out of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables it to extend its scope as a defender and expounder of God's truth.

Wm. G. Rothe	.... 4.00	Frances Chapman	.... 7.00
N. S. Westfall	.... 6.00	Mrs. H. E. Russell	....5.00

* * *

Christian men, what testimony does your life yield to your sons? Is it that religion, your duty to God, has the first place in your regard, and business success the subordinate place? Or is your practical life (I do not say your theoretic life, that is more frequently right) such as to cause them to conclude that you think religion is a good thing, but that a man must succeed in business, anyhow, and after that he ought to serve God as well as he can.

* * *

We should not be too quick to condemn any act of another person, because we, probably, would have acted exactly as he did if we had been in his place.

* * *

No one ought to enjoy what is too good for him; he ought to make himself worthy of it, and rise to its level.

Restitution Tract Department

◆◆◆◆◆◆◆◆◆

THIS TRACT SHOULD BE IN EVERY HOME

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

MARCH 24, 1925.

THE RESTITUTION PUBLISHING COMPANY
CLEVELAND OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal Life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from "Sheol," or "Hades," means the grave; when from "Gehenna," a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ ◆ Number 11

March the twenty-fourth, Nineteen Hundred Twenty-five, Cleveland, Ohio

The Trinity

(Number Nine)

R. H. JUDD

IN OUR last number we mentioned our purpose to consider the subject of the virgin birth of Jesus Christ. It is, perhaps, one of the main points of attack by the avowed infidel, and the modernist. The former makes no claim to Christianity, and naturally seeks to disprove the virgin birth as its very source, while the latter, eager to keep in the forefront of theoretical science, discards it as impossible, and disclaims it as foundation truth.

The two accounts, one in Matthew, and one in Luke, which contain the narrative, are therefore said by some to be spurious, and by others to be merely coincidal with narratives of a similar teaching in heathen mythology. That a circumstance of momentous importance requires the most obsolute proof we readily grant, and would express the wish that other foundations of the Christian religion, as revealed in God's Word, would excite a similar desire for examination as to their basis, for we heartily agree that true Christianity, in all points, is deeper than the surface.

We believe its truths are variously stated to meet the various needs of each individual seeker after truth and we believe its vital, fundamental facts are stated in language that the simplest believer may easily comprehend. We believe, also, that the harmonious unfolding of the same truths in their deeper aspects, expressed as they are by writers of different temperaments, living in centuries widely separated, must call forth the admiration of the keenest intelligence, and the frank acknowledgement that such phenomena are absolute proof that one master mind pervades the whole.

The doctrine of the virgin birth will be found to be no exception. The fact of it is plainly stated, while the proofs of it lie embedded in the records that render collusion absolutely impossible.

Having admitted the right of the objector to question the validity of the scriptural assertion, unless positive proof can be adduced, we will now show that his statement that "the narrative is spurious" cannot be sustained, and venture the remark that it can scarcely be accidental that timely proof of biblical narrative is always forthcoming when the need for it is most urgent.

During recent decades the dissemination of the Scriptures, especially the gospel portions, has been phenomenal, and almost simultaneously and contemporaneous with it, infidelity, higher criticism, and modernism have flung their anathemas at this basic fact of Christianity, fully realizing that if proved untrue here, Christianity would be shaken in its foundations.

GOD'S ANSWER TO INFIDELITY AND CRITICISM

WHAT then, is God's answer to this onslaught? Since the Authorized Version of the Bible was issued in 1611 more than fifteen hundred manuscripts of the New Testament have been discovered, three hundred and fifty-five of which are in the Greek. All except two of these contain the first two chapters of Matthew and Luke substantially as we have them today.

The two manuscripts excepted prove themselves to be spurious by self-contradictory statements which state on the one hand that "Joseph....begat Jesus" and on the other that"Mary his mother, to whom Joseph was betrothed, before he married her, discovered that she was with child by the Holy Spirit." Is the discovery of these manuscripts and the unique fact that not a single one proves the claim of those who seek to overthrow the virgin birth mere coincidence? It cannot be. Thus the documentary evidence is wholly on the side of the divine paternity.

So far we have considered only Matthew and Luke. Mark and John have not been considered by the objectors because they have failed to see any reference to the virgin birth in either of them. Mark opens with the words: "The beginning of the gospel of Jesus Christ the Son of God." This statement has in it a very definite allusion to a manner of entrance into life that was not normal.

John's statement is, if possible, even more definite and wonderfully suggestive when considered in reference to other scriptures. Let us turn to John 1:13: "Who was not born of bloods (pl.) nor of the will of the flesh, nor of the will of man, but of God." Here it is plainly stated that Jesus Christ was "not born of the will of man" hence Joseph could not be his father, and in further proof the statement is made that he was born "not of bloods (plural, see margin), thus clearly intimating that the blood of his mother only ran thru his veins.

The question will be asked, "By what authority do you change the rendering from the received versions?" My first answer is that the context demands it for not only does it follow in natural sequence to verse 12 but the statements of verse 13 cannot possibly apply to any but Christ, for of others it cannot be said that "they were born not of bloods nor of the will of man" for these causes had entered into their being. Moreover verse 14 continues in harmonious reference to the One who is the dominant subject of the passage.

Further I may say that the rendering "who was" in place of "which were" was common in the Church until the 4th century, and among the fathers who held it were Justin Martyr (163). Iraeneus (202). Tertullian (230), as well as Hippolutus and Augustine and the critic Zahn. Also in the Codex Veronensis, one of the most ancient of the codices, the words are "who was" and not "which were."

* * *

Sympathy is one of the greatest secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardened heart, and develops the better and the finer part of human nature.

Mighty Babylon

LET US GO far away for the moment, far away from our homes, far away from the twentieth century, far away from this generation of golf, radio and pay-as-you-ride. Let us imagine that we are standing at that point on the Euphrates where the barren, wind-swept desert is broken by ridges and mounds so unusual in character as to suggest human artifice. Here Babylon once stood, metropolis of the ancient world, with her 100 gates, her stupendous ramparts, her far-flung irrigation ditches.

How times have changed! The jackal howls unscared where a mighty town once reared its towers and shrines. There is nothing but thirsty dust where thousands of square miles once bloomed with palm and vine.

Babylon, when Alexander tore down and burned what the wrathful Darius had left, was older than any city of the modern world. There were weather reports covering a period nearly as long as the Christian era. There was a great banking house that had been doing business for at least two centuries.

Yes, times have changed, but not in all respects. The people of Babylon, tho they dressed differently, ate differently and used different tools, loved and hated, hoped and feared, much as we do. Their children were born in the same way, their young men and women wooed each other with the same expressions of endearment, their grandfathers and grandmothers dropped out of sight at about the same age.

In a comparative sense, Babylon was about as strong, about as cultured, about as far ahead of the ancient world, as are New York and London ahead of the modern world. She was surrounded with barbarian hordes, we say, and they finally swept down from the north and destroyed her, but that is not true.

Cyrus would never have taken Babylon but for treachery within her walls, but for the devitalizing influence of luxury. Cyrus, moreover, did not destroy Babylon. That was left for others, and was measurably due to more treachery, more double-stealing on the part of the Babylonians themselves.

So long as the Babylonians worked, they grew stronger. When they thought they had accomplished enough and were content to sit down and gormandize, they grew weaker. Eternal labor is the price of progress -The Cleveland Press.

A Thought for To-day

Duty of the strong:—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves—Romans 15:1.

Spiritual Weapons:—For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds—2 Corinthians 10:4.

How God Blesses:—The Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice—Deauteronomy 16:15.

Abundantly Satisfied: -They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure—Psalms 36:8.

Fulfilling the Law:—Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law —Romans 13:8.

Rest:—This is my rest forever: here will I dwell for I have desired it -Psalms 132:14.

* * *

Jerusalem—That the great Zionist movement experiment is now nearer its realization than ever before and that already there are signs of cooperation between Jews and Arabs in Palestine was the opinion expressed by the Earl of Balfour here.

"What I saw in Palestine has been eminently interesting and satisfactory," he said. "I am profoundly impressed by the progress, by the prosperity and the enthusiasm of every section of the population. In general the development which I have observed here exceeds my expectations, particularly considering the destruction brought about in Palestine by the Turkish regime and the war period."—(The Toledo Blade).

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Editorial

The University at Jerusalem

THE WRITER was invited to attend the celebration of the opening of the first Jewish university in Jerusalem. The great gymnasium of Western Reserve University (Cleveland, Ohio) was crowded to the doors. To one, who is waiting for the coming of Christ, it was a most inspiring scene to see so many of the city's representative citizens met together to hail with joy the progress of Zion. It made us think of that great day when Zion and the King, who shall sit upon the throne there, will hold first place in the thots of all mankind.

In that day "many nations shall say, Come let us go up to the house of the God of Jacob; and he will teach us of his way, and we will walk in his paths; for the law shall go forth from Zion and the word of the Lord from Jerusalem" (Micah 4:2).

The speakers were Newton D. Baker, Rabbi Goldman, Rabbi Silver, and Professor Vinson of Western Reserve University. The speeches of the Rabbis were particulary interesting to us as revealing the spirit of the Jewish people. We regret to say that the spirit manifested by these representative Jews is far from the mental attitude that commends men to God. The following is a resume of the principle speech of the evening delivered by Rabbi Silver:

"What took place on Mount Scopus today is not of immediate significance," Rabbi Silver told the gathering. "Just two buildings were dedicated, one a chemical laboratory, the other a medical-biological laboratory. The buildings would appear insignificant on this campus. An institute of Jewish studies, housed for the present in one of these buildings, also was opened.

"Yet all the great nations of the world had their representatives there, and all the great universities sent their representatives or their greetings. The event stands as a symbol and a prophecy, rather than an achievement.

"No one can foretell all that will be from this beginning, any more than when a humble theologian began giving readings in theology at Oxford in the twelfth century anyone could foretell what was to be the influence of Oxford on the life of England and the world.

"It is altogether fitting that one of the first acts of our new nation—for in Palestine we have established not a home for refugees but a new nation —should be a tribute to learning. The foundation of the university is a testament of the imperishable youth of our race. Deep, very deep, are the waters of our spirit. Our reservoir is not exhausted. We are not a people of the past and present alone, but of the future. We have not yet given our last memorial or uttered our last world resounding and world disturbing prophecy. We have many revelations yet to vouchsafe to mankind. We have perhaps many a holy book yet to give to the world."

THE NAME OF GOD IS NOT MENTIONED

YOU will notice that the name of God is not mentioned. All their achievements, both past and present, are attributed to the strength and virility and imperishable youth of the Jewish race. There was none of that spirit of the Psalmist expressed in the 115th Psalm: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." The spirit was rather that of Herod who was struck dead by the angel of the Lord because he gave not God the glory (Acts 12:23).

Truly there are great things in store for Israel but not until its pride and arrogancy have been taken away and the spirit of humility and the fear of the Lord has taken hold of the people's hearts. The success of the present, which is due not to Jewish ability but to God's fidelity to the promise made to their fathers, seems to be developing, in this people, not a spirit of thankfulness to God, but a spirit of egotism by which they are lifting themselves up to an eminence from which they will come crashing down in the day of Jacob's trouble which lies between them and their final redemption.

When they have been humbled in the dust again, then they will be prepared to give God the glory. The last blow, that will break the spirit of their pride, will come when in the moment of their extremity, when all seems lost them, there will appear upon the scene a Deliverer who will show them his hands and his feet with the print of the nails in them and they will realize at last that they have been the murderers of their Messiah, Jesus the Christ, the Son of God.

Truly there can be no acceptable approach to God except by the offering of the sacrifice of a broken spirit.

The Two Creations

(CONTINUED FROM THE LAST ISSUE)

W. S. TOMLINSON

WE MUST now consider the latter part of our subject: "The New Creation." We will begin by using the 45th verse of 1 Cor. again: "The first Adam was made a living soul; the last Adam was made a quickening spirit." Then the 47th verse informs us as to the nature of difference between the two Adams: "The first man is of the earth, earthy; the second man is the Lord from heaven."

It is hardly necessary to say "the second Adam" is the Lord Jesus Christ; and having seen the first Adam was the beginning and head of the race of mortal men, to carry out the simile we must see of what Jesus is the beginning and head.

"Unto the angel of the church of the Laodiceans" John was commanded to write. "These things, saith the Amen, the faithful and true witness the beginning of the creation of God" (Rev. 3:14). In what sense are these words to be understood? Are they to be understood in the sense that he was created or "begotten before the worlds" as the Athanasian Creed affirms? That idea might satisfy Trinitarians but it will never do for the people of God.

Dr. Albert Barnes says of the word "beginning" that it properly "denotes primacy in time and primacy in rank." We believe this to be the solution of the passage for we hope to show that Jesus is the beginning of a new creation, the first of an order of immortal beings to live upon this earth when in a political sense there will be a new heaven and earth wherein dwelleth righteousness; when the Lord Jesus will be preeminent in rank, exercising the power conferred upon him by the Father when he exalted him "above all principalities, and power, and might, and dominion, and every name that is named, not only in this world (age) but also that which is to come, and hath put all things under his feet and gave him to be head of the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:21,23).

But let us look at the text once more: "The first man Adam was made a living soul: the last Adam was made a quickening spirit." The words "was made," after the last Adam, are in italics which shows they are supplied words. Jesus was not made a quickening spirit in the same sense that Adam was made a living soul. Adam, the first, was a direct creation from the dust of the ground by the power of God. Jesus, the second Adam, was evolved out of the first Adam. Adam, the first, was pronounced very good at creation but he did not develop a good character. Jesus, the second Adam, began where the first failed, and developed a good character well pleasing to God.

Jesus came in the likeness of the Adamic nature, was made in the likeness of sinful flesh, born of a woman, a daughter of Adam; he was subject to hunger, thirst, pain, weariness and death. Physically he was the same as all others of the human family, but in character there was a vast difference between him and all others.

(to be continued)

* * *

With whom shall it be well?	—Eccl. 8:12
Who are the sons of God?	—Romans 8:14
How may we receive strength?	—Psalms 27:14
How does God love?	—Jeremiah 31:3
What does God require of us?	—Micah 6:8
How should a Christian walk?	—Eph. 4:1-2

Our Question Box

Edited by R. G. Huggins

ELM HILL, NEW BRITAIN, CONN.

QUESTION: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. 2:23). Where, in "the prophets" may this quotation be found?

THE QUOTATION is not from a prophet, personal and particular, but from "the prophets," and therefore summarized and general. Laboring under the mistaken opinion that the quotation is vebatim and definite, many readers have sought for the passage in the law concerning the Nazarites in the Old Testament with which it has a very remote, if any, connection. "An Israelite indeed" has said that nothing good could come out of Nazareth (John 1:46.47). In truth, it was a term of reproach and contempt. The meaning of the term appears in Isa. 11:1, where Christ in prophecy is called Naitzer, shoot, from the root of Jesse--Yishe, Naitzer, sprout of Jesse.

It may be, however, that in the quotation of Matt. 2:23 the Evangelist gives a backward glance at the law of the Nazarites as adumbrating Christ, as every other law, rite, and ceremony did. Christ was a Nazarite from his birth, that is, his resurrection (Rom. 1:4). He is now fulfilling the law of the Nazarite in his separation from his brethren, abstaining from wine until he drinks it again in the Kingdom of God (Num. 6:3; Matt. 26:29).

QUESTION: "This is the first resurrection" (Rev. 20:5). Is the word 'first' used as a numeral, or does it indicate rank?

THE GREEK word for "first" is protos and means, according to Dr. Young, "foremost, first." Primarily it means "chief" and is so translated eight times; "foremost" in rank, dignity, and importance.

The tiresome controversy between the premillenialists and posmillenialists on protos meaning an ordinal or indicating rank is all wasted effort, as the teaching of the text remains exactly the same after they have befogged it with their obfuscations.

"The first resurrection" obviously means the resurrection of the first fruits. They are "the first fruits unto God and to the Lamb" (Rev. 14:4). This is a scriptural idea; but it does not adequately translate Rev. 20:5. John's words are "the first resurrection," he anastasis, he prote. Postmillenialists may intellectualize until the head swims in dizziness, and "spiritualize" until all God's writers in prophecy are vaporized into impalpable either, but still the Apocalyptic seer says, "The first first resurrection."

Interpret these words as you please, and they imply another resurrection besides "the first." If first in rank is meant, then another resurrection lower in rank is implied. If "first" is understood ordinally, then a second in order must follow. Resurrection of first fruits points by inevitable implication to resurrection of harvest. No sublionation of the prophet's words, no spiritualization of what he says, can invalidate the conclusion that the Patmian prophet contemplated another resurrection besides "the blessed and holy" represented by the glorified and crowned multitude of saints who have "part in the first resurrection."

* * *

Evangelist Report

ALMUS ADAMS

February

Sermons 9; Baptized 2; Expense 4.87; Money received 52.00.

ANOTHER MONTH has gone into history. If one could comprehend the history that has been made since February 1st, his own would pale into insignificance. Yet, if we have preached the precious word of God to a dying world, and even one has heeded the call and lives the life demanded by the God of heaven, and hears the "Well done, good and faithful servant, thou hast been faithful in a few things, enter thou into the joys of thy Lord," may it not be considered greater than all other history?

The man or woman, who has put himself in a position to go on thru endless cycles of eternity, surely is as large a work as could be contemplated. When one accepts the gospel, and is buried with Christ in baptism, it is, no doubt, mostly looked on as just incidental and soon passes out of the average mind. When viewed, however, in its truth, it is a small work magnified into stupendous magnitude. If viewed in this way it would seem more important to us. It seems this is the way Jesus looked at it for he said, "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance" (Luke 15:7).

Our meetings in Omaha proved to be of interest each Sunday. A good deal of sickness has prevailed which has hindered some but we fully believe a steady building up has been going on.

On the 22nd we received a message to come to Kansas City as a couple wished to be baptized. So we started at once and arrived Monday morning, the 23rd. On the 24th Brother J. D. Laurence and wife took on the all saving name of Jesus. They are a truly estimable couple and a worthy acquisition to the Church. They have been taking the Bible lessons I have been sending out. They insisted that I remain at least a few days and so we held several meetings at Brother Laurence's house with good interest. Here again we met some of those we had met at our first series of meetings 40 years ago.

When we board a train to go somewhere the most pleasure is the joy of seeing the home folks. How anxious we are to hear the welcome call of the station where you expect to greet the familiar faces, and the joy we get when we know we are going to assist someone to put on Christ, and whom we hope some day to meet in the kingdom.

So on the old gospel train. As we speed along, we are just as anxious that the journey should end, and hope to see those with whom we have associated in life's journey, and with whom we have become familiar by reading of their lives and writings like the Bible characters.

I notice that some seem to be indifferent as to when they reach their destination, and sleep soundly, while others are kept wide awake by their anxiety to get thru. I think the same is true of the people of God on the gospel train. Some are indifferent, and sleep soundly, others are drousy, and yet others are wide awake in their anxiety to reach their journey's end. Remember the night in the garden when Jesus left his disciples to watch. When he came back he had to waken them out of sleep.

Dear ones, let us keep awake. We are nearly there and soon will hear the call, "Change for the Kingdom", and we will be changed from mortal to immortal. What a change that will be.

A Prayer

SELECTED BY ESTHER PETERSON FROM "THY KINGDOM COME"

"SHOW ME thy ways, O Lord, teach me thy paths" (Psa. 25). "Lead me in thy truth, and teach me. According to thy mercy remember thou me for thy goodness' sake, O Lord." Don't you mind my weakness, you know your strength is made perfect in my weakness. Don't mind my failures; make me like thyself—like thyself, dear Lord, in any way, at any cost, no matter whether I like it or not. You know best, and I want you to have your own way in me. Not my will but thine always.

Probably I shall not like the process; it will hurt. I may even feel discouraged and almost ready to draw back. I may be weary of the conflict and sigh for rest and cry for deliverance before the work is done. Never mind, dear Lord, finish the work you have begun for thy name's sake and for thine own glory; and stay not thy hand until thou seest, clear, and true, and perfect, thine own image and likeness in me, and to thee and thee alone shall be the praise forever.

Thy way, not mine, O Lord,
  However dark it be!
Lead me by thine own hand,
  Choose out the path for me.

As best to thee may seem,
  Choose thou my good and ill.
Take thou my cup, and it
  With joy or sorrow fill.

Restitution Tract Department

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THIS TRACT SHOULD BE IN EVERY HOME

THE SCRIPTURE SEARCHER'S ASSISTANT

By Maurice Joblin

This is a 44 page tract with the interesting themes of the Gospel of the Kingdom, the Lord Jesus, etc., carefully explained and accompanied by numerous references.

A copy of this booklet may be obtained by addressing The Restitution Publishing Co., 10623 Lee Ave., Cleveland, Ohio, for 10 cents, postpaid. A package of twelve may be obtained for one dollar.

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Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

MARCH 30, 1925.

THE RESTITUTION PUBLISHING COMPANY
10623 LEE AVENUE, CLEVELAND, OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political Kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins and a life of obedience to the commandments of God contained in his Word.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ❖ ❖ ❖ Number 12

March the Thirtieth, Nineteen Hundred Twenty-five, Cleveland, Ohio

The Roman Symbol

GEORGE FRANCIS

THE SYMBOL of the Roman Empire appears with seven heads and ten horns to bind the symbol to Rome, the city of seven hills on the banks of the river Tiber. If the symbol had appeared with eight heads it would not fit the eternal city; and yet we find that the empire has eight heads and eleven horns. In their disposition, however, the eleventh horn was more tyrannical because his first act noted was to pluck up by the roots three of the ten horns (Dan. 7:8).

"And again his look was more stout than his fellows. I beheld, and the same horn made war with the saints and prevailed against them" (Daniel 7:20,21).

Of this horn it is written: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end; and the kingdom and dominion......shall be given to the saints of the Most High" (Dan. 7:26,27). Here we learn that the horn has the dominion to the end or until the saints take possession of the kingdom.

This agrees with the horn being the last symbol to arise on the head of the Roman symbol after and among the ten horns (Dan. 7:8). This horn being a symbol of the papacy agrees with the fact that the papacy is the last phase of the Roman Empire. All students of the prophecy know that the Roman Empire has passed thru three religious phase. first, pagan; second, Christian; and third, papal.

Now concerning the seven heads John says: "Five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space" (Rev. 17:10). The head that ruled in John's day was the sixth imperial head, and the other, the seventh, was to rule but a short time; therefore the papacy was not one of the seven heads because it has continued longer than all of them.

THE PROPHECY SILENT CONCERNING CONSTANTINOPLE

THE reader should perceive that the prophecy here follows the fortunes of Rome, the city of the seven hills, and is silent concerning Constantinople.

In A. D. 476 the imperial succession ceased in Rome. It was Rome that received the deadly wound by the sword of the northern invaders of the empire (Rev. 13:3). It was Rome, that in figurative language, was in the "bottomless pit," out of which she ascended by the aid of the rising power of the papacy and the prestige of Rome (Rev. 17:8 and 11:7).

When the imperial succession ceased in Rome then "he" (the emperor) that hindered, was taken out of the way, giving room for the rise of Paul's man of sin. Now if we consult secular history and compare it with Paul's prophecy concerning this self-exalting ecclesiastical horn, do we not find an exact counterpart? We only need to read the one to find the substance of the other.

Paul says of this horn: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4). This horn, after exalting himself over all ecclesiastics then covets exaltation to be head of all civil powers.

"It was reserved for Boniface, the VIII, whose extravagant pretentions betrayed the decay that was already at work within, to show himself to the crowding pilgrims at the jubilee of A. D. 1300, seated on the throne of Constantine, arrayed with

sword and crown and sceptre, shouting aloud, 'I am Caesar I am emperor.'........

"Gregory had extorted the recognition of that absolute superiority of the spiritual dominion which he was wont to assert so sternly, proclaiming that to the pope, as God's vicar, all mankind are subject, and all rulers responsible: so that he, the giver of the crown, may also excommunicate and depose" (Pryce's Holy Roman Empire, page 141).

HENRY'S HUMILIATION

"NEVERTHELESS had all other humiliation been spared, that one scene in the yard of the Countess Matilda's castle, an imperial penitent, standing barefoot and woolen frocked on the snow three days and nights, till the priest, who sat within should admit and absolve him" (Bryce's Holy Roman Empire, page 140).

This horn speaks great words against the Most High (Dan. 7:25). The same horn "made war with the saints and prevailed against them" (Dan. 7:21). The same horn "shall wear out the saints of the Most High" (Dan. 7:25)

Can there be any power more anti-Christian than this papal horn? Is not this horn the very anti-Christ?

The Suppression of Evil

S. ROXANA WINCE

"YOUNG FRIEND, REMEMBER THAT every flash of temper, every unholy emotion, every unworthy thot or desire, tends to establish a nerve center that brings you nearer to vice or crime.

Every noble impulse, every pure thot, every holy desire, every worthy ideal, every mental image of the good, the pure, the true, that flashes thru your soul, tends to build brain centers that form the physical basis of a keen mind, a pure life, and a righteous character" (The Riddell Lectures).

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

Experiments both with animals and with men have proven that Mr. Riddell is right. "As a man thinketh so is he." Our brains tell the story of our lives. They are for us "the Book of Life." All that we have thot, or said, or done, has left its impress on those delicate brain cells, and we cannot blot out what is written there. If you were to die, and your brain was examined by some competent man, he would be able to tell us what sort of life you had, and if man can do this will not God be able to judge us from this strangely written but plain book?

Be careful what thots you think. Be careful what books you read. Be careful as to your choice of companions. Be careful of everything seeing how much these things have to do with your eternal destiny.

Sternly banish all wrong thots and passions lest, when God comes to read your book of life, your names be blotted out of his Book.

Contributions

A. E. STOCKMAN IN "THE CHRISTIAN MESSENGER"

"MANY OF OUR CONTRIBUTORS seem to feel that they have written nothing worthy of being read unless they point a doctrine, unravel a mystery, disprove an interpretation, correct the original, discover some hitherto unknown truth or start some new theory. But we desire some good, fresh, spontaneous heartbursts of practical salvation communications, suited to nourish and encourage the ordinary Christian heart, to quicken faith, strengthen hope, exalt confidence, intensify affection, inspire courage, assuage sorrow, promote union, purify fellowship and edify the body in holiness and spiritual power. Who will help us to feed the flock of God, not with dispensational truth alone, necessary as that is, but with 'every word which proceedeth out of the mouth of God.'"

The Lesson of the Lilies

DAVID E. GIFFORD

How sweet are the lilies,
  How lovely their bloom,
How graceful their manners,
  How rich their perfume!

How great is their splendor;
  How quickly they grow;
Yet meek and so tender,
  So humble and low!

They live for a purpose,
  A message they bring;
They give us instruction,
  A lesson each spring.

A lesson worth learning,
  'Tis ever the same,
That meekness is riches
  And service is fame.

Then let us like lilies,
  Live lifes that are white;
In meekness and service,
  Life's jewels so bright.

For glory shall crown us,
  And bliss shall be ours,
If learning life's lessons,
  We learn from the flowers.

* * *

To whom is strength promised?	Isaiah 40:31
How can we escape from fear?	Isaiah 12:2
In whom is everlasting strength?	Isaiah 26:4
Who will shine as the stars?	Daniel 12:3
Why is the present time so important?	2 Cor. 6:2
Why should we rejoice and sing?	Isaiah 49:13
What is the joy of the ransomed?	Isaiah 35:10

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Editorial

The Need of Moral Training

FORGERY, GAMBLING, AND CHEATING are the common and accepted practice among a large percentage of high school students in New York City; under their perverted code it is only he who is caught who is guilty of offense. It is not immoral to cheat, but it is inexcusable to be found out. This is from the report to the New York City Board of Education of its Committee on Character, which for a year has been making a special survey of moral conditions in high schools. The report bears out, in startling degree, the findings in the article on juvenile delinquency appearing in The Literary Digest, March, under the title "The Juvenile Jazz to Jail,"* which has been widely commented on in the press. The great age of Jazz, then, is damned by its fruits. Morality, in its wider sense, is placed in the attic of the mind, along with the discarded philosophies of a primitive age, and youth meanders down the primrose path, careless of immediate perils and oblivious of the pit which awaits it at the end.

In the New York high schools we have an example as ominous for the future as any that has been brought to public attention, and, dangerous as the literary vice of repetition is, this survey of lamentable conditions in the country's greatest metropolis must be listed with all those others which have been dinned into our ears. To begin with, the authors of the report, who have gone about their duties with painstaking care and the zeal of crusaders, are forced to admit that at present the Church, as a direct moral agency, touches the lives of only a small proportion of our youth a charge too often brought -and that "those who teach in New York City know too well how sadly lacking is the moral influence in many homes today"--further evidence of the sin of omission committed by parents. These teachers "know indeed that in many homes the parent is no longer the controlling and directing influence." It may not be surprizing, then, that the investigators find that the character of the student body has "radically changed in the last twenty years and no longer represents the select group preparing for college."

RIGHTEOUSNESS AN AFFAIR OF THE HEART

THE above article from the Literary Digest ought to open the eyes of those blind religionists who are continually telling people that the world is growing better. It ought, also, to help establish the fact that intelligence, education, and attainments in art, science, etc., do not make people righteous.

Righteousness is an affair of the heart, of the affections, and of the mind. These faculties can only be developed by the inculcation of the principles and teachings of the Word of God.

It is only when God writes his laws in our hearts that we become true, honest, just, merciful, peacemakers, kind, humble, and in love with our fellowmen and devoted to God. It is just as well to note this fact also: that one may be very religious and possess but few of these spiritual qualities. I have known men who were veritable Encyclopedias of Bible knowledge and yet they possessed but few of these God-like qualities. Their knowledge was merely intellectual, not spiritual. The result was that they were splendid debaters, always seeking arguments to display their superior knowledge of the Bible, but that knowledge, instead of generating humility and the fear of God within them, puffed them up and made them proud, contemptuous of the less informed, harsh, critical, intolerant controversialists.

What we need, after we have obtained a general knowledge of the purpose of God, is, above all else, to learn to fear God and keep his commandments for this is the whole duty of man. God will accept no substitute for the requirements laid down in his law thru the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to humble thyself to walk with thy God" (marginal reading).

* * *

The true use of time is to enrich life and that is the only criterion by which to decide whether we're saving or wasting it.

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*See The Restitution of March 17, 1925, page 134.

The Two Creations

(CONTINUED FROM THE LAST ISSUE)

W. S. TOMLINSON

AFTER THE FIRST ADAM sinned he was no longer evenly poised. His character was then in the direction of sin; it became easy for him to sin again, and as like begets like, all his offspring have the same tendency to sin. It is sin and the disposition to sin that God dislikes.

Paul throws light on this subject in the second chapter of Timothy when he informs us that both the man and the woman were in the first transgression, and also a difference between the two. The woman was deceived but it was not so with the man. Then if he was not deceived he must have sinned wilfully, and thus it becomes easy to understand why the "seed of the woman" is to bruise the serpent's head. The wilful sinner—man—is to be eliminated in the recovery from the fall. The old Adam is to have no part or lot in it at all.

At the time of the first transgression, the Lord God said unto the serpent, "I will put enmity between thee and the woman." How will he do it? He promised to David, in 2 Sam. 7:14, when he told him he would set up his seed after him, and build a house for his name, "and I (God) will be his Father and he shall be my son."

This explains it. God was the father of Jesus. This enabled him to work righteousness and do his will in all things. Still it did not exempt him from trial and temptation but it did give him power to overcome them. We not only share the nature of Adam but are personal transgressors as well. "All we, like sheep, have gone astray; we have turned every one to his own way" (Isa. 53:6). "All have sinned and come short of the glory of God" (Rom. 3:28). "God hath concluded them all in unbelief."

Now the opposite of all this is expressed with reference to the character of Jesus. "In him was no sin" (1 John 3:5). "He was tried in all points like as we are yet without sin." "He did not sin neither was guile found in his mouth" (1 Peter 2:22). "This is my beloved Son in whom I am well pleased."

He was sent by God who had a great work for him to accomplish. Sin was to be condemned in the flesh, and it could only be condemned in one who could sin but did not. He came as the Lamb of God to take away the sin of the world. He was to be a sin offering. Because of his perfect obedience unto death, even the death of the cross, his blood ratified the everlasting covenant and God raised him from the dead to die no more.

Then 2 Tim. 1:10 became a glorious fact: "Who hath abolished death and hath brought life and immortality to light." Also Colissians 1:15 was then fulfilled: "Who is the image of the invisible God, the first born of every creature," or, as rendered by the Diaglott: "The first born of all creation."

Then we are next informed as to what kind of a creation of which he was to be the head. "Whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead, that among all he might have the pre-eminence."

Jesus not only worked out his own salvation in acting submissively and obediently to his Father's will in all things, and thereby becoming the head of a new creation, but he opened the way for all, who should believe on him, to become a part of the new creation. Therefore we read of a class who are justified freely by God's favor thru the redemption that is in Christ Jesus. All of God's beneficent favor bestowed upon the human family is thru Christ Jesus. The record is: "He came to bear our grief and sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed" (Isa. 53). "He was delivered for our offenses and raised again for our justification" (Rom. 4:25).

It was God who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16). We should never forget this. God is the first cause. He is the prime mover but he is working thru his Son.

"God was in Christ reconciling the world unto himself." He has set him before us as an object of faith and hope. We are to believe in him. To believe in him is to believe what he taught.

(to be continued)

The Trinity

(Number Ten)

R. H. JUDD

HOW JUST a brief consideration of the line of thot that would put the virgin birth of the Lord Jesus on the same footing as other religions, which, in this matter, make the same profession. We have previously remarked that true Christianity does not seek to be known by its analogy to other tenets of belief, but glories in its contrasts to them, and rejoices in the fact that whereas other creeds base their profession upon theory it alone can prove that which it professes.

The claim is made by Mr. Phillip Vivian in "Churches and Modern Thought" that "Krishna was born of a chaste virgin named Devaki." What are the facts? Krishna was the 8th son of his mother for Dr. St. Clair Tisdale, noted Orientalist, says, "She had already, before the birth of Krishna, borne seven children to her husband."

Similar claims are made by the very same writer (Philip Vivian) regarding Buddha Horus, and other heathen deities. We turn again to Mr. Tisdale's "Mystic Christs and True" where he says, "The writings which deal with the miraculous incarnation of Buddha are of late date, and belong to several hundred years after the introduction of Christianity." He also says, "As the mother of Buddha was married, at the latest, a bout the age of 12 years, and had at the time of his birth been living with her husband some 33 years it is hardly necessary to consider the question of Buddha's virgin birth any further."

That God, in a number of instances in ancient times, intervened to impart fertility to women, who were barren, is abundantly attested in Scripture. There was Sarah, the wife of Abraham, who was barren, Rachael the wife of Isaac and Hannah, the mother of Samuel. There is also the case of the mother of Samson. The same God, who by his Spirit "visited" and "blessed" the women of old to make them fruitful,, caused Mary to conceive by the "power of the Highest."

Among other points worthy of consideration on this question of the virgin birth, we feel we cannot but draw special attention to one remarkable phase of this subject. Much modern and supposedly advanced thot views the virgin birth as an unnecessary adjunct to Christianity, unscientific and unsound. But, and here is the remarkable point, according to Bible testimony, according to Hebrew law and history, if Jesus Christ was rightfully to obtain the throne of his father David, the virgin birth was an absolute necessity. Why?

THE VIRGIN BIRTH AN ABSOLUTE NECESSITY

THE virgin birth of Jesus Christ was necessary because had he been the son of Joseph according to the flesh he would, as a direct descendant of Jeconiah, have been debarred the throne of David, for in Jeremiah 22:30 is the most drastic assertion that no man of the seed of Jeconiah should occupy the throne of David. Thus we have the fulfilment of another prophecy: "I will overturn, overturn until he come whose right it is, and I will give it him."

Still another point of valuable evidence concerning the virgin birth is the fact borne in upon any careful reader of the New Testament that the writers of the various books, some 27 books in all, regarded the Lord Jesus as the Son of God in a sense which they accorded to no other person in any period of the world's history. Ten of the books speak of him 50 times as "the Son of God," the "Son of the Highest," and fifteen refer to him eighty-six times as "the Son," or as "his Son," or as "my Son" or as "the Son" in relation to God.

Thus in the New Testament we have 186 direct references to the divine sonship of Jesus the Christ. Six times only is he spoken of as "the son of Mary," as "the son of Joseph," or "the son of the carpenter." Sixteen times is he spoken of as "the son of David." That he should, on occasion, naturally be identified as the son of Joseph is but additional evidence of the sincerity of the writers of the New Testament in recording facts. Even in our own time a child known to be of different blood to its "parents" is by common custom and courtesy recognized as belonging to them.

The question has been asked, Whom did Mary mean when she said, "Thy father and I have sought thee sorrowing? The reply was given by asking another question. Whom did Jesus mean when he said, "Wist ye not that I must be about my Father's business"?

Again, can anyone read the life story of the Lord Jesus without observing how frequently and how sincerely and naturally he spoke of his Father. Whom did he mean? Certainly not Joseph. Did any other man so speak before or since? Truly they said, "Never man spake like this man."

In our next we hope to touch especially on the subject of the Holy Spirit. It will be found to be a most interesting study and exceedingly important in any study of the doctrine of the trinity.

* * *

Be patient :—Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James 1:4.

Division destroys :—Every city or house divided against itself shall not stand.—Matthew 12:25.

Great gain : — Godliness with contentment is great gain. —1 Timothy 6:6.

Assurance :—If any man be a worshipper of God, and doeth his will, him he heareth.—John 9:31.

Perfect safety :—Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

The Day is at Hand

HANNA M. BARBER

"THE NIGHT is far spent, the day is at hand" (Rom. 13:12). How comforting these words should be to us. If the apostle Paul, in his day, could say that the night was far spent, then we may be quite sure, now, that we are very, very near the close of the dark night of sin. How it should thrill us with joy to know that at any time we might hear the call of the Lord to meet him in the air. How wonderful if we should be found worthy to reign with him!

It is not necessary for us to know the exact date of his coming as the Lord intended we should be, at all times, in an attitude to meet him. We do not have to quit our work and go out at some certain date and wait for him to take us. "Occupy till I come" (Luke 19:13). He will come at the appointed time and if we are occupied in his service we will be changed from mortality to immortality regardless of where we are.

Here are a few questions we might ask ourselves:

Do we daily pray, "Thy Kingdom come"?

Do we read a portion of scripture daily, meditating on the same?

Do we esteem others above ourselves?

Do we try to make others happy?

Do we speak of the soon-coming kingdom to those we meet?

Do we expect each day that we may hear the call that will change us to immortality?

Sometimes people get tired of being occupied in the Lord's service and go on a vacation.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14).

Let us keep ourselves unspotted from the world and not be found on a vacation when the Lord comes.

* * *

Prayer Answered :—I sought the Lord, and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him and saved him out of all his troubles—Psa. 34:4,6

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Faith

S. H. THOMAS

WHAT PEN CAN write, what tongue can tell the sublime grandeur of faith, simple, childlike, unquestioning faith? In it there is no doubt, no fear. It uplifts, strengthens, and enobles alike the possessor and the subject. It claims no reward, demands no evidence, is blind, yet demands not sight. A faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no farther, is a broken staff and he, who leans on it, will fall.

Perhaps the richest example of perfect faith ever recorded was exhibited by Abraham. Isaac was to him a child of promise beloved not only as a kind and obedient son but also for the covenants of promise which could only be fulfilled thru him.

The promise was that he should become the father of a chosen people, a sanctified nation thru whom all the peoples of the earth should be blessed.

Must he tear this loving son from the arms of his aged mother and lay upon his shoulders the wood that must consume him? Who can know the agony of that journey to the land of Moriah? There was three days of suffering, and perplexity, and opportunity for faith to doubt, and courage fail, and faltering halts, and backward turns. But no! God has spoken, and he must obey.

So the spot selected by God is reached, and the alter built. There is no pause or hesitation. That noble son, the pride and joy of his old mother, was gently laid upon it and the cruel knife raised to drink his warm, young blood.

Then a voice from heaven said, "Abraham, lay not thine hand upon the lad; for now I knowest thou fearest God." How many fear God? How many of us, I wonder, could pass such a test as this?

The Right Road

FRANCES. T. CHAPMAN

IT HAS BEEN said to me, many times of late, "You think you are right, but all these other people think they are right; you have no right to be so sure. They are as capable of judging, as you. I can not see what right you have to insist you are right."

"But," I reply, "I have the words of Scripture. Listen—."

"But," comes the reply, "these people have those same Scriptures, and they do not think it means what you think it does. Therefore follows the conclusion—you should say, 'I think I am right, but they may be.'" (If the trumpet gives an uncertain sound, how shall anyone prepare for the battle).

Salvation is predicated on belief. Belief is much more than a "think so" or opinion. Anything you believe you are sure about necessarily.

Suppose you are travelling. You come to roads; you do not know which is right. You have a guide book. If that book is right, and you have faith in it, you look up the directions—carefully—and you decide which is the right one of these two roads to take.

Others may say to you, "I have looked that up, too, and I fell sure it is the other road." What will you do?

You know one of these roads leads to life and the other to death. Will you close the book and say, "Well, I think this road is right but they think the other so I can't decide"? Or will you go back to the book and study it the more earnestly until you are satisfied as to what is right and then take that road? If you believe, you will not hesitate, and nothing but belief will suffice.

Mistakes of Good Men

A SELECTED ARTICLE

IF PEOPLE, especially the young, would widen their range of reading, and listening, they would learn a very wholesome lesson. They would see how many good men there are that make mistakes of judgment; and thus they would be slow to commit themselves. But, chiefly thru the accident of circumstances, they come in contact with some sincere man, often enough a man of ability, if not also, in their eyes, virtually a man of infallibility, and forming a natural liking for him, they narrow down their thots to his words or writings, and so they weave around themselves a net of prejudice, that keeps the mind from getting rid of error and from finding out the truth as proclaimed by other good and able men. "Thou shalt not make unto thee any graven image" might well be changed in Christian times to "Thou shalt not make unto thee any infallible teacher, any pope of mortal man.

* * *

A skeptic, it is said, once asked Dr. Nettleton, "How came I by my wicked heart?" His reply was that is a question which does not concern him as much as "How shall I get rid of my wicked heart?" You must have a new heart or you will be unfit for the kingdom of God.

"Be Kindly Affectioned"

S. ROXANA WINCE

"Be kindly affectioned one to another; in honor preferring one another."

THE DEAR OLD GRANDMOTHER had died. The funeral was over. The three daughters had met in the painfully silent home to divide her few belongings. Susan, the young granddaughter, sat wistfully looking on as the precious treasures passed from hand to hand. Would they give her anything? She was trembling now, for she said to herself, "O I will have to ask them or I will get nothing."

Then out came the quivering words: "I would like some little thing, that was grandmother's, to remember her by."

Crossly, snapishly, came back the answer: "You don't need anything to remember here by; you can remember her without anything."

That was 66 years ago. The aunts are all dead, but Susan lives and remembers yet. If they had but softened their words, if they had but spoken kindly, if they had but pitied her in her grief over the loss of that dear, blessed grandmother, the refusal would not have hurt so much. "Be kindly affectioned one to another."

Speak kindly to the young, for they
 Will have enough to bear,
Pass through this life as best they may,
 'Tis full of anxious care.

How kind and compassionate Jesus was. How tenderly affectionate to little children! No one ever heard him say to them in churlish tones, "Run away and don't bother me."

Instead, when they all came lovingly crowding around him, he took them tenderly and affectionately up in his arms and blessed them. That was the spirit of the Master and that should be our spirit.

"I wish that his hands had been laid on my head,
 That his arms had been thrown around me;
And that I had heard his kind words when he said,
 'Let the little ones come unto me.'"

"Let the little children come unto me." What child, who knows and loves Jesus, has not wished that same wish? Tho it has come to Jesus, has had the protecting arms thrown around it, and has been truly blessed, it yet longs for the personal clasp of those enfolding arms, and for the approving look of those loving eyes.

But, dear children, these things are just as real as if you could actually feel the arms of Jesus around you and could have his gentle, forgiving eyes actually look into your own for that is what they are doing all the while. The trouble is you cannot see them.

FAITH MAKES THESE THINGS REAL TO US

BUT you can make these things real by believing them. That is what we call Faith. It is believing that things, that we cannot see, are so. We long to see and be with Jesus because we know he is kindly affectioned toward us. It almost seems like a foretaste of the Kingdom when we have the companionship of those who are kindly affectioned like him if only for a day.

But our text says we are to be "kindly affectioned one to another with brotherly love, in honor preferring one another." Brotherly love is a strong bond. It wants the honors to go to the beloved one and rejoices in placing the laurel wreath of victory on his head far more than winning it himself. If there is any high or venerable place in the church he says, "Let brother so-and-so have it; he can fill it better than I."

What a beautiful love it is! How harmoniously everything moves along when the members of a church are kindly affectioned one to another with brotherly love, in honor preferring one another, saying no bitter words, like the daughters of the dead mother said to their young niece, but giving what is due and treating everyone with kindness and courtesy.

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Editorial

Hindenburg

FIELD MARSHAL Paul von Beneckendorf und von Hindenburg, has just been elected President of the German Republic. The significance of this, to the people of Europe, and the nations of the world, is that it reveals the fact the people of Germany, even in defeat and despair, and with the sword of the allied nations raised threateningly over their heads, still retain that spirit that actuated them to plunge into a war that almost destroyed civilization.

The glory and supremacy of Germany is the thot uppermost in the minds of the German people to-day. Hindenburg is the symbol of their ideals, a kind of embodiment of their hopes and aspirations. Hindenburg, in the Presidency, awakens the war song in the militarists' hearts and inspires again the patriotic thot of "Deutschland Eber Alles." Hindenburg's election is a notification to the world that Germany refuses to be completely suppressed and subject to the will of those who triumphed over her in the great war.

We, who believe in the prophetic word and are waiting for the great day—not the "der tag" of the military caste of Germany but the great day of emancipation from all human government—look upon this German reaction with absorbing interest.

The great confederacy of nations, spoken of by Ezekiel and Daniel, are to be formed around three leading powers—Russia, Germany, and Turkey. It seems clear to us that Russia is the Prince of Rosh spoken of in Ezekiel's prophecy (Revised Version), and we think also the Gog of the land of Magog, for nearly all authorities place Magog in ancient Scythia which is now Russian Territory.

Josephus, however, places it originally in the territory north of Gaul, which of course is Germany. It seems quite reasonable to suppose that both places may be included due to the migrations of the people who gave their names to the territory.

Turkey is indisputably the ancient King of the North, and is, therefore, included in Daniel's prophecy as the great power taking the initiative in the final struggle.

There seems to be no valid reason to doubt that the great battle spoken of by Ezekiel in the 38th chapter is the same struggle referred to by Daniel in the latter part of his 11th chapter. Now as Ezekiel seems to be clear as to the particular powers taking the initiative in the great struggle, and as those powers are Russia and Germany, it would seems that Russia must combine, in some way, with Turkey so that the great colussus of the north can fulfil the part assigned to him by Ezekiel and Daniel. If Russia is to fulfil the part of the King of the North, she must first encroach upon the territory or Turkey or dominate that nation by some kind of alliance or treaty.

RUSSIA, GERMANY, TURKEY LEFT OUT OF EUROPEAN POLITICS

THE tendency, in European politics, to isolate these three nations may be the means of driving them into each other's arms and bring about that union that will clearly define that great power that will organize the nations for the conquest of the world, and which will bring all nations to the war of the great day of God Almighty. The election of Hindenburg indicates that Germany is ready to take her place in the alignment of the powers when the proper leader and time arrives.

* * *

Let us never do evil and then we need never fear being told about it.

The Two Creations

(CONTINUED FROM THE LAST ISSUE)

W. S. TOMLINSON

HE PREACHED the glad tidings of the coming of God's kingdom upon this earth, foretold by the prophets of old, and the conditions upon which an entrance to it could be obtained. We now have this knowledge in the collection of writings we call the Bible. That Book is God's means of communication with the children of men. It has power to produce results similar to seed sown in a field for Jesus uses that figure to illustrate what the Word will accomplish when believed. Read Matthew 13:3-18. Verses 18 to 24 explain the parable and the "word" is likened unto seed four times.

In James 1:18 we read: "Of his own will begat he us by the word of truth." Begettal is the first act in a process that leads to a new creation. The creation to which we are begotten by the word of truth is styled by Peter," an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Peter 1:4).

All this is beautifully explained by Jesus to Nicodemus in the third chapter of John. Nicodemus, believing that Jesus was a teacher from God, went to him for information, and Jesus knowing his thots, said to him, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."

No doubt you are all aware that the word "born" as here used, can just as properly be read "begotten." To be begotten again is explained in the margin as "from above."

The power to beget for the new creation must come from above for it does not reside in the blood, nor of the will of man, but of God.

We saw that the first creation was brot about by the spirit of God moving upon the face of the waters. So likewise the new creation is produced by the operation of the Spirit of God upon the old Adamic creation.

JESUS' WORDS ARE LIFE AND TRUTH

JESUS said that his words were spirit and life. When the Word finds lodgment in the intellect of any of the old Adam, and draws out their love and admiration of him who devised the great plan of redemption, they are said to be begotten by the word of truth. That he might bring it within the scope of our feeble comprehensions the Apostle Peter makes a comparison between the two begettals. "Being begotten again, not of corruptible seed," as we were by the old Adam, "but of incorruptible, by the word of God which liveth and abideth forever."

Then he continues, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever." Here we have the fraility and vanity of all flesh as it is in Adam contrasted with the power of God's word. All that pertains solely to the old Adamic creation is destined to pass away as the grass of the field, but the new creation, to which the believer is called by the word of God, is "an inheritance, incorruptible and undefiled, and fadeth not away."

The last stage of the operation of the Spirit in the production of the new creation takes place at the resurrection. Paul shows this in the eleventh verse of the eighth chapter of Romans. After making manifest the working of the Spirit, he says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken youd mortal bodies by his Spirit that dwelleth in you."

But the question of the resurrection has been a stumbling block to many from the apostles' time to the present. To those who asked the question in Paul's time, as to how it would be accomplished, he used the analogy of grain raising and says, "O foolish one, that which thou sowest is not quickened except it die (decay), and that when thou sowest, thou sowest not that body that shall be but bare grain, it may chance of wheat or some other. But God giveth it (the seed) a body as it hath pleased him, and to every seed his own body."

Then, after enumerating different kinds of bodies, he says, "So also the resurrection of the dead: it is sown." What is sown? Why seed! The farmer is particular to sow good seed that he may reap a harvest; so he wants a seed in the body of the grain sown that will germinate. So it—the incorruptible seed—is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body."

There is a natural body and there is a spiritual body. The natural body is produced by natural seed and the spiritual body is produced by the Spirit or spiritual seed.

Now, if this be the correct explanation of this much disputed passage, how careful we ought to be about getting and keeping the seed in our minds in such a condition that it may bring forth fruit in the appointed time.

Right here, Beloved, I want to press home upon you that we are only in the preliminary stage of Divine relationship: the process must go right on. There must be growth upward, and forward, and onward. We are not born sons yet. We are only sons by adoption, that is, counted as sons because of our relationship to Jesus. We must be like our living Lord who used the power conferred upon him, because of his willingness to do the Father's will, to work out his salvation.

THE WORD OF TRUTH BRINGS FORTH FRUIT

THE word of truth, by which we have been begotten, is designed to bring forth fruit in our lives. We are to be transformed by the renewing of our minds into the mental and moral likeness of Christ. "If any man is in Christ he is a new creation" is the apostolic exclamation that has come down to us. "Old things have passed away." Such is the Divine standard by which we can measure ourselves.

Having severed our connection mentally and morally with the old creation and become related to the new, a different walk is expected, yea! is demanded. The exhortation of the Word is: "Love not the world" for "if any man love the world the love of the Father is not in him."

God and Christ must be first in our affections if we are to receive the best he has to offer. Our citizenship ought to be in heaven where Christ is. Whatever belongs to Jesus, as the federal head of the new creation, will be shared by those whom he accepts at his appearing. "As the Father hath life in himself so hath he given to the Son to have life in himself, and as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.

Christ is the pledge and earnest of what the after harvest will be. As we have borne the image of the earthy, we shall also bear the image of the heavenly—the second Adam, the Christ of God, the Lord from heaven. "Beloved, now are we the sons of God, but it doeth not yet appear what we shall be; but we know that when he shall appear we shall be like him for we shall see him as he is."

May the Father of our Lord Jesus Christ so guide, direct, guard and keep us that we may be found, at his appearing, ready to become a constituent part of the new creation.

(Concluded)

⁂

The everlasting Helper:—He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.—Psalms 91:15.

Refuge from calamity:—Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast—Psa. 57:1

Tried and proved:—As for God, his way is perfect; the word of the Lord is tried:—he is a buckler to all them that trust in him.—2 Sam. 22:31.

Give God the best:—Honor the Lord with thy substance, and with the first fruits of all thine increase.—Proverbs 3:9.

Wait patiently:—Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psa. 27:14.

The best medicine:—A merry heart doeth good like a medicine; but a broken spirit drieth the bones.—Proverbs 17:22.

Obituary

Death in Adam; Life in Christ

MARY C. WELLER, daughter of Calvin and Martha Henderson was born in Dark Co., Ohio, November 22, 1846. With her parents she moved to Indiana in her early girlhood. The family settled in Blackford Co., three quarters of a mile north Roll.

She was married to Frank C. Weller in 1885 and spent her married life in Blackford and Grant counties. The last ten years were spent on the home place at College Hill. Her husband, Frank C. Weller, was found dead on the Fowlerton road on March 5th, 1925. Sister Weller, after the death of her husband, who was also a member of the Roll Church of God, went to the home of her niece, Mrs. Earl Bragg, Upland, Ind., where she spent the few of her remaining days. She died April 16, 1925.

She has been a faithful and consistent member of the Church of God at Roll or many years. Surviving are two brothers, William Henderson of Columbus, Ind., and Isaac Henderson of Kansas City, Mo., seven nieces, five nephews, together with the Church, neighbors and friends who mourn her loss. She was laid to rest in the Asbury Chapel Cemetery, Sunday April 19, by the side of her husband to await the coming of the Life Giver. Words of admonition and comfort were spoken using Rev. 14:13 as a text.

Cantwell Drabenstott

⁂

When does the Lord hear and save?	—Psalms 145:18,19
Where does perfect liberty exist?	—2 Cor. 3:17
What are some of the effects of sin?	—Isaiah 59:10-12
How can we gain an absolute assurance that our prayers will be answered?	—John 15:7
What reward do those receive who walk not after the flesh but after the Spirit?	-Romans 8:1

Communicated

DEAR RESTITUTION,

The issue of March 17th brimful, so to speak, of wholesome teaching arrived today to encourage us in the way of life. Please read the scriptural references. "How can ye believe who receive glory one of another, and the glory that cometh from the only God ye seek not. Think not that I will accuse you to the Father; there is one that accuseth you, even Moses in whom ye trust" (John 5:39-45, R. V.; 8:5-9 with Luke 20:34-36; for a glimpse of Moses' law consult Deut. 22:13-30).

Oh, that our Banner had more space that others of a like precious faith might encourage us with their pens (2 Cor. 13:5-10; 2 Peter 1:1-4; Deut. 3:18-228).

R. [illegible] Humphreys

⁂

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be cheerfully sent to them out of the proceeds of the fund.

A donation to this fund is also a means of rendering tithes to God as it helps defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Sis. Groves	.50	Chas. H. Roose	3.00
Chas. Anderson ..	2.00	Sis. E. F. Randolph	1.00
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Restitution Tract Department

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

APRIL 14, 1925.

THE RESTITUTION PUBLISHING COMPANY
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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave: when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ Number 14

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The Golden Rule Applied

H. H. HECKMAN

THEREFORE, ALL THINGS whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

Taking this saying dispensationally, we hear our Savior under the law, commanding us to do or use the other fellow as we would desire that he use us, that is, we would not ask more of him than we would expect to grant him should he ask us. Nor is it expecting our fellowman to be better to us than we would be to him.

We should make application of this rule in all our plans. To make plans that would get our fellowman into or out of something we would not desire to get into or out of ourselves is to literally violate this golden rule.

Who would desire trouble? Not I; and we believe the "I" here will stand for every member of the Church of God as we are sure none of us is a trouble hunter. Let us be careful that we do as much to keep others from trouble as we would ourselves.

Who of us would desire to be beaten or swindled out of a penny of our earnings? Not one again. Then we should not plan little trades and dickers to beat a fellow creature out of his. It is quite common for the world and even members of religious sects to plan and study out trades that will place themselves ahead of their fellowmen financially. But is it in harmony with our rule? I think not. None of us desires such, and hence should not do to the other fellow what he would not wish him to do to himself.

A LITTLE TEXT PREGNANT WITH MEANING

THIS is a little text—only twenty-four words—but it is pregnant with meaning and its application is found in such scriptures as the following:

"Walk honestly toward them that are without" (1 Thess. 4:12). "Give no occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world" (Phil. 2:14,15).

Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Paul says we "shine as lights in the world."

So here is harmony. One text is a command; the other is the keeping of it. Could Paul say as much of us at the present day? Are we in deed and truth shining "as lights in the world"? This is our privilege: "For it is God that worketh in you both to will and do his good pleasure" (Phil. 2:13). Wonderful! God working in us! And that to make us will to do and more yet, even do his good pleasure."

Then we are assured: "Ye are my friends if ye do whatsoever I command you." A friend of Jesus! Yes, and more than that, we are his brother or sister if we do his will. Moreover we have God working in us to do it. We are not left alone for both Father and Son abide in us and are ever ready to assist.

The result of putting the Golden Rule into practice is eternal life, eternal joy and a home in paradise. That is great pay. Can we afford to lose it for small earthly gain? Paul could say, "I have fought a good fight." Can we, to-date, say the same?

It is the desire of our heavenly Father, his Son and every one who is successfully running the race. We are "compassed about with a great cloud of witnesses" (Heb. 12:1), and should cast "aside" all weighty matter from the good old ship of Zion that such cargo may not sink us into the great whirlpool of eternal destruction.

Abram and Lot

LOT HAD FOLLOWED the fortunes of Abram, his uncle, from an early age, and had returned with him from Egypt, rich in flocks and precious metals. This is not the first time that prosperity was harder to bear than adversity. Already their shepherds were jealous no doubt about their respective rights with regard to pasturage for their flocks desiring the better bargain for their masters.

No one fails to notice the calm wisdom of Abram. The issue at stake was rather dramatic. Here were two men, well endowed with worldly goods, making a definite choice and fixing their destiny. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou wilt take the right hand then I will go to the left."

This was a crucial test of Lot's character and he met Abram's generosity with selfishness. He missed his chance of meeting his uncle's generosity with equal generosity. All that he possessed came to him thru Abram. The world had taken possession of his heart and he was taken captive by the sight of wealth, desirous of becoming rich.

"And Lot lifted up his eyes and beheld all the plain of Jordan that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord..

"Then Lot chose him all the plain of Jordan."

What advantage did Lot gain? Surely a worldly one for, according to the world's judgment, one judged by the eye. On the one side was a promise of wealth, easy acquisition, security of tenure, a well-watered, rich and fertile land; on the other side the gain was not so promising and was difficult to win. And drought was possible as before when it sent them to Egypt. He did not mean to give up his own convictions and habits but wanted to make the best of both worlds.

When he left Abram's company we find him travelling toward Sodom, near enough to reap earthly advantages but still not permitting himself to the defilement of that notorious nest of evil. Later we find him living in the town, the members of his family intermarrying with the people of the city. Truly a man is tempted by his own lusts and so he shut his eyes. History repeats itself over and over again. Men will struggle after riches, judging all things from the material standpoint.

ABRAM'S CHOICE

THE lonely man on the hilltop seemed to have made a poor bargain. He too had made a choice, choked back the cravings of his natural self and made a renunciation. He showed unselfishness, a peaceful temperament, and true brotherly love. What was his reward ? He was blessed with a new revelation from his Creator, a deeper nature, stronger character, calmer peace, and serener faith. The younger one made the great refusal, turned his back on the All-Highest, chose the world and obtained Sodom for his portion.

This scene on the hilltop was not an idle drama. A definite decision was made—on the one hand a choice of the world; on the other, a choice of God. One could be had at sight, the other only thru faith. One was a fact, good to be grasped at, while the other was a promise, something to be believed, not to be seen and tasted.

Lot thot himself wise in making his choice but a share of the worldly wealth of Sodom was a pitiful substitute for a place in Abram's company and a share in his thots and faith. What he did gain was a ruined home, a desolate life, and a broken heart.

Brothers and sisters, which would you prefer ? Would you rather have Abram, and the barren hillside, and God, or Lot and the cities of the plain and Sodom's shame ?

A Thought for To-day

Supply is sure :—Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt bed.—Psalm 37:3.

Defraud not :—For this is the will of God......that no man defraud his brother in any matter—1 Thessalonians 4:3,4).

Omnipotent care :—The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. —Psalm 121:8.

How to conquer an enemy :—When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Proverbs 16:7.

Do good to all men :—Let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Galatians 6:9,10.

The temporal and the eternal :—All flesh is grass, and all the goodness as the flower of the field:

The grass withereth: but the word of our God shall stand forever.—Isaiah 40:6,8 .

God's requirements :—What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart, and with all thy soul ?—Deut. 10:12.

God will provide :—Take no thot, saying, What shall we eat ? or, What shall we drink ? or, Wherewithall shall we be clothed?

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:31,33.

Who shall enter :—Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7:21.

* * *

What answer did Jesus give the lawyer when he asked, "Master, which is the great commandment in the law ? —Matt. 27:37

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

Conversation

THERE IS NOTHING that will more accurately indicate our true character than conversation. Listen to the conversation of a group of men or women and you will soon get a glimpse of their character.

The Scriptures tell us of things which should not be spoken of, and also guide us into more profitable conversation.

Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." When brethren and sisters meet together, how often do they follow this rule?

The prophet tells us that "they that feared the Lord spake often one with another." What was the subject of their conversation? Was it the weather or money making? or social affairs? Or was it the favorite indoor sport of a certain type of religious people of all ages, that of criticising the prophet, teacher, or preacher? No! their conversation must have been something, better than that, for the Lord says, "They shall be mine, in that day when I make up my jewels."

Christ says, "Every idle word that men shall speak they shall give account thereof in the day of judgment, for by thy words thou shalt be justified and by thy words thou shalt be condemned."

These words of Christ are equivalent to saying that our words are a criterion of judgment, on the principle that they are an indication of our character. "Out of the abundance of the heart the mouth speaketh." Out of the heart proceed evil thots, adulteries, thefts, false witness, etc.

OUR WORDS THE ORAL EXPRESSION OF AN INWARD CONDITION

OUR words are but the oral expression of an inward condition, the fruit by which the tree is known; therefore, by our words we may be justified or condemned.

Let us, then, take the exhortation of Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation." Also the admonition of Paul: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Wherefore," Peter says, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word that ye may grow thereby."

What could be more beautiful than the conversation of a believer who has inbibed the spirit of the Master. The words of such an one are "fitly spoken" and are "like apples of gold in pictures of silver."

Let us beware that our words do not condemn us, and let us, with David, pray that the words of our mouths and the meditation of our hearts be acceptable in the sight of our Lord and Redeemer.

* * *

Duty does what it ought to do. Love, without stint, does all it can do. To be impelled by love is to drown the thunders of "I ought to do" in the music of "I delight to do."

* * *

Nothing was too minute for David to mention, because he knew that there was nothing too minute for his Father to notice.

Bread for To-day

S. ROXANA WINCE

"Give us this day our daily bread."

THE DOUBTING HEART says, "What about the morrow, dear Father? What about the morrow? "The flour barrel is empty; not a drop of oil is left in the cruze, not a penny in the purse."

"Let the morrow take care for the things of itself." "Give us this day our daily bread." That is the prayer that Jesus taught us to say. When the needs of this day have been supplied, and the morrow comes, repeat it again. That is the way the sparrows and the ravens do, and they always find something on their tables tho they carry no pocketbooks under their wings, and build no storehouse nor barn, for your heavenly Father feedeth them.

Trust him now and evermore. "You are of more value than many sparrows." God loves to have us put our trust in him. He lets us fall into some straits sometimes, but he never leaves nor forsakes us. In the darkest hour he is still holding us by the hand, and has food and raiment right at the door wherewith to supply our need when we have been sufficiently tested.

The children of Israel murmured again and again in the wildfood. Yet, when the fish, the cucumbers, the melons, the leeks, the onions, and the garlic had been left behind, the manna fell and supplied their need for forty years. They could not stop at Elim with its lovely palm trees and twelve wells of water if ever they expected to reach and to inherit the Land of Promise. They must press on.

Doubting and murmuring brot sure and speedy punishment. The fire burned among them, the pestilence consumed them, and Paul says, 1 Cor. 10:11: "Now all these things happened to them for ensamples, and they are written for our admonition upon whom the ends of the world are come."

It is never safe to find fault with God. "Let him that thinketh he stand take heed lest he fall." Temptation will come, but remember that "God is faithful and that he will not suffer us to be tempted above what we are able to bear but will, with the temptation make a way to escape that ye may be able to bear it."

David, the sweet Psalmist of Israel, uttered the words, "I will say of the Lord, he is my refuge and my fortress, my God in him will I trust. He shall deliver thee from the snare of the fowler and from the noisome pestilence: he shall cover thee with his feathers and under his wings shalt thou trust.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked; because thou hast made the Lord, which is my refuge, thine habitation.

"Blessed are all they that put their trust in him."

Simeon

A SELECTED ARTICLE

Luke 2:25-32.

SOMEONE HAS WRITTEN beautifully of Simeon as follows: "What Simeon wanted to see was the Lord's Christ. Unbelief would suggest to him, 'Simeon, you are an old man, your day is almost ended, the snow of age is upon your head, your eyes are growing dim, your brow is wrinkled, your limbs totter and death is almost upon you; and where are the signs of his coming? You are resting, Simeon, upon imagination; it is all a delusion.'

'No,' replied Simeon, 'I shall not see death till I have seen the Lord's Christ; I shall see him before I die.'

I can imagine Simeon walking out, one fine morning, along one of the lovely vales of Palestine, meditating upon the great subject that filled his mind. Presently he meets a friend. 'Peace be with you; have you heard the strange news?'

'What news.' replied Simeon.

'Do you not know Zacharias, the priest?'

'Yes, well.'

'According to the custom of the priest's office, his lot was to burn incense in the temple of the Lord, and the whole multitude of the people were praying without. It was the time of incense, and there appeared unto him an angel, standing on the right side of the altar, who told him that he should have a son, whose name should be called John; one who should be great in the sight of the Lord, who should go before the Messiah and make ready a people prepared for the Lord. The angel was Gabriel, who stands in the presence of God; and because Zacharias believed not, he was struck dumb.'

'Oh!' says Simeon, 'that fulfils the prophecy of Malachi. This is the forerunner of the Messiah; this is the morning star; the day-dawn is not far off; the Messiah is nigh at hand. Hallelujah! The Lord shall suddenly come to his temple!'

SOME MORE STRANGE NEWS

TIME rolls on. I can imagine Simeon accosted again by one of his neighbors: 'Well, Simeon, have you heard the news?'

'What news?'

'Why there is a singular story in everybody's mouth. A company of shepherds were watching their flocks by night on the plains of Bethlehem. It was the still hour of night and darkness mantled the world. Suddenly a bright light shone around the shepherds, a light above the brightness of the mid-day sun. They looked up, and just above them was an angel, who said to the terrified shepherds, 'Fear not, I bring you glad tidings of great joy, which shall be to all people!''

'This is the Lord's Christ,' said Simeon, 'and I shall not taste death till I have seen him.' He said to himself, 'They will bring the child to the temple to present him to the Lord.'

Away went Simeon, morning after morning, to see if he could get a glimpse of Jesus. Perhaps unbelief suggested to Simeon: 'You had better stop home this wet morning, you have been so often and missed him; you may venture to be absent this once.' 'No,' said the Spirit, 'go to the temple.'

Simeon would, no doubt, select a good point of observation. See how intently he watches the door! He surveys the face of every child as one mother after another brings her infant to the temple. 'No,' he says, 'that is not he.'

At length he sees the virgin appear, and the Spirit tells him it is the long-expected Savior. He grasps the child in his arms, presses him to his heart, blesses God, and says, 'Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy Salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.'"

Unity

E. W. KNAPP

"BEHOLD HOW GOOD AND PLEASANT it is for brethren to dwell together in unity" (Psa. 133:1).

How can brethren dwell together in unity? By following Paul's command to all speak the same thing and be of the same mind (1 Cor. 1:10). Again, hear Paul: "Mark them which cause divisions and avoid them" (Rom. 16:17). "If any man teach doctrines, destitute of the truth, from such withdraw thyself" (1 Tim. 6:1-5). "Foolish and unlearned questions avoid knowing they gender strife" (2 Tim. 2:23).

Preach the word. Why? Because the time will come when they will not endure sound doctrine. That time has now come. "Abstain from every appearance of evil" (1 Thess. 5:22). Can the true believer in God's Word abstain from every appearance of evil and at the same time be associated with those who teach doctrines directly opposite, and many that teach doctrines contrary to the gospel as taught by Paul (Gal. 1:8)?

If You Can

S. H. THOMAS

IF, WHEN on your way to haunts of sport and pleasure, accompanied by gay and worldly companions, you chance to meet a stranger, wounded, sick and needy, can you leave your gay companions and to this suffering stranger say, "You are wounded and weak, while I am strong; lean thou on me. You are travel-stained, and with dirt and blood begrimed. Let me wash you with clean water, and annoint your wounds. You are hungry and cold; come away with me and share the rich blessings and comforts of the home that God has given me."

Can you do this? Can you do this and forget, while ministering, that your gay companions, who with careless joke and jest, passed on to the frolic, leaving you to care for the wounded stranger, are now tracing the giddy mazes of the dance?

Can you reflect that you have lost these long anticipated pleasures, and yet rejoice at the sacrifice? Can you travel straight and true,. the narrow path when those around you stumble, wobble and fall? Can you, with pleasure and profit, go to church, when those around you are buying tickets for the show or dance?

Can you continue to teach the scoffer and foolish person and not tire of teaching? Can you always speak the truth when others lie like sin?

If you can do all this, sonny, and find no time to murmur, your name is surely being written in the Lamb's Book of Life.

CAN YOU GIVE UNDYING SERVICE?

IF you undertake a noble service, expecting others to pitch in and help, but find them doing everything to hinder, or sitting down, like biddies on a roost, can you still serve while they stand up and cackle, or calmly smile when they unite in scoffing?

Can you keep right on in paths of love and duty to God when all your friends unite in praising and lauding the joys to be

---

found in worldly halls of pleasure?

If you can, my son, a crown of life will some day rest upon your brow.

When hate and malice wound you, can you smile and gently make reply? or be silent and answer not at all? If enemies falsely accuse you, and buffet you without a cause, can you with meekness answer? or be silent and hold your peace?

When playmate wink and jeer, and laughing say "It's mamma's dear," can you say not a word?

If you can stand such tests as these, dear ones, and still retain your faith in God and love of Christ unto the end, the glories of an endless life will be your prize, while the blackness of death must forever cover the scoffer.

* * *

How can we gain an absolute assurance that our prayers will be answered? —John 15:7

What did Jesus say in regard to worthwhile investments and safe banking? Matt. 6:19-21

How long will God keep his covenant with those that love him and keep his commandments? —Deut. 7:9

What reward do those receive who walk not after the flesh but after the Spirit? —Rom. 8:1

What did the centurian at Capernaum say to Jesus, and what answer did Jesus give him? Matt. 8:5-13

What answer did Jesus give the lawyer when he asked, "Master, which is the great commandment in the law? —Matt. 22:37

Where does perfect liberty exist? —2 Cor. 3:17

When Peter asked Jesus how many times he should forgive his brother, what did the Master say? —Matt. 18:21,22

What does wisdom do when it enters the heart? —Prov. 2:10

What is an abomination to the Lord, and what is his delight? —Proverbs 11:1

What happened to the foolish virgins who had no oil in their lamps? —Matt. 25:1-13

What testimony did John, the Baptist, give concerning Jesus? —Matt. 3:11,12

Restitution Tract Department

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

APRIL 21, 1925.

THE RESTITUTION PUBLISHING COMPANY
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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 Number 15

April the twenty-first, Nineteen Hundred Twenty-five, Cleveland, Ohio

Prayer

TOM MOORE

As down in the sunless retreats of the ocean,
  Sweet flowers are springing no mortal can see;
So deep in my soul the still prayer of devotion
  Unheard by the world rises silent to thee.

* * *

How I Heard the Truth

We invite our readers to send in a brief acount of how they first heard the true gospel, and their experience in coming into the truth. Give particularly those incidents that are most likely to interest the readers of our paper. The Editor reserves the right to eliminate unimportant items in these narratives to bring them within the proper limits of space. The Editor will start the column by giving his own experience. The story follows:

THIRTY THREE YEARS AGO, in the city of Elizabeth, N. J. Frederick K. Day, a devout Presbyterian, and a man of independent means, conducted a boy's prayer meeting in one of the anterooms of Westminster Presbyterian Church. The writer, at this time, was a boy of sixteen (There now, I have unwittingly told my age. O well, I am not a woman so it will be all right). About fifty boys attended this prayer meeting each Saturday night. A different boy led the meeting each night and several others took part. I took part in this meeting quite often and Mr. Day seemed to take a special interest in me. Most of the boys were from wealthy families while my parents were very poor.

Mr. Day often had me at his home and, on one of these occasions, he made a proposition to me that became an important factor in shaping the course of my life. He told me to choose the vocation which I wanted to follow in life and he would see that I was prepared for it no matter what it cost. I know what was in the good man's mind. He wanted me to enter the ministry. He would have seen to it that I was sent to college, and I would have had the support of the richest church in Elizabeth.

What a disappointment it must have been to him, therefore, when I told him I wanted to be a machinist. Had he mentioned the ministry no doubt I should have chosen it for my inclinations were always in that direction. Not wishing to influence me in my choice, however he did not mention it. God's hand was in this incident for Mr. Day placed me in the largest machine shop in the city and there, among the overalled artisans of the iron industry, were some of God's peculiar people and thru them I learned the glorious gospel which is the power of God unto salvation. It happened in this wise:

I was operating a drill press and singing a hymn while working. The hymn was a favorite one with me. One verse runs —

We are but strangers here.
  Heaven is our home.
Earth is a desert drear,
  Heaven is our home.
Dangers and sorrows stand,
Round me on every hand.
Heaven is my Fatherland,
  Heaven is my home.

On a machine near to me was a man named James Shaw who had been listening intently to my song. After a while he approached me and said, "I heard you singing about heaven being your home. Do you believe that ?"

"Why of course I do," I replied.

"Well, how do you know heaven is your home ?"

"Why because the Bible says so," was my retort.

"Where does it say so ?" queried Brother Shaw.

Without a moment's hesitation I answered, "In my Father's house are many mansions; I go to prepare a place for you."

Brother Shaw quoted the rest of the passage to show we do not go to heaven for the reward but that Christ would come with it, and then he told me that the Bible never promised heaven to the righteous. I became very angry and said I would prove he was wrong. In the process of trying to prove that he was wrong, I made the discovery that I was myself deceived, a stranger from the covenants of promise and without God and without hope in the world.

Then, with the aid of Brother Shaw, Brother Cranshaw, and Brother James C. Bruce, who was a man of great and deep knowledge of the Scriptures, I learned the truth concerning God's purpose and the true Way of Life. Then came the great trial of leaving friends and kindred and splendid church associations to be identified with the few and feeble folk who in this day make up the true friends of Jesus.

I thank God that he kept me from making the choice that would have made me a Presbyterian divine, and led me to choose the grime and grease of the machine shop where I found the pearl of great price.

* * *

Is There a God?

WELL, MY FRIEND, are you any more at your ease?

Not much. All our talk must necesarily leave the subject just where it is. We cannot alter matters in any way.

No: but we may change our own relation to matters, which may be as great a change sometimes as if we changed matters themselves.

Well, yes, there is something in that.

Tidings make all the difference in the world, sometimes, as when a man hears of a great opportunity or a great danger, in which all depends upon prompt action. Conviction as to God's existence makes a great difference as to a man's relation to God, tho it cannot alter things as they actually are with God.

My point, last time, was the existence of evil. You said that all difficulty vanished when the end of the matter was taken into view. What did you mean?

I meant that when God's work with the earth was finished, there would be none of the difficulties you mentioned. He proposes the end of all evil: "no more curse · no more death" is the oracular enunciation of his purpose.

I do not quite see that that disposes of the difficulty.

I think it does.

It will not alter the fact that curse and death have been allowed. Why does he allow them?

That is part of the process by which the greater well-being is prepared.

I might feel the force of that if all participated in the result.

So they will in the sense of the curse ceasing.

Yes, but all do not share in the deliverance, as I understand you. Only a few are to be saved.

Such is the revealed purpose of eternal wisdom.

It is there that I feel a difficulty.

I think I know the root of the matter. You look exclusively to the creature God has made, and to what you may conceive as the rights of the creature so made. You do not consider the purpose that God may have had in the making of the creature, nor of the rights that he necessarily possesses over it.

I confess my feelings are naturally more with the creature than the Creator.

You must fight this tendency. You must bring reason to your aid. It cannot be that the creature should govern the Creator, or that our interpretation of the Creator's way should be found in the creature's feelings rather than in the Creator's designs.

It is easier to realise the creature's feelings.

Granted; but you will allow that darkness of all kinds is easier than light.

You would not call the creature's feelings darkness, would you?

Continued on page 197.

On Jordan's Banks

LORD BYRON

On Jordan's banks the Arab camels stray;
On Zion's hill the False One's votaries pray;
The Baal-adorer bows on Sinai's steep—
Yet there—even there— Oh God! thy thunders sleep.

There—where thy finger scorched the tablet stone;
There—where thy shadow to thy people shone
Thy glory shrouded in its garb of fire,
Thyself—none living see and not expire!

Oh! in the lightning let thy glance appear;
Sweep from his shivered hand the oppressor's spear;
How long by tyrants shall thy land be trod,
How long thy temple worshipless, Oh God!

Until He Find

SELECTED BY S. ROXANA WINCE

There is something very impressive about that phrase in the story of the Shepherd who leaves the ninety and nine, and goes seeking after the lost sheep "until he find it." We need to get the same spirit of patience and persistence which sustained our Lord. Anna Temple sings the sweet story with tender feeling:

O tender Shepherd! climbing rugged mountains,
  And wading waters deep,
How long wouldst thou be willing to go homeless
  To find a straying sheep?
"I count no time," the Shepherd gently answered,
  "As thou does count and bind
The days in weeks, the weeks in months; my counting
  Is just—until I find.
And that would be the limit of my journey,
  I'd cross the waters deep,
And climb the hillsides with unfailing patience,
  Until I found my sheep."

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Editorial

The Bible in the Schools

I HAVE BEFORE ME A LETTER, issued from the office of the governor of the state of Ohio, and containing the Governor's reasons for vetoing the Bible bill which made the reading of the Bible, in the public schools, compulsory. The Governor may be perfectly sincere in his attitude toward this bill. We do not question his sincerity and honesty, but we cannot help but feel that he has made a grave mistake.

The arguments by which the Governor seeks to justify his action in disapproving the bill are not only illogical and inadequate but also, in large measure, may be said to be irrelevant. Let us examine his statements. The first paragraphs of the Governor's statement is as follows:

"In considering this bill let us remember that it was the hope and desire for religious freedom that inspired the settling and founding of the United States of America. Brave, liberty-loving men and women came to the wilderness of the Colonies, each to worship according to the dictates of his own conscience. They severed family ties and left the homeland to escape the religious dictation of their native government.

"The founders of our country, having in mind their own sacrifices in obtaining liberty of religious thought, and seeking to hand down to their children this hard-earned freedom, unimpaired for all time, were careful to write the doctrine of separation of church and state into the federal Constitution."

This statement is perfectly true but altogether irrelevant to the question under discussion. In what way does the Governor consider the Bible bill to be detrimental to religious liberty? He speaks of the founders of our country being inspired by a desire for religious freedom, and refers to them as "brave, liberty-loving men and women who severed family ties and left the homeland to escape the religious dictation of their native government."

Now it seems to us that the Governor here is seeking to prejudice the minds of the people by presenting the idea that the Bible bill is opposed to the ideas and principles of the founders of the United States.

There is too much unproved assumption here. The argument would have been much stronger if the writer had shown how the bill in dispute violated the principles or ideals of the founders of the nation. If the Governor thinks that he can, by a sweep of his pen, appropriate to himself the support of these rugged and honest pioneers, he is greatly mistaken. We do not hesitate to say that, if these liberty-loving men and women were here to-day, they would unreservedly support the Bible bill as an aid to both religious and civil liberty.

READING THE BIBLE A PART OF THEIR EDUCATION

WE need have no doubt about this for history tells us of their actions on this very question. If the Governor will take the trouble to look the matter up he will find that these brave, liberty-loving people, who wrote religious liberty, and the separation of church and state into the Constitution, also insisted upon the reading of the Bible in their schools. Reading the Bible was part of the education of their day and it was from that book that they received the principles of equality, liberty, justice, equity, and consideration for others, which are found incorporated in that splendid instrument of government—the Constitution of the United States.

It is evident, therefore, that the founders of the nation had an entirely different view of this matter than Ohio's chief exeutive. To them the reading of the Bible in the schools was perfectly consistent with the principles of religious and civil liberty.

The reading of the Bible without comment does not constitute an act of worship any more that the reading of the Koran or any other book containing moral precepts. Furthermore it is a mistake to consider the Bible as belonging to any particular sect, denomination, religion. The Bible was given by the Creator to all mankind. It existed before Christianity. Christianity is its offspring but its message of justice, mercy and truth belongs equally to Jew and Gentile, to every nation and language and people and tongue.

There is great need of moral training for the present generation. The New York Board of Education has just completed an investigation of the moral status of the high schools of the great metropolis. We would commend, to our Governor, the reading of this report and the recommendations they make.

In disproving the Bible bill, the Governor has performed an act of paternalism out of harmony with the spirit of democracy. Substituting his own will and judgment for the will of the peole, expressed thru their duly elected representatives, he has become an autocrat and violated the true spirit of liberty. He has catered to those who oppose all righteousness and who fear the light that streams from the Word of God.

* * *

SAID BUNYAN: "The river of life is pure and clear as crystal. Is the doctrine offered to you so, or is it muddy and mixed with the doctrines of men? What water is fouled is not the water of life. Wherefore, if you find it not right, go up higher toward the spring ahead, for the nearer the spring the more pure and clear is the water."

Irenaeus said, "To leave the holy Scriptures, that pure and undoubted source of faith, is to determine upon exposing one's self to the inconvenient danger of falling into error; it is to build our house not upon a rock, but upon the sand."

Is There a God?

Continued from page 192.

It would depend. If a member of a savage tribe wanted to eat you, it would be because he felt inclined. You would consider his feelings rather dark on that subject, would you not?

(Smiles) I would consider his feelings misplaced.

Misplaced feeling is darkness. This you will find to be true in every relation. Your feelings are misplaced on the subject of mortal man.

I am in darkness, you think.

It is not your choice, I am sure; but any opposition to divine wisdom in the name of the creature must be darkness. Why should mortal man criticise the ways of God? Is it not his place simply to ascertain them and submit to them?

To that, of course, I could not demur: the question is, what are his ways? He is great and kind, and my difficulty is to reconcile this with the evil state of things to which vast numbers of his creatures are subject.

We may be quite sure that none of his works are inconsistent with his greatness, and his kindness. I submit that it is no assumption to maintain this.

Granting his existence and his character and what you call his works I should, of course, feel called upon to assent to that.

Very well, are you prepared to deny his existence?

Far be it from me to say there is no God. Whatever difficulties I may feel, I cannot take the fool's position. There is too great a display of intelligence in the constitution of things everywhere, for me to resist the conviction that however little I may know God, there is a vast and incomprehensible Being at work somehow. At the same time, I should not be true to the highest principles of my own existence if I were to shut my eyes to what appear to me difficulties in the way of commonly accepted views.

I do not ask you to shut your eyes to anything, but rather to open them a little more widely so that you may perceive that the dimness you feel is a dimness as of steam on your window glass, and not in the universe of God that you are looking out upon.

It is a pretty comparison. Perhaps it is correct.

I am sure it is. You flounder because you are holding on from below instead of from above. You look at a man, who had no existence yesterday, and who will have no existence tomorrow, and you are trying to interpret things as they bear upon or appear to him instead of looking to God, who has always been, and always will be, and who has made all things for his own purpose. You will never be able to handle matters aright till you fully realize the truth that human life is but a vapor, and that in God and not in man is to be found the solution of the problems of the universe.

It is difficult for man to look at things from God's point of view.

Still the point of view exists; and it existed before man existed, and, therefore, true reason demands that we ascend to it. Consider how it is with those not yet born, and with those who never will be born. You have no difficulty in assigning to their point of view its proper insignificant place.

I do not know that I quite understand you there. How can there be a point of view for those who never will be born?

They would have a point of view if they were born.

But how can you take them into account if they are not to be born?

Only that we may the more easily see how insignificant is the point of view of those who are born.

I fail to follow you, I confess. Persons that are not persons cannot be taken into account in any way.

They can be taken into account as persons that might be but are not. Take the last emigrant ship that foundered at sea. There were, on board, many young couples from whom, had the ship got safely to land, there would certainly have sprung multitudes of persons who will now never have an existence. Does their potential point of view offer any difficulty in determining the problem of the earth's condition? My suggestion is that our own point of view, tho important to us for the time being, is just as uninfluencial as theirs in the question of why things

are as they are. It is God's question purely, and his answer is necessarily the only answer.

* * *

"Holy courage characterizes every true life. The possessor of this life looks at the right and says, 'With God's help I will do it.' He never, for a moment, asks himself the question, 'Will it affect my material interests?' but only, 'Is it right?' If the reply to this question is 'Yes' he moves right on in the sacred path of duty, tho it leads thru a burning, fiery furnace, or a lion's den. The frowns of friends or the threats of enemies move him not. His position has been taken and from it he will not be driven. When he approaches the portals of the tomb, he exclaims, 'I have fought a good fight', and when he is lowered into the grave, the very remembrance of his heroism calls forth the word, 'There he lies who never feared the face of man.' Such are the men who triumph over every foe and are more than conquerors thru him that loved us."

* * *

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrences of petty evils and small trials is the ordinary and appointed excercise of the Christian graces. To bear with the failings of those about us— with their infirmities, their bad judgment, their ill breeding, their perverse tempers— to endure neglect when we feel we deserve attention, and in gratitude where we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided on purpose for the trial of our virtue—these are the best excercises of patience and self-denial and the better because they are not chosen by ourselves.

"To bear with vexation in business, with disappointments in our expectations, with interruptions of our retirement, with folly, intrusions, disturbances—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable but inferior evils, properly improved, furnish a good moral discipline."

Conference Notice

THE NEXT quarterly conference meeting of the Church of God, of the Faith of Abraham, of Central Washington, will be held at Puyallup, Pierce Co., Washington, June 5-7, 1925.

The brethren are invited to attend this conference, also any who desire to meet with us to learn the way of eternal life. The time is short so let us "forsake not the assembling of ourselves together" but "exhort one another and so much the more as we see the day approaching."

We cannot afford to miss these meetings if it is in our power to attend. Business can wait, but the Kingdom will not, so let us make the needed preparation according to his Word. Those who can please bring some bedding with you. Those who come on trains will be met at the depot by phoning Red 234, with auto transportation. Those coming in autos, come to 1502 Twelfth Ave., S. E.., and you will be cared for.

A. L. Corbaley, Pastor, Church of God, Puyallup, Wash.

* * *

Sad News

As we go to press we are in receipt of the following:

I am very, very sorry to inform you that my father, George Francis, passed away on April 26th at the age of eighty-six years and eleven months. As you knew him you will realize what a great loss it is to his family. C. H. Francis (his son)

* * *

Let not any one say that he cannot govern his passions, nor hinder them from breaking out, and carrying him into action; for what he can do before a prince or a great man he can do alone or in the presence of God if he will.

The power of choosing right or wrong makes man a moral agent; it is his actually chosing wrong that makes him a sinner.

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Annie Burton	1.00	Bro. & Sis. Greif	10.00
R. H. Judd	1.00	A Brother	2.00

* * *

What is necessary before we can lead others into the paths of righteousness? —Psalms 51:12,13

Who will take away hunger and thirst, and wipe away all tears from your eyes? —Rev. 7:16,17

What happened immediately after Jesus was baptized of John in the Jordan? —Matt. 3:16,17

What special directions for prayer did Jesus give in his sermon on the mountain? —Matt. 6:5-13

Why can the child of God feel secure under all circumstances? —Deut. 33:27

What test did Jesus lay down for detecting false prophets? —Matt. 7:15-20

How were the wise men of the East directed to the birthplace of Jesus? —Matt. 2:1-10

What is the prayer of the penitent? —Psalms 51:1,3

How are the steps of a good man directed? —Psa. 37:23,24

What is said about the messenger that bringeth glad tidings? —Isaiah 52:7

What breaks the connection between God and man?—Isa. 59:1

Restitution Tract Department

THIS BOOK SHOULD BE IN EVERY HOME

THE BIBLE: ITS PRINCIPLES AND TEXTS
By Robert G. Huggins

This book has 309 pages, 5x7½ inches, durably and handsomely bound in blue, whole cloth, with title embossed on the back in gold. Many perplexing texts of the Bible are explained, and over one hundred and fifteen Bible subjects of intense interest to every Bible student are clearly discussed and explained.

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

APRIL 28, 1925.

THE RESTITUTION PUBLISHING COMPANY
10623 LEE AVENUE, CLEVELAND, OHIO

Oregon Bible College
Oregon, Ill. [illegible]

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ ◆ Number 16

April the Twenty-eighth, Nineteen Hundred Twenty-five, Cleveland, Ohio

The Coming Crisis

HORATIUS BONAR

NEVER DID FUTURITY WEAR so wild an aspect, never did God's ways seem so strange and intricate, never were the church's prospects more perilous and perplexed, never were "the world's turns so slippery," as they are at present. Above all, never was there a time when events developed themselves with such rapidity.

This seems especially one of the characteristics of the last days. As the world moves onward, it appears to accelerate its speed and precipitate itself with headlong recklessness and feverish haste.

Events, alike the evil and good, though specially the former, seem to ripen before their season, as if satan were in haste to carry through all his devices, knowing that now he hath but a short time. The crisis comes ere we are aware of the commencement. Speed, whirlwind speed, is the order of the day. All things are now conducted upon a larger scale, and cast in a more commanding mold. There is less of the commonplace, and more of the startling—less of the gradual movement, and more of the sudden shock and convulsion in the events of the age—an age which is destined, we believe, to concentrate in its history more of the terrible and the calamitous than has ever heretofore been witnessed, or shall be witnessed hereafter.

WHAT ARE OUR PROSPECTS?

WHAT, then, are our prospects? Some would paint them bright, others gloomy. All indeed are full of expectations as to the glory that is yet to brighten over the earth, the peace that is yet to gladden it. But as to what that glory is, how it is to be introduced, and how present events are making way for its arrival, men are divided.

The fond idolators of science and reason are hailing the day of triumph as if its dawn were already brightening in the East, as if in the march of intellect everyone might discern the progress of righteousness and truth. Some in the church, not so unscriptural in their optimism, nor trusting so vainly to human intellect, nevertheless think they see the gospel gradually leavening the world, and all things advancing onward resistlessly to a glorious issue. There are others, however, who see the shadows gathering deeper and broader everywhere, and darkness, denser than Egyptian, settling down upon Christendom, and who look for no triumph till there has been a time of trouble such as never was nor ever shall be (Dan. 12:1).

Which of these opinions is right, prophecy alone can inform us. This is our only guide. It is our watch-tower, into which we must betake ourselves, in order, on the one hand to note the troubled scenes that are passing below, and on the other hand to watch for every token of the ascending dawn.

On the early morn of jubilee, men were stationed on the eastern hills about Jerusalem to catch the first gleam of sunshine, silvering the cloud or the mountain top afar off, that they might announce it to the priests waiting in the temple with their silver trumpets to proclaim it to the expecting city, from which the tidings, caught up by the watchmen of the surrounding hills, were echoed from mountain to mountain till all Judea hailed the welcome note.

So are we to take our stand on our prophetic watch-tower that we may catch the earliest glimpse of approaching glory and proclaim it over earth as glad tidings of great joy to a groaning creation and a sorrowing church. Woe be to us if we keep the world in ignorance of what is coming, so that when the day arrives, it may turn round on us in reproach, and say,

"We never heard of all this; they who prefessed to know it kept silence; no utterance of warning from their lips ever reached our ears."

THE STUDY OF PROPHECY

CONSIDERED even thus generally, we find not only abundant reasons inviting us to go to the study of prophecy but we see also how profitable and practical that study is. There are many circumstances, however, at present, fitted to call our keenest attention to its predicted scenes, and to invest them with a profounder interest.

What a trial the departure of Jesus must have been to his disciples! His absence was a sad blank in their circle. How they would miss him! He knew this and prepared them for it. Love like theirs could ill bear the absence of one so dear. No wonder that they delighted in the prospect of his return, and clasped the promise of it to their hearts as their treasure and their joy. "This same Jesus, which is taken up from you unto heaven, shall so come in like manner as ye have seen him go into heaven" (Acts. 1:11).

Such should be the feelings of the church, such should be the longings of every saint. The Bridegroom is absent and should not the friends of the Bridegroom mourn? Above all should not the bride lament his loss? Should she not long and watch without ceasing for the return of the beloved of her heart? Until he appears she cannot be comforted. She must of necessity feel the dreary blank. No glory, no prosperity to which she may attain, can satisfy her without his personal presence. A millenium without him in the midst would be poor indeed.

Besides it is on his return that God wishes her to fix her eye. It is around his return that all her hopes revolve. It is in his return that all the glory she has been promised is wrapped up. It is then that the marriage is to take place, for this is but the time of her betrothment. It is then that she is to receive from his own hands the crown of royal dominion and be invested with the rule of the universe as his queen—his love, his dove, his undefiled. Till then sorrow and tribulation are her lot.

The Lord, in one of his parables, likens himself to "a certain nobleman" who went into a far country "to receive for himself a kingdom and to return." He is now in that far country, and has been sojourning there these many years. But he is not always to remain there; he is to return, having received the kingdom. Before he left he gave instructions regarding his return; his instructions were minute and special, implying the great stress he laid upon it and his anxiety that his church should at all times be fully prepared for it however sudden it might be. He spoke of its time as uncertain, but of the event itself as most absolutely certain, and most abruptly unexpected, overtaking men "as a snare," stealing in upon them with silent foot, as "a thief in the night."

Looking to these intimations the early Christians were ever on the eager watch to hail his advent. It was the resting place of their hopes, the strength of their souls, the very life of their joy. They allowed no object to intervene between them and their Lord's appearing: they were ever waiting and looking for it, as if all between it and them were a dreary rugged waste. As in a night of clouds, when no small tempest lies upon his vessel, the seaman's eye is ever on the lookout for the star of the morning, so were their anxious eyes, amid tribulations and darkness, ever watching for the appearing of "the bright and morning star."

THEIR WATCHING AND WAITING NOT WITHOUT PROFIT

HE did not, however, come in their day. The Bridegroom tarried, the King delayed his return. Was, then, all their waiting profitless? Were they as men disappointed, cheated, befooled? No! their watching was not in vain. Besides, as it was their Lord's command, it was blessedness unspeakable to them. It sustained them, comforted them, gladdened them, sanctified them in a way such as no other truth, no other hope of any kind could have done. Verily they had their reward.

If, in the primitive age, they carried with them such a potent spell to nerve and animate the church with more than human vigor and endurance; to fill her soul with more than mortal joy; to bear her far above this earth, as upon eagle's wings; to disenchant the principalities and powers of darkness of all their power to harm—what ought they not to do now when the revolution of so many centuries has brot us so much nearer the expected time.

Now, how is it possible that the millenial of a thousand years (Rev. 20) can precede the second advent of Christ? How can I watch—watch with the eager throb of uncertainty and hope—for that which I positively know to be a thousand years distant? And especially if these thousand years be so marked that I cannot mistake their beginning or end—there can be no watching at all.

Paul tells the Thessalonians that the day of the Lord shall not come "except there come a falling away first, and that man of sin be revealed, the son of perdition," and it has been argued that, as the apostle did not reckon the interposition of this event between him and the second advent, to be inconsistent with the command to watch, so the interposition of the millenium age cannot be inconsistent with it. 2 Thess. 2.

On this, I remark that the interposition of an event is very different from the interposition of a period. The latter seems to be incompatible with watchfulness, but not the former, more especially when that event, "the falling away," or antiChristian apostacy, is declared to be already in progress, as is done by the apostle when he says, "The mystery of iniquity doth already work."

For this no time is given, and it is the absence of time that is the foundation of watchfulness. The event which the apostle interposes is one which he declares to be already begun. It is an event which might be consummated within a very short space—so short that when known to be commenced no man could say of it that it might not be brot to a crisis without delay. Its development may be with the unexpected suddenness of lightning. We have, in our own day, witnessed so many instances of the rapid development of events—events which we should have judged to be the product of ages, that we, of all others, should be cautious of affirming that length of time must be allowed for an event which is frequently alluded to as one of startling celerity, alike in its "shooting forth" and in its passing away. "Behold at eveningtide trouble, and before the morning he is not."

Continued on page 211.

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Editorial

Great Britain's Financial Recovery

IN THE RETURN OF GREAT BRITAIN to a gold basis we have the following from that great chronicler of world events—*The Literary Digest*:

> Golden words from American editors greet Great Britains return to a gold basis. One hails it as "a flaming victory for that tenacity with which the British have always clung to their ideals." The British have had hard times and "have carried a staggering load of taxes," but now, it is remarked, "they have something to show for their sacrifices." All the world will rejoice, and with good reason, declares still another newspaper writer. And in Washington, in Wall Street, in London, and wherever editors and press correspondents are pondering the event, the announcement made by the Britsh Chancellor of the Exchequer seems of overshadowing importance, an event ranking with the signing of the Versailles Treaty and the adoption of the Dawes plan.
>
> To Department of Commerce and Treasury experts it is an indication that world economic relations are gradually being adjusted; one of the greatest steps "taken since the war toward establishment of a world mental poise and equilibrium," according to one member of the Federal Reserve

Board.

It means great things to Great Britian. It means her ability to go into the markets of the world with a currency that matches with every medium that offers it competition and challenge. It means that she may offer her goods at a price that gives full appraisal to the value of the brain and brawn that produced them. It means that when she buys she gets fair value for the coin of the realm. It means greater prosperity and greater stability for British industries, British trade and British employment. And, therefore, it means greater happiness for the British people and prosperity more enduring.

For the believer it means that another great step has been taken toward the fulfilment of the prophetic forecast. As "King of the South," Great Britain must be made strong again to take her part in the great struggle in the midst of which the Lord will return. So then, we too rejoice in her recovery because it indicates that the coming of the Lord draweth nigh.

* * *

SELF-SUFFICIENCY ENDS IN TROUBLE. No man liveth to himself, and no man dieth to himself. We are placed in this world to be helpful to each other; and if men have a heart to be helpful, there should also be a willingness on the part of others to be helped. The boy who knows it all, and who cannot be taught, until with knocks and ruined health, broken constitution, and empty pocket, he finds himself among criminals, learns when it is too late, how much he needed advice and counsel, and direction. The girl who cannot be advised, who knows her own business, and who in defiance of the wishes of true friend's and wise counsellors makes her bed in sorrow and links herself to life-long, pain and wretchedness, and misery, finds at last that the flowery path she marked out for herself is full of thorns, and that her life, which might have blossomed in beauty and brightness has been blasted and blighted thru her own self-sufficiency."

1 Kings 19:12

JOHN GREENLEAF WHITTIER

"After the wind......after the earthquake......after the fire—a still small voice (Hebrew: a sound of gentle stillness)."

Drop thy still dews of quietness,
 'Till all our strivings cease;
Take from our minds the strain and stress,
And let our ordered minds confess
 The beauty of thy peace.

Breathe through the pulses of desire,
 Thy coolness and thy balm;
Let sense be done, let flesh retire,
Speak through the earthquake, wind, and fire,
 O still, small voice of calm.

"Then are they glad because they are quiet: so he bringeth them into their desired haven" (Psalms 107:30).

Rest in the Lord

A SELECTED ARTICLE

"THE WICKED ARE LIKE the troubled sea, which cannot rest." Tossed and beaten by storms of passion, restless as the heaving tides, God's peace is unknown to them. They have no inward rest, and they have no resting place where their soul can find refuge. Like Noah's dove, they "flit between rough seas and stormy skies." To mortals thus laboring and heavy laden, Christ sends the gracious invitation, "Come unto me, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest to your souls."

The restless cannot rest wherever they are; and the faint and weary fail to rest, because they have no resting place. Christ gives an inward rest, a rest to the soul, and he also affords a resting place where heart and flesh may find repose.

Rest in the Lord. Rest in his love which satisfies the deepest yearnings of the human heart; rest in his care, which watches over the lowliest, and notes the sparrow's fall; rest in his providence, which never fails, and which is over all his works; rest in his promises, which are exceeding great and precious, and which cover the needs of his trusting children in every state and condition of life. O weary, wayworn, burdened, tempted, despondent, troubled soul, there is rest for you. Go to him who giveth rest. "Rest in the Lord, and wait patiently for him." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

Beyond the blessedness of this present rest of faith, and hope, and love, "there remaineth a rest for the people of God." Blessed are they who shall gain that Sabbath and share in its sweet repose.

The Looked-for Day

A LITTLE BOY was placed by his father in rather a hard place, where he was kept continally on foot, from morning till night. He had to go here and go there carrying heavy bundles, and work with all his might. It was very dull for him, and he often thot of his home and his father. He wrote home that the work was too heavy for him, and that he was weary; but his father thot it was best that he should remain and work on.

But at last his father wrote him that he would come himself soon and fetch him home. In the meantime he must be patient and work well. The boy took new heart then, and tho his work was no less hard he did it with a will, thinking it would soon be over. Every day he was looking out for his father, and saying to himself, "Perhaps father will come today." As he swept out the store in the morning, he would take a peep down the road to see if his father was coming.

So he watched, day after day, and day after day, until one morning, looking out as usual, sure that some day his father would come, he saw his father's buggy coming, and he dropped his broom, and ran out to meet him, saying, "I am so glad you have come."

So the Christian, looking up to his Father's abode, cries, "Even so, come, Lord Jesus."

THE COMING CRISIS

Continued from page 206.

THE CHURCH KEPT EVER WATCHFUL

THE prophecies of scripture are so worded as to prevent any age of the church from saying, "The crisis cannot be in our day." Does not this peculiar construction of prophetical language proceed upon the principle that an interposed period must destroy vigilance but that an interposed event does not? That event, the antiChristian apostacy, was so predicted, that being known to be already in motion its crisis might arrive at any time. Thus, while the church was kept ever watchful for her coming Lord, she was also kept with her eye fixed upon the workings of that apostacy, not knowing but that, in a moment, the explosive and combustible materials might kindle, and with their hellish blaze, wrap Christendom, if not the world, in flame.

Is not this the position in which we now stand? The apostacy has been working all these years. It has more than once, in successive ages, appeared to come to a crisis; yet that crisis has not yet arrived. The papal apostacy is by far the likeliest to the crisis that the world has yet seen; but there is to be one beyond it, more fearful than any hitherto; in which shall be concentrated not merely many of the elements of evil that have formerly shot up in other days—but all the different forms of evil, apostacy, rebellion, idolatry, superstition, infidelity that have broken loose upon the earth since the days of Cain. It is for this that we are now looking. We see the intermingling elements. We mark the rapid fermentation. We are startled with the swift career of action in each event, starting from the goal but yesterday, and finishing its race to-night. We are horrified at the giant stature which every form of sin reaches in a single day. It would seem as if some tropic sun of hell were glaring down upon us, ripening evil before its time; and preparing for us in a vintage of iniquity, almost before "the sour grape is seen ripening in the flower."

Let us remember, however—and this with glad solemnity—that besides all this, it is before the mighty crisis that the saints are caught up to meet the Lord in the air. Christ's first action, after leaving the Father's throne, is to raise his dead saints and change his living ones. He comes, no doubt, to destroy antiChrist, and to pour out the terrors of fiery judgment upon an apostate and blaspheming earth. But in these acts of final vengeance his saints are associated with him, for "this honor have all the saints;" and this is that to which our Lord referred when he tells us that "two shall be together in the field, the one shall be taken (caught up), and the other left."

These scenes of vengeance we shall behold; but only afar off. Among them we shall not be. We shall have already entered our chambers and have shut our doors about us till the indignation be overpast. Safe hidden in the clefts of the rocks we shall look out and see far beneath us the havoc of the wasting storm, and mark the swelling of the angry flood as it rolls its red billows over earth, swallowing up city and village, tower and temple in the advancing current, hushing alike the roar of its tumult and the "noise of its viols," till as, amid the deep vapor, we discern the smoke of "that great city Babylon," we take up the song of Moses and of Miriam, and call on heaven and earth to rejoice with us over the ruin of that habitation of devils whose power and pomp and glory in one hour have perished, laid waste like Sodom, swallowed up in that abyss out of which no second Babylon shall arise.

If these things be so, what manner of person ought we to be in all holy conversation and godliness? What is there now between us and the coming of the Lord? What is there to lead us to suppose that he is not nigh, even at the doors? If, even before the last crisis bursts upon the amazed earth, we are to be caught up out of it and taken away from the evil to come, then it is high time to awake out of our sleep. "The night is far spent, the day is at hand." The Judge standeth before the door. "Watch, therefore, for in such an hour as ye think not, the Son of man cometh."

But a few years—it may be less—and we shall be beyond the circle where sorrow enters, beyond the ebbing and the flowing of human vicissitude, seeing him face to face whom not having seen we love; our battles fought, our wounds all healed, our toils forgotten, and our tears all wiped away.

Evangelist's Report

ALMUS ADAMS

Report for March

Sermons 26; Baptized 4; Expense 10.28; Money received 26.20

WE WERE CALLED to Kansas City for a little special work as our former work had begun to show signs of germination. Here again we met with some of the associates of our early evangelistic work who have proven to be true and faithful. Sister Lawrence was made to rejoice when her son and his wife took on the name of Jesus the Christ. Before we left we had recourse to the water again, and Brother and Sister Stubbs put on Christ.

The last Sunday there I got up out of a sick bed to respond to a call to attend an all day meeting at the home of Sister Gooch in Kansas City, Mo. I spoke three times, and came out all right. Tuesday I left for home, and upon arriving found Sister Adams wrestling with the flu. Before she had fully recovered I was called to a funeral at Gifford, Iowa. After the funeral they prayed me to remain certain days (Acts 10:40).

We started March 14th and the attendance and interest continued so good that we remained until the 26th. Then we were asked to go to Lawn Hill, 5 miles west of Gifford. I will tell you about this visit in my next report.

Gifford, where we started, is my old home. I saw in my audience some of my old school mates and associates. Many have passed into the silent city. While there I attended a Catholic funeral. I had known the man from a boy. It was my first and I thot, "How long, O Lord." Such ignorance is beyond belief.

Paul said that some of the signs of the last days would be false accusers and traitors. I am ashamed almost at how numerous both of these have become. We find them in politics, in social life, and in the Church. In politics, if a man tries to stand for something, and refuses to become a tool, he must be accused and driven out of the way. In social life, if someone becomes too popular, thee finger of suspicion is pointed at him and rumors are started to destroy their well merited popularity.

We find the same condition in the Church—I mean, by that, all churches. I see in "The Golden Age" that Mr. Rutherford, successor to Pastor Russell is called upon to defend himself against a couple of his brethren. We must beware of traitors and false accusers in the last days. It is deplorable but it must be borne. So, brethren, let us not be discouraged and allow yourselves to become indifferent because of this evil.

Jesus said that because iniquity shall abound, the love of many shall wax cold. We know these things are to come, and when we see them we should lift up our heads and rejoice, not rejoice in the conditions but that they point to our near redemption. Jesus endured a great contradiction of sinners, and we must follow in his steps. Will we drink the cup of bitterness with him? Let me beg of you to be faithful in these trying times.

When you feel cast down and feel like you are slipping, sit down and write a few lines to The Restitution and encourage the brethren, and exhort them to faithfulness. Before you get to where you can sign your name you will have forgotten most of your own misgivings. Try it, won't you please?

May the Lord strengthen us and keep us faithful in all things.

* * *

In the Cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

Thus speaketh Christ, our Lord, to us:
Ye call me Master and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

Restitution Tract Department

◆◆◆

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Schaen

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

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Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ❖ ❖ ❖ Number 17

May the Seventh, Nineteen Hundred Twenty-five, Cleveland, Ohio

Jerusalem's Overthrow

A SELECTED ARTICLE

BEAUTIFUL FOR SITUATION, on the sides of the north was Mount Zion, the holy city, the place chosen of God as the seat of his temple and his worship, while all other cities were sunk in dark and debasing idolatries. Yet this chosen city has been the world's storm center for ages, and the scene of such sorrows and sufferings as no other city has ever known. Nearly fifty times, within the period covered by human history, has this city known the horrors of siege, of conquest, of a change of its rulers, and the subversion of its institutions.

Passing by the 1450 years from the time of Joshua, during which Jerusalem was captured and recaptured till it changed hands some twenty-two times, we come down to its more modern history and trace its mournful fate.

Stormed by Titus and destroyed in the year 70; rebuilt by Hadrian in 131; occupied by Bar-Chocheba the false Messiah, 133-135; retaken by the Romans and razed to its foundations, 135; adorned by Constantine and Helena in 335; taken by Chosroes II., and the Jews and Christians massacred in 614; visited by Heraclius, who banished the Jews in 629; besieged by Abu Obeidah in 631; conquered by Omar in 637; taken by Zimisces in 970; subject to the Fatimate Caliphs of Egypt about 976; conquered by Afsiz, lieutenant of Malek Shah, in 1076; given to the Turkman Ortok, in 1084; conquered by Peter the Hermit, in 1093; recovered by Sultan Afdal, in 1096; taken by the Crusaders and erected into a kingdom under Godfrey, in 1099; taken by Saladin, in 1137; threatened by the Crusaders under Richard I., in 1192; its fortifications demolished by order of Sultan Malek of Damascus in 1219; obtained by the Emperor Frederick II., by treaty in 1229; retaken by the Mussulmans in 1239; given up to the Franks by the Sultan of Damascus, in 1243; ravaged by Kharismians, in 1244; nominally annexed to the kingdom of Sicily, in 1277; Christians expelled from it by Sultan Selim I., in 1516; submitted to Mehemet Ali in 1832; seized by Fellahin insurgents, and recovered by Ibrahim Pasha, in 1834; and finally restored to the Sultan by European intervention in 1841—where has there been a city on the face of the earth whose history has been marked by such vicissitudes, which has been kicked like a football among the nations, and passed from hand to hand for so many ages, and which has yet been perpetually under the heel of the oppressor, and never under the control of those to whom its very dust and stones were dear?

THE MOST TERRIBLE OF ALL THE SIEGES

THE most terrible of all the sieges which have filled Jerusalem with woe and drenched its soil with blood, was that under Titus, A. D. 70. Jerusalem was then a beautiful city. For "forty and six years" Herod had been erecting the temple and adorning and beautifying it. Peace and prosperity had shed their light upon it; and to it the King of Zion had come, meek, and having salvation, riding upon a colt, and hailed by the hosannas of the people. But the priests and scribes and Pharisees rejected their Savior and Deliverer: they cried, "Away with him! Away with him!" "Crucify him! Crucify him!" "His blood be upon us and upon our children." And he who wept over that city and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" when he went forth to die, looked back upon the weeping ones who followed him, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." While he hung upon the cross, and darkness vailed the earth, still his persecutors mocked his dying agonies. They sealed his grave, they lied about his resurrection, they persecuted his followers, they stoned his messengers, until the wrath of God arose and there was no remedy.

The day of their doom drew on the wickedness which had prevailed grew more open and defiant. Strange portents alarmed the city. Jerusalem was compassed with armies; and when, for no apparent reason, the Roman forces were withdrawn, and Christians, warned by our Savior's prophecy, fled to the mountains to escape destruction, again the city was invested. A trench was dug about it, the enginery of war was brot into use, the hunger-bitten people grew mad and desperate with their sufferings, men with solemn voices proclaimed impending destruction, women ate their own children in the staitness of the famine, as Moses had long before predicted; and at length the walls were breached and scaled, the Roman forces poured in, flames were kindled, the temple was plundered and burned, and amid blood, and fire, and universal slaughter, Jerusalem fell.

A coin of those times, struck by Titus, represents the captive daughter of Zion sitting desolate beneath a palm while "Judea Capta" tells the sad story of Israel's captivity and dispersion. Since that time, for more than eighteen hundred years, Jerusalem has been trodden down of the Gentiles, as Israel's greatest Prophet foretold; and the Jews have been led away captive into all nations, there to suffer the sorrows and trials of their own Messiah, and shall turn to Israel's God, and seek his mercy and his grace. Let those who desire the peace of Jerusalem pray that speedily the vail may be taken from the hearts of scattered Israel, that they may turn to the Lord from whom they have revolted and find in him their Savior and their God.

* * *

Endeavor to be always patient of the faults and imperfections of others, for you have many faults and imperfections for which others must make allowance.

Big "I" and Little "U"

J. J. HECKMAN

BE NOT YE CALLED "RABBI": for one is your master, even Christ; and ye are all brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called "masters"; for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:8-12).

Here is a very essential and great lesson, and it was spoken to the apostles of our Lord Jesus Christ. How much more, then, it applies to the preacher of our day. We have no right to claim any of the titles here mentioned, or do any of the things forbidden. We must humble ourselves and not lord it over God's heritage.

This scripture shows that the most humble in the church is on an equality with the most educated. He has rights equal to the greatest, and even more; for the greatest must be his servant. Then we do not want to form ministerial unions that will give the speakers of the church authority over the laity, nor should we, as ministers, expect the laity to accept anything we say if we have not the Word to back us.

We must not say that for which we have no scriptural authority, but speak the things that become sound doctrine. Speak the Word. Speak as the oracles of God and contend for the faith. Our rights, so far as authority is concerned, end here.

Jesus says, "The kings of the Gentiles excercise lordship over them; and they that excercise authority over them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger" (Luke 22:25 26).

Let the greater be as the younger. The younger is nearer a babe in actions, and no wonder Jesus could say, "Except ye be converted and become as a little child ye can in no wise enter into the kingdom of heaven." So the big "I" has a very poor chance of getting into the kingdom. "Wise" here means way or manner, and hence there is no way to enter the kingdom of heaven except the way here revealed.

How careful we should be about making another way and setting ourselves up as masters in theology. We should always go to the fountain head and speak as the Bible speaks. No one in the church has authority at this day over his brother. So none should meet in conference to make rules not written in the Word.

Your scribe is a strong believer in having meetings—call them Conferences or what not—where the Church can meet and plan to carry out God's will; but he is strictly opposed to making rules that are not laid down in the Word. God's ways are best, and man's ways usually are lacking in some manner.

Jesus says, "Ye call me Master and Lord: and ye do well; for so I am." Master: one who has authority; lord; a ruler.

CHRIST ALONE IS THE HEAD OF THE CHURCH

SO it is clear who has authority in the Church, and who, in the strictest sense of the word, should rule. Elders may rule; but only to the extent that they recognize themselves as under Christ as "the servant is not greater than his Lord; neither is he that is sent greater than he that sent him."

This makes all plain. We are sent by Christ and when we fail to be submissive to him, we are placing ourselves too far above our duty. The Book says, "Like priests, like people." We believe it, and when the preacher puts out something not in the Word, except by inference, he is causing the people to go astray with himself. Or if he, in conference, makes rules that will lop off the rights of his fellow Christian, he is giving an occasion of offense.

The weaker brother should always be taken into consideration. One is strong and he may conclude that certain action should be taken against his weaker brother. He has what the stronger thinks may be a hobby, and rides it in the paper too much, or says too much about it in public gatherings. So action is taken in some conference or church meeting to that effect.

Continued on page 222.

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Editorial

Self-Judgment

"And Nathan said unto David, Thou art the man" (2 Samuel 12:7).

THE STORY OF DAVID'S SIN with the wife of Uriah, the Hittite, is a most pathetic one. David was in position that gave him power to do what the ordinary citizen would do only at the peril of his life.

A year had passed after the incident. Uriah, disposed of by the swords of the children of Ammon, was sleeping that sleep that can only be interrupted by the trump of God on the resurrection morning; a child had been born to Bathsheba and it would seem that David had succeeded in quieting his conscience and had forgotten his sin.

But an outraged God was waiting for the confession of guilt that did not come from the king who placed the gratification of his own desires before love of God and his neighbor. When that confession and repentance for his sin did not materialize, God sent the prophet Nathan to him to awaken his sleeping conscience.

As the story of the ewe lamb was unfolded to David, his indignation became aroused and his judgment of the perpetrator of such a deed was very severe. Not until the prophet thundered out the words, "Thou art the man", did he awaken to a realization of the fact that he was the sinner described.

Many lessons have been taken from this but we think there is no better lesson than that which is referred to by Paul in the eleventh chapter of 1 Corinthians, verse 31: "For if we would judge ourselves we would not be judged."

If David had judged himself when he committed the sin it would not have been necessary for God to send the prophet Nathan to expose him to the world, and to inflict the severe punishment that followed.

Better still, if he had judged himself when the evil thot first entered his mind he would not have committed the deed, and he would have been saved the shame that has been held up to the view of mankind for three thousand years.

Time has not lessened the force or importance of the lesson to us. How often do we find ourselves becoming excited over the sins of others, and judging, condemning, and criticising them for sins that look heinous to us, when committed by another, while tolerant of, or even blind, to our own sins.

Let us learn this great lesson and cease from that illegitimate and unprofitable judgment of others. Let us engage in the wholesome work of self-judgment so that we may not be judged. Let us not wait until the finger of God is pointed toward us and we hear the fatal words --"Thou art the man."

* * *

"Work out your salvation with fear and trembling" (Phil. 2:12). If salvation is not worked out, it will die out. Nothing blights and kills our prospects like neglect. Everybody sees how true this is of our present fleeting fortunes; but few remember that it is equally true in respect of that great fortune which awaits the faithful. Neglect, like rust and rot, will ruin all. Most men know what it is to tremble before grave issues, and it becomes us all to grow with our responsibilities, and to be filled with that fear which is not terror, and tremble with a filial fear of offending the best of Fathers. Salvation is worth working for; gained, it is glory - missed, it is doom.

"Work out your salvation with fear and trembling."

Big "I" and Little "U"

Continued from page 219

What usually is the result? The weaker brother is lost.

James gives us the proper rule here: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

We never can convince a person of error by cutting him off from his right to speak. So open investigation should always be tolerated in the Church till it is scripturally shown that the Word is being rejected.

⁂

An old writer has said: "We have too much gunpowder about us to go in the way of sparks." Experience teaches that this is true, and the Scriptures also sanction the sentiment. Solomon says, "Enter not into the path of the wicked, and go not in the way of evildoers, avoid it, pass not by it, turn from it, and pass away," doubtless because evil communications corrupt good manners; the tendency of the flesh is to respond to such appeals. Under these circumstances it is always timely to pray in the words of our Lord: "Lead us not into temptation," or, as in the Diaglott: "Abandon us not to trial."

⁂

Wisdom preserves:—When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee.—Proverbs 2:10,11.

Forsake evil:—Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings.—Zech. 1:4.

Riches have wings.—Labor not to be rich: cease from thine own wisdom. For riches certainly make themselves wings: they fly away.—Proverbs 23:4,5.

Wait patiently:—Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord—Psa 27

Christian Growth

W. B. TOWNSEND

GROWTH MEANS A GRADUAL INCREASE. It is not something that comes all at once. Christian growth must be a gradual increase in knowledge of God's Word and also of faith and works.

First we must have a knowledge of the gospel. Then we must have faith in it for Paul says that faith comes by hearing the word of God. Then we must prove it by our works for James: says "Faith without works is dead."

We must absorb the teachings of the gospel and weave them into our lives and make them part of us. We must grow in grace and in the knowledge of our Lord and Savior Jesus Christ. The more we keep the things of the flesh out of our lives the more room there will be for the things of the Spirit, and so much greater will be our Christian growth.

Let us compare the spiritual growth with the natural growth and see if we cannot get a lesson from nature. Let us take, for instance, a stalk of corn. First we prepare the ground. That is a very essential part. Then we plant the corn. As soon as it comes up we have to begin to fight the weeds and if we do not keep them out the harvest will be small; but, if we keep the weeds out, we can expect a bountiful harvest.

So it is with the spiritual growth. We prepare our hearts by studying the Word of God. Then we are planted by baptism and arise to walk in newness of life. Then our Christian growth and arise to walk in newness of life. Then our Christian growth should begin. Our fight with ourselves begins too. Solomon says: "He that ruleth his own spirit is greater than he that taketh a city." As weeds are to the growth of corn, so worldly things are to the Christian growth.

Beloved, it behooves us to strive to keep everything out of our lives that will hinder our growth. Let us go to the Word of God and see what we can find on the subject. In James 4:4 we read: "Know ye not that the friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God."

Is not this enough to make us be careful? It is a terrible thing to fall into the hands of the living God. 1 John 2:15 says: "Love not the world neither the things that are in the world; if any man love the world the love of the Father is not in him."

LIVE ABOVE THE THINGS OF THE WORLD

BELOVED, the above scriptures surely prove that we must live above the things of this world and that we must keep our minds on higher and better things. Paul enumerates the things that are harmful to the growth of the Spirit, and there have been hundreds of things invented by man since that time, for man has sought out many injurious inventions.

We believe one of the greatest sins is trying to serve two masters the world and God. In Matt. 6:24 Christ says: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon."

This is in perfect accord with nature as we stated before. We cannot grow corn and weeds together for weeds will crowd out the corn. Just so will worldly things crowd out the things of the Spirit. Now Beloved, when we go out into the country and see a clean field of corn waving in the breeze and another all yellow and choked with weeds, should it not inspire us to strive harder to make our Christian growth more pleasing to our heavenly Father?

By searching the Scriptures we find they are full of great and precious promises. The overcomer will sit on Christ's throne with him (Rev. 3:21).

Now let us look at another great lesson in nature. With the springtime about to break forth with its beauty and fragrance it makes us all rejoice to see a new life springing into all nature after lying apparently dead all winter. So, aught we not, as intelligent beings, realize the times in which we are living? The springtime of the glorious future is about to dawn. The glorious resurrection morn will usher in that great future age for which we have so long been praying and hoping. Then our trials will be o'er, our fight with evil ended. Hold fast to the end.

Broken Pieces

ACTS 27.43.44.

THE VOYAGE HAD PROVED A FAILURE. The self-confidence of the ship-master had gone, when "for many days neither sun nor stars appeared." The tackling of the ship had been cast into the sea; the wheat had been thrown overboard; and the vessel was fast aground in "a place where two seas met." But the passengers all escaped to land." The ship was worth more than the cargo, and the wheat went over to save the vessel but the passengers were worth more than the ship, and so when the swimmers had made their way to the shore, "the rest, some on boards and some on broken pieces of the ship," affected their escape.

Often the ship fails to make its harbor, but many a poor shipwrecked soul comes safe to land, tho at the loss of all. "Some on broken pieces of the ship." Fortune is gone; a few fragments only remain, but the voyager get safely thru. Reputation is gone; the man who was praised, and exalted, and honored, sits in dust and ashes, disgraced and ruined, yet penitent and sayed; "on broken pieces of the ship" he reaches the shore.

Worldy honors are gone; the golden chains of friendship are broken; everything which men prized, esteemed, or cherished, is swallowed up by the hungry waters; and yet God watches the tempest-tossed and troubled crew and "on broken pieces of the ship" they make their escape.

Let us not despond at misfortune, let us not be dismayed at shipwreck. If we do not reach Italy, we may yet land at Melita, and if the ship itself never makes a port, yet on its broken pieces we may come in safety to our haven.

* * *

He, who is taught of God, realizes what prayerless prayer means—what praiseless praise means—what it is to feel that in things in which others commend us, we have to take the lowest place before God. If we approach God with the confidence of those who know him, and the diffidence of those who know themselves, we will approach him in vain.

AS A RULE, HAPPINESS is cheaper than unhappiness. It costs a man or woman to be unhappy---loss of contentment, loss of fellowship with those whose acquaintance is desirable, loss of sleep, and loss of a peculiar satisfaction that comes from being the possessor of a happy heart.

If you will endeavor to love others as you love yourself, you will find out that others will make an extra effort to love you. There is nothing like a good example. Try it for a few months and see if it will not work better than you expected.

"Thou shalt love thy neighbor as thyself." We now know what to do, even if we do not feel like doing it. It is the proper way to live and the only way if you desire to please God.

It is hard to love others as we love ourselves, but it more than pays in the long run. If you want to be happy that is the way you must live; if you want to be unhappy live some other way.

⁂

Mizpah is a Hebrew word meaning literally "the watchtower." It was anciently the name of several garrisoned towns or regions of Palestine. Use of the word as a parting salutation is a reference to its employment in Genesis 31:49, where a place is called......"Mizpah, for he said, the Lord watch between me and thee, when we are absent one from another."

"Jacob gave it the name it bears," says the Standard Bible Dictionary, "in commemoration of the compact with Laban: but the sense in which the word 'mitspah' is used in this connection is slightly different from that in other places. Instead of an outlook-point, it indicates a place where God is invoked as a watcher. Accordingly it was a place invested with sacredness and on this ground, perhaps, was resorted to in making covenants between clans........

"The location of the spot is fixed by the fact that Jacob on his way to Canaan crossed the Jabbok after the covenant with Laban. This would place Mizpah north of the river Jabbok. Suf, northwest of Jerash, is supposed by many to be the exact spot, but the identification is not quite certain."

However, there were five other places named Mizpah or Mizpeh Selected from The Cleveland Plain Dealer.

The Plan of the Ages

OUR GOD IS A GOD OF ORDER; he has appointed the times and the seasons in the natural world—day and night, summer and winter follow each other in regular succession. So also in the spiritual world. He has arranged every thing "according to a plan of the ages, which he formed for the anointed Jesus our Lord" (Eph. 3:11, Diaglott).

"The times and the seasons he has reserved in his own power" "until the times of the Gentiles are fulfilled;" then the times which he determined beforehand will be accomplished in "the dispensation of the fulness of the times" when all things will be gathered together in one dominion under Christ "according to the purpose of him who worketh all things after the counsel of his own will."

It has been God's purpose from the very first, when sin and death entered our world, "to make an end of sins, and to bring in everlasting righteousness." This has been intimated in various promises and covenants made with chosen men of the Adamic race; prefigured under the law in types and shadows of heavenly things; also plainly foretold by inspired men in all ages.

When the Seed of the woman, of Abraham, and of David, appeared, whose mission is to bruise the serpent's head and to fulfill the promises and covenants made with the fathers, he commenced his work by preaching the gospel of the kingdom of God, and "the acceptable year of the Lord" (Luke 4:18,19,43).

Tho the Messiah came at the appointed time and preached that the time was fulfilled, and the kingdom of God was at hand (Mark 1:14,15), the people would neither receive him nor the kingdom but crucified him as a blasphemer and imposter.

But the Father interfered—he raised his Son from the dead, and placed him at his own right hand "to be a Prince and a Savior for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). There is now no other name given among men whereby we must be saved. Now is the appointed time when the Lord is taking out a people for his name.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 Number 18

May the Fourteenth, Nineteen Hundred Twenty-five, Cleveland, Ohio

There is a God

(Number One)

S. ROXANA WINCE

IF WE ARE TO PRAY, the first question to settle is not, "What is prayer?" but whether there is any being in all the universes that rise above our own and revolve in involved and interinvolved circles around still mightier sun and systems, at distances beyond our ability to grasp, who can rightfully claim our allegiance, and who has the means and the power to answer the millions of petitions that every day must of necessity be poured into his ears?

The Bible says, "In the beginning God." "In the beginning God created the heavens."

Arcturus, one of the nearer of the stars in those heavens, is two million times as distant as our sun and gives fifty times its light. Aldeboran, in Taurus, gives the light of one hundred suns, and Betelguese, in Orion, that of 1200. Sirius, in Canis, is far off but Betelguese is twenty times farther away, and Rigel, also in Orion, and the other Orion stars are so far away that we can only guess their distance. But supposing it to be eight times that of Sirius mould make the light of Rigel equal the light of 12,000 suns.

And beyond these, what? There are other great nebulae and the Milky Way, the latter made up of myriads on myriads of suns like our own, as I suppose the nebulae are also—and all these suns have each its attendant worlds.

Who can look up at this vast creative work and say that there is no God." Verily "the heavens declare the glory of God and the firmament showeth his handiwork" (Psalms 19:1).

The sceptic may not know it but the four leading tribes of Israel have their constellations in those heavens as a witness that Israel will endure as a nation as long as the sun and the moon endure (Jeremiah 31:35.36 : 33:12-26). "Forever, O Lord, thy word is settled in heaven" (Psa. 119:86).

"In the beginning God created the earth." This is everywhere affirmed throughout the pages of his Book. The fourth day he said, "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons and for days and years." "He made the stars also." The two great lights have done just what he said they would do. They have accurately divided time. They have been for signs. The sun has been darkened, the moon has not given her light, and the stars have fallen from heaven to warn men that the gospel age is about to close and that the second advent of Jesus is near at hand.

Is not the Bible true? Is there not a God?

* * *

We cannot always do great things but we can always be doing something for the good of others and for the glory of God. But to do this we must watch opportunities, we must be willing to do little things, we must condescend to men of low estate. A word, a smile, a kindly thoughtful act, which we may do in a moment, will brighten someone's life for all day long, and if we are ever ready to do such things we shall find them ever waiting to our hand.

Let us do something to-day. We may never see to-morrow. Our great plans may fail; let us work our little plans; let us do what our hands find to do, and in being faithful over a few things we have the best prospect of becoming rulers over many things by and by.

A Bible Story Verified

A SELECTED ARTICLE

ELLSWORTH HUNTINGTON, of the Yale expedition to Palestine, tells in Harper's how he verified the Bible story of Sodom and Gomorrah.

"Among the scientific problems connected with the Dead Sea," says Mr. Huntington, "none is more interesting than that of Sodom and Gomorrah. Hundreds of pages have been written to prove that the story is a myth, or that the ancient towns were destroyed by the bursting forth of oil wells like those of Texas or Baku, which sometimes are ignited and burn for days.

"Other hundreds of pages have been devoted to proving that Sodom and Gomorrah were, or were not, at the north end of the Dead Sea, and that they were, or were not, buried under the saline deposits at either end of the lake.

Among recent writers there seems to be a tendency to believe that Sodom and its sister town were probably located at the south end of the lake, where the name Usdam is thought to represent Sodom, and where Arab tradition now locates the ill-fated cities.

"The identification of Biblical sites was not part of the Yale expedition, but no intelligent man can wander among places whose fame is world-wide without becoming keenly interested in them. According to the story in Genesis, Lot and Abraham were at Bethel, ten miles north of Jerusalem, when their herdsmen quarreled, and they decided to separate. 'And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of Jordan.'

"Then the story goes on to the time when 'Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven' while Lot fled to the near town of Zoar. He did not stay there long, but 'went out of Zoar and dwelt in the mountain in a cave.'

"Having freshly read the story and having looked over the strong arguments for locating the towns south of the Dead Sea, and for believing them to have been destroyed by something in the nature of bituminous outbursts, I was taken by surprise, when I visited the little ruin of Suweimeh and picked up bits of genuine scoriaceous lava, while the sheikh who acted as guide told the story of Sodom as the story of Suweimeh, or Suweim. The place, as we have seen, is much greener than the other side of the Ghor, and in the days of Lot it may well have been like 'the garden of Jehovah'; for in those times, as our studies of old levels of the Dead Sea quite clearly indicate, the climate of Palestine was probably decidedly moister than it now is.

A WHOLE MOUNTAIN OF BLACK ROCK

"WE WENT into the mountains at once from Suweim in order to see where the lava came from. As we climbed the lower hills the sceikh noticed that I picked up black pieces of lava and broke them open. 'Don't bother with those,' he said. 'Up there,' pointing southward, 'there is a whole mountain of black rock like that.'

"Not two miles from Suweim, along the line of the great fault which separates the Ghor from the plateau of Moab, we found the mountain, a genuine little volcano of very recent date geologically. From it flowed a sheet of lava which made the small headland already mentioned between Suweim and Ghuweir. *The name 'Ghuweir' is believed by many students* to be a corruption of Zoar, although it may also be an Arabic word, the diminutive of Ghor, meaning 'Little Valley.' A late eruption from the volcano may easily have wrought havoc in a town located near Suweim. On the other hand, Ghuweir lies in such a situation that it would be protected by intervening hills.

"The present ruins of Ghuweir doubtless date from a time many hundred or even one or two thousand years after the days of Abraham and Lot. There is one work of man, however, which may have played a part in the biblical narrative. Near the head of the valley, which leads eastward from Ghuweir up toward the plateau of Moab we discovered a carefully excavated cave among the mountains at a place called 'El Ghuttar' between Abu Hassan and Beth Peor. It is about twenty feet long and fifteen feet wide, carefully hewed out of the limestone above a spring. Two windows look down the wadi toward Zoar, and a door with a rock-cut trough to lead off the water of rains has been so located that it can be reached only by climbing a precipice by means of six or eight little niches cut in the rock, or by climbing down over some difficult steps in the rock above. Nowhere else in this region is there known to be an artificial cave upon which any such care has been bestowed as this.

"The discovery of the cave, together with the volcano and the tradition of Suweimah, supplies all the elements of the story of Sodom and Gomorrah exactly where the biblical account would lead one to expect them. The supposition that the climate of past times was different from that of to-day disposes of the difficulty with reference to the fertility of the land."

As a result, therefore, of a strictly geographic study of the region about the Dead Sea, Mr. Huntington was convinced of the accuracy of the narrative as it stands to-day in the book of Geenesis.

* * *

In John 8:41, by a bitter taunt, and charge of immorality on the part of his mother, the Jews denied Jesus' virgin birth. "We were not born of fornication," but you were.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man who hath told you the truth which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God" (John 8:39-41).

"By this," says the Christian Standard, "they showed that they were familiar with the story of Mary and Joseph, as it is given in the New Testament. The hatred in their hearts prompted them thus to insult and humiliate him. Can you not see their motive? His teaching and claims as the unexpected Messiah condemned them.

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

Limited Progress

> THE LATEST DEVELOPMENT in the Geneva arms traffic conference is scarcely construc'ive. Instead of prohibition of the traffic in arms, the smaller nations upon whom the larger had hoped to impose the prohibition, succeeded in making liberty in the traffic the basis of the convention. Their contention was that their "legitimate" supply of arms and munitions under the principle of prohibition or special licensing, as had previously been proposed, might not be available, and they had enough votes to carry their point.
>
> Something, perhaps, has been gained in the acceptance of the prohibition of arms and munitions to individuals. By limiting the traffic definitely to governments the conference assumes that such supplies will be purchased in the future only for legitimate purposes of defense, and that many of the gains for peace claimed for the prohibition of the traffic will be secured by this means. A little time will tell.
>
> As China, however, insisted in debating the issue: "Liberty of arms traffic will astound the world, which had expected different things of this conference." That was the very thing the conference was designed to restrict. —The Cleveland Plain Dealer.

THE ABOVE EDITORIAL, in the Cleveland Plain Dealer, illustrates the difficulties that beset the world's legislators in trying to arrive at a legal basis for the establishment of a permanent peace.

In seeking to satisfy the various nations and to maintain an appearance of unity in their efforts to guarantee peace to future generations, the leaders find themselves continually compelled to compromise the principles which they declare to be essential to the accomplishment of their purpose. The worst of it is that after they have succeeded, by clever diplomacy and many compromises, in establishing an apparent agreement for peace among the nations, and the world's desire for peace at last seems to be gratified with an assurance based upon a comity of the nations of the earth, and they begin to cry, "Peace and safety," then "sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. 5: 3). When men have tried every expedient to bring peace, and have failed, then the Prince of Peace will come and convert the troubled sea of humanity, that casts up mire and dirt, into a sea of glass before the throne

* * *

ONE OF THE FIRST REQUIREMENTS made by our Lord of disciples was self-denial. Is this an unreasonable requirement? Selfishness is a term used to express that supreme self-love which leads one to seek his own interests, his own pleasure and his own honor regardless of others. Within certain limits self-love is right and good. When we are commanded to love our neighbor as ourselves, self-love is made the standard of an exalted character. Each one possesses certain noble powers which are worthy of respect and careful cultivation. Conscience and reason are not to be despised or crucified, but respected and cultivated.

There are other principles which are lower and less noble, and lead to destruction. They must be checked and curbed. Selfishness is the principle which clamors for the unrestrained indulgence of the lower passions of human nature, and self-denial means the restraint and mortification of these forces. Selfishness is the fountain of all sin and wickedness.

This precept of our Lord has been much abused. Many look upon it as an arbitrary condition without any foundation in reason or the nature of things. Some have supposed that Jesus intended to teach that the more we contradict and cross ourselves the better it will be for us. They have denied themselves all social enjoyments and all worldly good. This is wrong.

Keep Near to God

"WOULD YOU BE QUIET and have peace within in troublous times? Keep near unto God: beware of anything that may interpose between you and your confidence. It is good for me, says the Psalmist, to be near to God; not only to draw near, but to keep near, to cleave to him and dwell in him; so the word import. Oh! the sweet calm of such a soul amid all storms! Thus, once trusting and fixed; then no more fear; he is not afraid of evil tidings, nor of any ill-hearing. Whatsoever sound is terrible in the ears of men, the noise of war, the news of death, or even the sound of the trumpet in the last judgment heard by him will find him quiet.

"Nothing is unexpected. Being once fixed on God, then the heart may put cases to itself and suppose all things imaginable the most terrible and look for them; not trouble before trouble comes, with dark and dismal apprehensions, but satisfied in a quiet, unmoved expectation of the hardest things.

"Whatsoever it is, though not particulary thought on before, yet the heart is not afraid of the news of it, because it is fixed, trusting in the Lord. Nothing can shake that foundation, nor dissolve that union, therefore no fear. Yea, this assurance stays the heart in all things, how strange and unforeseen soever to it. All are foreseen to my God on whom I trust, yea, are forecontrived and ordered by him. This is the impregnable fortress of a soul. All is at the disposal and command of my God; my Father rules all; what need I fear? This is the blessed and safe estate of believers. Who can think that they have a sad, heavy life? Oh! It is the only lightsome, sweet cheerful condition in the world.

"My brethren, my desire is to stir up in your hearts an ambition after this blessed estate of the godly who fear the Lord and trust in him, and so fear no other thing. The common revolutions and changes of the world, and those which in these late times we ourselves have seen, and the likelihood of more and greater coming, seem dreadful to weak minds. But these persuade us the more to prize and seek this fixed and unaffrighted station."

By Their Fruits

WE MUST bear some kind of fruit, and by our fruits we are to be known. Of what use is a barren tree, which is fruitless from year to year? "Cut it down, why cumbereth it the ground?" We may talk of repentance and prove its necessity,, but if there is no fruit to prove it in ourselves, what does it avail? "Bring forth fruits meet for repentance" was the word of the great Forerunner.

How little deep sorrow for sins committed is manifest among men. How little weeping is seen over past wrongs. Much is said about faith: "Believe on the Lord Jesus Christ and thou shalt be saved," but does not faith bring forth fruits of righteousness? By the fruits we know the tree. The fruit of the spirit is love, joy, peace, longsuffering, gentleness, meekness. What blessed fruits are these! The same tree does not bring forth good and evil fruit. Where one grows the other is absent. We cannot serve God and mammon.

How many are trying to live to please this world and also to serve the Lord. The great effort seems to be to take the world with all its vanities into the church. Would it be strange if the Lord should say of such fruitless trees, "Cut them down, why cumber they the ground."

Members of the Church of God, what are your fruits? "By their fruits ye shall know them."

* * *

Men are commanded to love the Lord with all their soul, and might, and mind, and strength. The intellect must be engaged, as well as the emotional and physical nature. There are persons who have hardly comprehended what it means to love and serve the Lord with their mind. They work some, they feel some, but as for doing much right down hard thinking in connection with the Lord's service, they know very little about it. They take their religion ready made. They are not ready to give to every man that asketh a reason for the hope that is within them from the fact that they have no reason to give and very little hope to enjoy.

Keeping and Being Kept

Psalm 34: 13: "Keep thy tongue from evil and thy lips from speaking guile."

Proverbs 4:23: "Keep thy heart with all diligence for out of it are the issues of life."

Matthew 19:17: "If thou wouldst enter into life, keep the commandments." (John 14:15; 1 John 5:3).

1 Timothy 6:20: "Keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions falsely so-called."

1 John 5:21: "Keep yourselves from idols."

Jude 21: "Keep yourselves in the love of God."

Numbers 6:24: "The Lord bless thee and keep thee."

Isaiah 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

2 Timothy 1:12: "I am persuaded that he is able to keep that which I have committed unto him."

Philippians 4:7: "The peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus."

Jude 24: "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy."

* * *

I DO NOT KNOW how it may be with others, but I feel that when I can say, "The coming of the Lord draweth nigh," I have got a weapon in my hand of no common edge and temper. To be able to announce, "The Lord will come," is much; but to be able to say without the reservation of an interval, "He is at hand," is greatly more. I can go to the struggling saint against whom the battle seems to go hardly, and say, "Faint not, the Lord is at hand, and he will bruise satan under your feet shortly." To the suffering saint I can say, "Weep not, the Lord is at hand; the torn heart shall be bound up, and the joy of union forever."—Horatius Bonar.

May 14,

Obituary

Death in Adam: Life in Christ

Another one of our number has been called away in death. Mrs. Saraphine Kistler, who has been a member of the Church of God for 61 years, was baptised by Brother Schaffer in Pulaski Co., Van Buren Township, Indiana. She died on May 14th 1925, in Royal Center, Indiana. If she had lived until July 12th she would have been 91 years of age. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

May 14, 1925. *Ella Kistler*

Keep Your Word

A STORY IS TOLD of a gentleman who visited President Lincoln, and who was in the habit of making promises more freely than he kept them. In order to induce one of Mr. Lincoln's boys to sit on his lap, the gentleman offered to give him a charm which he wore on his watch chain. The boy climbed into his lap. Finally the gentleman arose to go, when Mr. Lincoln said to him, "Are you going to keep your promise to my boy?"

"What promise?" said the visitor.

"You said you would give him that charm."

Oh, I could not," said the visitor. "It is not only valuable, but I prize it as an heirloom."

"Give it to him," said Mr. Lincoln sternly. "I would not want him to know that I entertained one who had no regard for his word."

The gentleman colored, unfastened the charm and handed it to the boy, and went away with a lesson which he was not likely to forget.

Be slow to promise, but never fail to perform a promise which you have made.

"Be Ye Ready"

J. J. HECKMAN

"THEREFORE BE YE ALSO READY; for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). This short text, like many others, contains a portion of The Restitution Banner, as in it is a commandment of Christ. We are commanded to be ready, for a reason, and said reason is that we do not know when Christ may come. Suppose he should come and find us not ready, what would be the result?

Various would be the answers of men to this question, but God must tell us, and so let us go to him for a reply: "If that evil servant shall say in his heart, My Lord delayeth his coming; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24:48-51). They will "gnash with their teeth, and melt away: the desire of the wicked shall perish" (Psalms 112:10).

Again we are told, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them (who are not ready) that know God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

But to make the point here absolutely strong we will introduce a third witness: "And it shall come to pass in that day, that the Lord will punish the host of the high ones that are on high, and they shall be gathered in heaps as prisoners in the prison, and shall be shut up in the dungeon, and thus after many days shall they be punished" (Isa. 24:21,22; Leeser).

So there is a dark side to the coming of our Lord and readiness for it is our only means of deliverance from the punishment there and then bestowed upon those not ready.

The Revelator also chimes in here and says: "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in thru the gates into the city" (Rev. 22:14). We know what the result was from the non-admittance of our first parents to the tree of life. They died and so only death can follow in the future to those who do not God's commandments. The picture is truly and biblically drawn, and no doubt is for our instruction.

On the other hand, what will result from our being ready? Let the same speakers reply. 'Blessed is that servant whom his Lord, when he cometh shall find so doing (that is giving meat in due season, preceeding verse)." "Verily I say unto you, That he shall make him ruler over all his goods" (Matt. 24:46, 47)

"When he shall come to be glorified in his saints, and admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. 1:10).

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

Thus we see, when punishment is visited upon wicked ones, reward such as rulership, glorification and kingdom, is bestowed upon those who are ready for the coming of the Bridegroom. The dark cloud shows its silver lining.

In conclusion, if any of us is not ready, let me admonish you, "Be ready!" If an unconverted person should cast his eye upon this, we warn him to get ready; for none of us knows the day of Christ's coming, and just think what is lost by us not being ready.

Jesus so desired us to be ready that he suffered on the cruel cross. "When he was reviled, he reviled not again," and even wept over the great city of Jerusalem because he saw its unreadiness for the great day of blessing. Our heavenly Father "so loved the world that he sent his only begotten Son that whosoever (that includes all who will) believeth in him should not perish but have everlasting life" (John 3:16). It is up to us this day to choose. May God help us all.

Restitution Tract Department

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By Robert G. Huggins

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AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

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Volume 77 ◆ ◆ ◆ Number 19

May the twenty-first, Nineteen Hundred Twenty-five, Cleveland, Ohio

By Elim's Palms

HORATIUS BONAR

Exodus 15:27: "And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters."

Calm me, my God, and keep me calm;
Let thine outstretched wing
Be like the shade of Elim's palm,
Beside her desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear that greet;
Calm in the closet's solitude
Calm in the busy street.

Calm in the hour of bouyant health,
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm me, my God, and keep me calm,
Soft leaning on thy breast,
Soothe me with holy hymn and psalm,
And [illegible] my spirit rest.

⁂

The Christ who prayed on earth teaches us to pray, and the Christ who intercedes in heaven helps us to pray.

Christ's Personal Coming

M. E. ANDREWS

THOSE WHO BELIEVE IN JESUS as he is represented in the New Testament, as far as his earthly experience is concerned, can only believe in him as a personal being; born like other children, working, hungering, and sleeping like other men, sorrowing, suffering and dying as others die. We may easily trace the history of Jesus from his birth to his death, without once concluding that he was an impersonal being. In order to show his personal return it will be necessary to show from the Scriptures (1) a personal resurrection; (2) a personal ascension; (3) a personal intercession.

In the early morning, when the women sought him in the sepulchre, they are told by the heavenly messenger that "Jesus which was crucified is risen; he is not here; behold the place where they laid him." The person had risen. That very evening he visited the room where the disciples were gathered and showed them his wounded hands and feet in proof of his personality, and to prove also that he was not a spirit. This same evidence was reproduced to Thomas about a week after in proof of the same thing. This is his language: "And he said unto them......Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have."

That the flesh and bones did not dissolve in the ascent is clear from the following scriptures: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same that ascended. The descent was into the grave before the ascent into heaven; but the same person who went into the grave also went into heaven. And when he had been there sixty-four years, he said, "I am he that liveth and was dead," proving beyond question the personal presence of the great High Priest in the antitypical holy of holies, performing his intercessory work in our interests.

THE ADVENT OF CHRIST STILL FUTURE

THE Scriptures state plainly: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "If I go away I will come again." He did go away, and he will come again. That coming could not be at the day of Pentecost because twenty-one years after that day Paul wrote to the church at Thessalonica saying that they "had turned from idols to serve God, and to wait for his Son from heaven."

The Holy Spirit is not God's Son. Jesus had not come, or they could not wait for him. That coming could not have been at the destruction of Jerusalem, which took place in A. D. 70 because in A. D. 96 (twenty-six years later) Jesus said, "Behold, I come quickly; and my reward is with me to give to every man, etc." Behold he cometh with clouds, and every eye shall see him." "Behold I come as a thief; blessed is he that watcheth." This makes it sure that in A. D. 96 the advent is still future.

That coming is not when people die for Jesus said of John, "If I will that he tarry until I come, what is that to thee?...... Then went this saying abroad among the brethren, that that disciple should not die." They came to the conclusion that the coming of Jesus would prevent death, and Jesus did not correct the impression, therefore it must be correct.

Mary and Martha thought that the presence of Jesus would have prevented the death of their brother. Jesus certainly gave the impression that such was the fact when he "said plainly, that Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe."

Jesus, according to his own words, was not at the death of one saint, therefore he does not come at the death of any saint.

That the coming will be visible is clearly stated. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." "Behold, he cometh with clouds; and every eye shall see him." Still future, the coming will be personal and visible.

How I Heard the Truth

R. H. JUDD

IT IS NOW nearly thirty years since the writer first came into touch with the doctrine of life in Christ, otherwise known as "Conditional Immortality," or, immortality upon conditions. It was by chance (shall we say chance?) overhearing of a discussion on the destiny of the wicked between two fellow-students in the Moody Bible Institute, Chicago. I have often wished that I knew who those two students were, for their conversation affected my whole life, and one at least, I should expect, would be glad to know that his conversation had not been in vain. Circumstances at that time, however forbade my accepting the glad news definitely, for I was bound as a missionary to China, and confession, I well knew, meant abandoned prospects.

Years passed by and I returned to Canada, and from Canada to England, where one Sunday, in Devonshire Square Baptist Church, London, in 1902, I heard two sermons by G. P. McKay. Again my conscience was awakened, and, in spite of opposition, I paid the pastor a personal visit. Various literature on the subject came into my hands, and ere long I realized my responsibility to confess the truth I had gained, and from my own business in Nottingham published my little tract "Friendly Words."

The storm that resulted among the wide and influential circle of friends need not be related here. Sufficient to say that, in need of sympathy, I wrote to dear Brother Mackay, and he in turn wrote to our late Brother Soar. In loving manner the latter opened his home to me, and when deprived of part of my living by being turned out of the Deepening of Spiritual Life Convention (for I had the bookstalls in connection with it), Brother Soar put his great loving arms around me and I wept like a child. In loving sympathy he offered my fare to Lincoln Conference, and from that day to this I have thanked God for the kindness of Brother Soar.

That meeting brought me into touch with men whom I have felt it was a privilege to know. Men who, for the sake of the truth, had faced trial, sorrow and loss, and who had become men who regarded the Word of God as literally of more importance than their daily food. Not only so, how eager, how glad these men and women too, were to help others into the light that God had given them. They were "not ashamed of the gospel of Christ," for they were ready by "sound speech" to give an answer to him that asked a reason for the hope that was in them, and it was from "the Word of the Lord" that their answer came.

Some are fallen asleep, and some have even now passed their three score years and ten. Faithful and true in life, earnest and sincere in testimony, they have been the means in God's hands of bringing to many a calm and settled peace in the purposes of God they had not known before, and it is but right that we, who have benefited from their abundant labors, should do them the honor, and give them the joy of knowing that their labors have not been in vain in the Lord.

But they will want more. They will want to know that you, brother, and that you, sister, are not going to let their mantle fall to the ground They will want to know that when they have gone—unless the Savior comes first—that you too will spread the joyful news that "there is life in the living Lord."

* * *

If you want to know whether or not you are a grumbler, we furnish you with the following pick-up:

"Just try one day, one week, or one month, to get along without complaining, faultfinding, or grumbling. Begin this week at home, then carry it into the church, and then into business life.

"It is not necessary to wait to be told that you are a grumbler, and people may not want to tell you. But in this simple way you can find out in a month whether your wife, your brethren, or business men have any right to set you down as a grumbler.

"In the place of finding fault with others, let us set them a good example, and sweetly and kindly try to get them into a better way of living. A chronic grumbler is a very undesirable companion, a troublesome church member, and an annoying business man."

THE RESTITUTION is issued four times a month by The Restitution Publishing Co. Two dollars per year.
Founded in A. D. 1852.

WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

WILLIAM JENNINGS BRYAN, Westminster Presbyterian, unleashed against religious and educational liberalism yesterday, all the furies of an eloquence that first brought fame to William Jennings Bryan, Presidential candidate and assailant of the "Cross of Gold." But it was of another cross that he made his discourse yesterday - the little Cross of Calvary—and it was not as assailant but as champion, that he flung his thunders.

"Arriving in New York at 11 o'clock in the morning, he smote the Modernists, as proponents of "a diminutive Christ" and as apostles of evolution in addresses at the Majestic Theater, Brooklyn. He departed late last night for Columbus, Ohio, where he will attend the General Assembly of the Presbyterian Church which convenes on Thursday. It has been reported in many quarters, and with increasing persistence lately, that he may become a candidate for moderator of the assembly on a rigorously Fundamentalist platform.

Mr. Bryan charged the Modernists with fighting under ground and with moving "like moles, in the dark," in his first address, which he delivered before 1,500 cheering sympathizers at noon in the Majestic Theater. The meeting was arranged by Brooklyn Fundamentalist clergymen. His diatribe was interrupted at one point by the Rev. James S. Williamson, pastor of the Kings Highway Congregational Church.

"The Modernists make the gloom which surrounds the grave deeper than ever it was before, when they say that Christ was merely a man and the son of a man, either Joseph or some other correspondent," thundered Bryan, "They have taken away our Christ, and, in the words of Mary Magdalene, we know not where they have laid him. The Modernists cannot send missionaries to Africa; they have no message to send. They"—

"That is not true," Mr. Williamson broke in. "You misrepresent us."

"I am glad to hear it," Bryan retorted. "Do you believe in the virgin birth or not?"

"I am a Congregationalist," replied the pastor. "We have no binding creed. We believe in the freedom of the human spirit."

"Then I'm not talking to you," Bryan replied. "After this I'll exclude the Congregationalists. If they have no creeds and stand for nothing I'll leave them out. I'm more familiar with Modernists in the Presbyterian Church."

Turning to the law in Tennessee which makes it a misdemeanor to teach evolution in the public schools, Bryan pointed out that every silver dollar minted in this country bears the legend "In God We Trust."

"Should teachers who are paid by the taxpayers with money so inscribed be allowed to teach that the Bible is untrue and that there is no God?" he demanded. Loud cries of "No!" answered him.

"The teachers," Mr. Bryan continued, "are the employees of the taxpayers and should no more be allowed to teach what they personally wish than a clerk should be allowed to dictate the policy of a bank. The disgrace is not the law of Tennessee, signed by the Governor and passed by the Legislature—the disgrace is that teachers should betray the trust reposed in them by the taxpayers.

"The modernists who are seeking to take away our Lord do not believe in the virgin birth, the atonement, the resurrection of Christ from the dead they believe he was only a man and is as dead now as before he rose from the tomb. No man dares hang outside the door of his church: 'This is the church of the Unrisen Christ.'

"There are 110,000,000 people in this country and the Society for the Advancement of Science, of which I am a member, has 11,000." Bryan added. "Just think of intrusting the education of our children to this oligarchy of scientists—it's ridiculous. Or to the teachers—that's equally ridiculous. It is the people who should decide what must be taught to their own children.

"Unless Jesus...... was of divine birth and rose from the dead, then he was the greatest imposter of history. Modernism is paralyzing the Bible; it is paralyzing the power of Christ. They are teaching the children that life is founded on a material, not a spiritual basis. They are making us brothers to the brute." New York Herald Tribune.

ALTHOUGH we do not agree with Mr. Bryan in much of his creed, we cannot help but admire his courage and his loyalty to an inspired Bible. It is refreshing to see a man of international reputation, and one who has been honored by the people of this great nation to such an extent as to be placed among the highest of the nation's counsellors, placing his feet firmly upon the Bible as the word of the living God. It reminds us somewhat of that other great statesman of world-wide reputation, William E. Gladstone, who wrote "The Impregnable Rock of Holy Scripture."

It illustrates the fact also that God will take care of his Word and when necessary will bring to its defense those who are qualified to plead its cause.

* * *

The program is:

A short race.
A rough pilgrimage.
A dangerous voyage.
A fierce combat.
A hard day's work, and then
A glorious prize.
A happy end.
A complete victory.

Notes of the Churches

CLEVELAND, OHIO

Since our last writing the following have been baptised into Christ: Mrs. Alice P. Keith, wife of Brother William Keith; Miss Thelma Larabee; Mrs. Annie Schaffer, mother of Sister Selina Schaeffer; Mr. George McMertrie, son of Sister McMertrie; Mrs. Helen McMertrie, wife of Brother George McMertrie; Miss Geraldine McMertrie; Mr. Lionel Jones, son of Brother and Sister Jones; Miss Margaret Fancourt, daughter of Sister Fancourt; and Mr. George Obie. May they keep the faith until the Master returns to bestow the great reward.

* * * * * *

SALEM, OHIO

The church at Salem has been making special efforts to spread the gospel in the community. In April we had a week of special meetings Brother W. H. Brown, of Cleveland, speaking each night on the general theme: "Before and After the Battle of Armageddon." Again, in the week of May 12-16, Brother Brown again visited us for a week of meetings his theme on this occasion being, "Where Will You be a Hundred Years From Now?" Considerable interest was aroused by these efforts, the seed was sewn once more and the rest must be left to him who giveth the increase.

* * * * * *

UNIONVILLE, OHIO

The brothers and sisters at Unionville have obtained the use of a newly constructed building which bears the pretentious name of "The Tabernacle." Formerly the church there had been meeting in the home of Brother and Sister Jesse I. Titman. They will now meet regularly in The Tabernacle every Sunday morning. They will be glad to have any of like precious faith, who may be travelling in this direction meet with them.

ETERNAL LIFE will vastly outweigh the present in importance. It will be endless, boundless—free from sorrow, pain and death. Its possessors will enjoy eternal happiness, and unite in celebrating the praises of God for evermore. Soon the glorious morn will dawn when life eternal will be possessed by the worthy. Yes! that day will come in all its loveliness and splendor. Soon, if faithful we will unite our voices in praises and thanksgivings. The sweet music will roll over the bright landscape and echo back from the golden-crowned hilltops in the land of promise. Let us pray for that glorious day.

* * *

There is a God

(Number Two)

S. ROXANA WINCE

THEY," NOT the two great lights alone, but all the other lights in the firmament of the heavens that he had set along the Ecliptic, were to be for signs.

We talk of the twelve signs of the Zodiac. We put them in our Almanacs. Superstitious people plant their seeds when the sign is right. To what do we refer?

We refer to the constellations. Every astronomical atlas is filled up with pictures of men, women, animals, serpents, and other strange things that we, in our youthful days, thought were placed to aid us in locating the stars for each picture includes a certain set of stars and these groups we call "the constellations."

"In primeval astronomy," says Dr. Siess, in his "The Gospel of the Stars," "the number of these figures or star groups was 48" the twelve signs and their 36 decans, three decans to a sign.. "Dozens more have since been added," he says, "but they have no connection with the primitive constellations and must be thrown out."

It is from the original ones that we must read the story that God has written in the very heavens-- the story of the conflict between the serpent and our race as foretold in Gen. 3:14,15,

in the words, "And the Lord said unto the serpent, Because thou hast done this thou art cursed......And I will put enmity between thee and the woman, and between her seed and thy seed: it (he) shall bruise thy head and thou shalt bruise his heel."

GOD'S GOSPEL PLACED BEYOND DESTRUCTION

GOD took no chances. If every Bible on earth was burned, his Gospel is where no flaming torch can reach it. "Forever his word is settled in the heavens." God placed those early constellations there. They are all signs of coming events. He named them or had them named. He named the stars, and their very names show that they go back further than antideluvian times.

Job is the oldest book in the world and Job knew about our Zodiac. The Egyptians knew about it 2700 years before Christ. The oriental people knew of it 2447 years before Christ and Arab astronomy makes it as old as Adam's time. When the Great Pyramid was built these signs were known and noted 2170 years before Christ.

Job says, "By his Spirit he hath garnished the heavens: he hath formed the crooked (or fleeing) serpent." "Garnish means "overlay, cover, to set in order, adorn, beautify." That God, by Spirit inspiring holy men to do it, overlaid the heavens with those pictorial signs, is proven by this very passage, when it says, "His hand formed the fleeing serpent, or Hydra, the largest figure in the heavens. If his hand formed this picture, his hand formed all the others that make up the primeval Zodiac.

Men may laugh; they may say that what I am telling is all speculation, and that there is nothing in it to prove the existence of the ever-living Creator who then made known the way of salvation through Jesus Christ by means of primeval astronomy. Who was it that wrote the story of the virgin and her son up there? Virgo is the first of the signs. She holds the head of wheat in one hand emblematic of the woman's seed that is to bruise the serpent's head; and in the other hand the branch signifying him who is to come from the stem of Jesse.

The ancient names of the stars in this constellation had the same meaning. How do you explain the first decan of Virgo that with the Chaldeans, Persians, and Egyptians was "a young woman whose Persian name meant a pure virgin," if there is nothing meant by these pictures?

Albumazar tells us about Virgo. He says those ancient people "represented her as sitting on a throne nourishing an infant boy having a Hebrew name which signified the Christ. So the two pictures are the same.

"The name of this decan is Coma, which in Hebrew and Oriental dialects means 'the desired,' 'the longed for,' the very word that Haggai uses when he speaks of Christ as "the desire of all nations.'"

I might go on and tell you about the other constellations and their signs but space forbids. Many others tell of Christ. How came this to be? Who placed those prophetic signs in the heavens if there is no true and living God? Who? It is impossible to explain on any other hypothesis regarding those worlds and systems of worlds than that there must be a God.

* * *

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Cantwell Drabenstott	3.00	S. H. Michell	5.00
A. M. Siple	1.00	Enos Cox	1.00

OFTEN FROM MY WINDOW, on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen in the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails and catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to earth by one slender rope. There is the secret. A cord, scarcely visible will not let it go.

Now, stationary Christian, see here your state, the state of thousands. Sabbaths come and go but leave them as before. Ordinances come and go means, privileges, sermons, move them not--yes, they move them; a slight elevation by Sabbath tide, and again they sink; but no onward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains them and will not let them go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail and waft you onward over the ocean of life to the haven of everlasting life.

* * *

"IN MY VIEW of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep of which he is justly the object. It is with sorrow that I feel my love for him so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside any of his teachings as a delusion, to turn men's eyes from his example to meet with doubt and denial the story of his life. For my part, if I thought the religion of skepticism was to gather strength and prevail and become the dominant view of mankind, I should despair of the fate of mankind, in the years that are yet to come."--Wm. C. Bryant.

Restitution Tract Department

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

MAY 28, 1925.

THE RESTITUTION PUBLISHING COMPAN
10623 LEE AVENUE, CLEVELAND, OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave: when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 Number 20

May the twenty-eighth, Nineteen Hundred Twenty-five, Cleveland, Ohio

"Peace, Be Still!"

SELECTED BY GLADYS BARBER

I stand beside fair Galilee,
A sudden tempest sweeps the sea.
I see a vessel's straitened sail;
I see a crew, whose efforts fail
To bring her safely through the gale.
And one I see, who seems to sleep,
Unconscious of the rolling deep.
Oh! can it be thou hast forgot,
And for thy loved ones carest not?
"Master," I hear the anguished cry,
"Unless thou savest we must die."
And then I see him as he stands,
His loving face, his outstretched hands.
I hear his whispered, "Peace, be still,"
And waiting with my heart athrill,
See wind and waves obey his will.

The centuries have rolled away.
I stand beside the sea today.
The winds strife blow wild and strong,
White waves of trouble roll along.
And through the darkness of the night
The storm increases in its might.
Our wisest men in vain have tried
To stem the rising of this tide.
But one I see, who seems to sleep,
Unconscious of the raging deep.
Oh! can it be thou hast forgot,
And for thy children carest not?

Ah, no! he waits to hear the cry,
"Unless thou savest we must die."
Then he who heeds the sparrow's fall,
Will answer when his children call.
Through faith again I see him stand;
I listen to his blest command.
Enraptured now, I know the thrill;
For lo! I hear his "Peace, be still."
Through faith I see a newborn world;
I see his flag of peace unfurled.
And men in homage own his sway,
Whom stormy winds and waves obey.

The Trinity

Number 11

R. H. JUDD

IN ANY TREATISE on the subject of the Trinity, the consideration of Bible teaching concerning the Holy Spirit must of necessity have a very important bearing on the matter.

We believe that we have already given abundant proof that the doctrine of the Trinity is not a Bible doctrine, and we believe in this as in other matters we have the inevitable accumulation of proof that invariably follows when the seeker after truth has grasped its beginnings. Truth has no limits, but not so error. Truth is always pressing forward, and continually finding added evidence of the facts which are its foundations.

That "God is one," that he is "the only God," and "the only true God," the believer in the doctrine of the trinity nominally admits, but none can deny that in fact and in practice he does not so believe, for if he did should we find him teaching to his children that "there is one person of the Father, another of the son, and another of the Holy Ghost. So the Father is God, the Son is God, and the Holy Ghost is God."

We might fill pages in our endeavor to refute the many subtle attempts that have been made to seek to harmonize the doctrine of the trinity with Bible statement of fact. The really thoughtful reader would be amazed at some of the methods adopted by these who teach this God- dishonoring doctrine, thinking in themselves that they do God honor, while at the same time they repudiate in fact, if not in theory, the plainest declarations of God himself and go out of their way to discredit those who do not follow their cunningly devised fables.

But it is in no spirit of reproach that we would intreat them to study the Word in all humbleness of mind, believing that words are the means by which God reveals himself to us, and that in things fundamental, his messages can only be harmoniously understood by the literal meaning of the words used.

We would call special attention to the fact that "God the Father" is a distinctly scriptural term. "God the Son" and "God the Holy Spirit" are terms nowhere found in Scripture.

That the Father and Son are personal beings is abundantly testified in the Sacred Writings, and no single statement can be brought forward which in any sense nullifies that fact. It is most remarkable, however, that relative to the Holy Spirit the exact reverse is the case.

When we come to realize the fact that the Holy Spirit is "the power of the Highest" which "proceedeth from the Father," that it is the Spirit of the Lord, the Spirit of God who is in heaven (Dan. 2:28; Psa. 102:19; Psa. 123:1), we then begin to understand something of its wonderful nature and it operation in differing manifestations. "By his Spirit he garnished the heavens" (Job 26:13); by his Spirit are all things created and sustained in life (Psa. 104:29-30). The Spirit of God is everywhere; we cannot evade it (Psa. 139:7-12).

It was by the Spirit of God that Samson did his marvellous feats. By this power also Elijah detected the deception of Gehazai, and Peter the lies of Ananias. Anna and others were "full of the Spirt," as also was Stephen. Christ, himself, used the Holy Spirit (Matt. 12:28). Surely in these days of startling discoveries it is easier for us than for our forefathers to believe what has been done, and what yet may be done by the Spirit of God. "Hear thou in heaven, thy dwelling place, and when thou hearest forgive," must in these days, have a meaning to the Christian that it never had before.

A NUMBER OF FACTS

WE WOULD now ask our readers to carefully examine and compare the following facts with Bible in hand, taking each fact mentioned, one by one, and see if they do not individually, much more collectively, scripturally and reasonably subvert the doctrine of the trinity.

Fact 1. It is most remarkable that only of God the Father, and of Jesus Christ, the Son, do we read that they live. It mibht reasonably be assumed that God lives—that he is a "living God," yet it is repeatedly asserted in the Scriptures in spite of the natural evidences which surround us.

The case is different regarding the Son. He died and was buried, and proofs and statements are required to demonstrate the fact that he lives, and they are not wanting. Turn up the following passages in God's Word, then ask yourself the question "Why is it no such testimony is made regarding the Holy Spirit?" Deut. 5;26; Joshua 3:10; 1 Samuel 17:26; Numbers 14:21; Psa. 42:2; 84:2; Jeremiah 10:10: 22:24; Ezra 5:11; 31:8; Daniel 6:23; Hosea 1: 10; Matthew 16:16; Acts 14:15; Romans 14:11; 2 Cor. 13:14: Heb. 7:8,25: Rev. 1:18.

Fact 2. All descriptions of God the Father, and all appearances of the Son are personal—none are impersonal—whereas all manifestations of the Holy Spirit are impersonal none are personal. For example see Luke 3:22 and Acts 2:3. The former passage seems to expressly imply that "bodily form" was not its natural state.

Fact 3. The Holy Spirit has no personal name, and if a personality would appear to be the only one living in God's universe without one. The Father and Son have many names. Why should the Holy Spirit be thus singular, if co-equal and co-eternal with Father and Son? Personal names do not require the definite article. It would be absurd to say "the Peter," "the James," or "the Jesus," etc.

Fact 4. The Father and the Son frequently speak of their relationship to each other; the Holy Spirit never does so. Co-equality is certainly lacking in this respect.

Fact 5. Both Father and Son undoubtedly exercise complete control over the Holy Spirit (Joel 2:28; John 14:16; Psalms 104:30; Matt. 12:28).

Fact 6. Prayer is made to God, even by Jesus Christ, but prayer is never made to the Holy Spirit, nor is there any record of prayer by the Holy Spirit.

Fact 7. Paul, writing to Timothy, distinctly affirms that there is but "one mediator" (intercessor or advocate) between God and man—the man Christ Jesus. This statement cannot be correct if the record given in Romans 8:26,27 applies to the Holy Spirit as a separate personal being.

Fact 8. The Scripture terminology used relative to the Holy Spirit is altogether inconsistent with personality as any unbiased person will admit, and it is a most significant fact that no such language is ever used respecting God the Father or Jesus Christ the Son, viz: "pour," "pour out," "anoint," "baptize," "by measure," "quench," etc. It is particularly worthy of note how almost against their will the revisers have been compelled to alter the phrase "by the Holy Spirit" to "in the Holy Spirit.' Surely such a fact needs no comment.

Fact 9. The Revised Version, in spite of the recommendation of the American committee, has retained the word "ghost" instead of substituting "spirit" in all places where the prefix "holy" occurs evidently because it seemed to them to favor personality, though in other instances they have rendered the same word "spirit." By substituting the word "ghost" for "spirit" in the other passages the absurdity of personality is very clearly demonstrated. Take for instance Rom. 8:9; 1 Cor' 2:10 11,14; Phil. 2:1; 1 Thessalonians 5:19; 1 John 5:8; Rev. 2:7; 1 Cor. 12:3,4,7,8,9,11,13.

Fact 10. The fact that the personal pronoun is used in connection with it does not demonstrate that there is another God beside the Father. If we read of the Spirit coming, guiding, speaking, showing and teaching, we understand clearly enough that God does these things by the instrumentality of the Spirit proceeding from him, as Christ said, making various persons

Continued on page 261.

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Editorial

The Downward Trend

WARRANTS HAVE BEEN ISSUED in Washington for news dealers charged with violation of the District Code prohibiting the sale of obscene or indecent literature. It is announced from the district Attorney's office that a campaign will be vigorously pressed against the circulation in Washington of the salacious magazines which have recently become so numerous. Every police precinct in the city has been ordered to begin a sweeping search for such literature. The campaign is receiving the support of the Washington Evening Post, which recently concluded an investigation and reports an accumulation of nearly thirty magazines which are regarded by the District Attorney's office as flagrantly indecent. News dealers have been warned.

"The curse of this disgraceful situation," says Assistant Attorney Given, "is that many of these papers are being purchased by the boys and girls in our high schools."

Mr. Given particularly complains of magazines which specialize in so-called "art" pictures which are in fact only lascivious pictures of nude women, many of them disgraceful. An effort is made to give character to some of these magazines by reproduction of well known paintings, surrounded, however, with suggestive cheapness utterly changing their character. Mr. Given expressed the opinion that some things are art in an art gallery that are not art when they are used commercially to arouse an erotic interest on the part of young people.

The Washington Evening Star says that one of their reporters collected nearly thirty magazines having an alleged circulation of millions which were found to contain "disgusting jokes, nude pictures, obscene literature or all three." Particular objection was had to some of the magazine advertisements, which are vulgar and suggestive in the extreme. "The entire tenor of some of these magazines," says the Star, "from the suggestive drawings on the cover, through the literature and straight back through much of the advertising was found to be questionable if not illegal."

THE STATEMENT OF THE BOARD OF TEMPERANCE

IN A STATEMENT issued by the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, it was said that the circulation of this kind of literature is infinitely greater than ever before in the country's history.

"Perhaps even worse than the immorality of these publications" said the Board, "is their appalling vulgarity. The whole tendency of this kind of literature is to debauch the youthful taste, destroy the conventions which protect society and bring morality into contempt. It is essentially un-American in character and is even consciously anti-American in spirit. The native American has many sins for which to answer, but this foulness is distinctly an imported fault.

"Many men, including Hamlin Garland, Hendrik Willem Van Loon and Edwin Markham, have recently called attention to this new peril-threatening American youths. The danger is not only to be found on news stands, but in popular novels which are common in drug store libraries and elsewhere. The District Attorney and the Star deserve the gratitude of the Nation's Capital in calling attention to the local state of affairs and it is hoped that their action will point the way to the police and prosecuting agencies in other American cities."—Clipsheet.

THE ABOVE REPORT reveals the corruption in our literature by which the minds of our people, young and old, are being poisoned. Not only in Washington, the Nation's Capital, but in Cleveland, and other cities, the better class of citizens are protesting against this kind of literary garbage. We are glad to note that in some cases, at least, the voice of decency is being heard.

This is the corruption of which Paul speaks and which he says is in the world through lust. May God help his people to escape it that they may be made partakers of the divine nature. We are glad of every victory for decency and righteousness, but it is useless to close our eyes to the fact that the prophetic words of Paul are being fulfilled—"Men shall wax worse and worse;" "lovers of pleasure more than lovers of God;" and "worshipping the creature more than the Creator." The only remedy is the coming of the King of Righteousness, who shall take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ.

The Trinity

Continued from page 258

and objects his medium of communications. We would call attention to the fact that though the personal pronoun is used through the necessities of grammar (as in French), the neuter pronoun is used also in I Peter 1:11: "It (the spirit) testified beforehand the sufferings of Christ."

Fact 11. The testimony of the angel Gabriel that the Holy Spirit is "the Power of the Highest" should have immense weight with the devout believer, and he who, to refute an opponent, would descend to belittle that Power as a "mere influence" most surely forgets the fact of its source and the seriousness of placing limitations on the power without limiting the source also.

Fact 12. Many important fact have already been mentioned, and numerous others might be added. One more, however, we feel should find a place for mature and careful consideration, for we believe it is unanswerable. If the Holy Spirit is a personality, the third Person in the Trinity, then if Jesus Christ was begotten of the Holy Spirit, he must be the son of the Holy Spirit and not the Son of God the Father. Such a conclusion cannot be evaded, and is, in itself, sufficient to overthrow the doctrine of the trinity.

Our next article will be the closing one. In it we hope to give a brief resume of the history of the doctrine of the trinity and a brief summary of our testimony against it.

Communicated

DEAR RESTITUTIONS,

I put your name in the plural for two of you came, both laden with good things. A real feast. Brother Heckman's article "Big I and Little U" is very timely. In olden times, when they went to build an alter, God told them not to put an iron tool to the stones, showing us that God never intended that man should put his hands to the fixing of the rules of worship.

We must all come to the alter just as God says, and worship as he says, and if it does not suit us, we must stay away. It has always been the desire of men to fix God's plans of worship and belief so they have been chiseling away at God's alter from time immemorial. But we notice what the result has been and we know what it will always be when men tamper with God's Word and try to fix his plans to suit themselves.

If a dispute arises with reference to any point of doctrine or whatever it may be it is alright for the church to convene and compare it with the Word and see if they correspond and accept that only which harmonizes with the Word. "Conference" means "to confer." Now who is confering? Why, the church. A conference should never be thought of as an organization. It is simply the Church in conference. Inasmuch, then, as there is no such an organized body known as a conference, it has no right to make a rule of any kind to govern the membership.

There is no question that can come up which the Bible can not settle. The children of Israel found they had forgotten the law when the book of the law was found and they came together and Ezra read it to them and "they declared in one voice, All that God hath said we will do." Neither Ezra nor any other person could add anything to it, and all that had been done, that God had not ordered, had to be abandoned.

So to-day we should refuse to obey or take heed to any rule made by man and say "All that God hath said we will do and no more." Then no mistakes will ever be made, no man-made organizations brought into existence to be manipulated by designing men to foster the interests of the few.

If the Bible rules are applied in all cases there never is a chance for man to work it to his own advantage. Brethren, did you ever notice that? It takes selfishness out of everybody when the Bible rules are followed; human nature is destroyed and yields to the dictates of the Holy Spirit contained in the word and everything becomes pure because it has all been done as God's Word, which is pure, han said. When man puts his hand to it we soon discover injustice and cruelty cropping out.

Yes, Brother Heckman, your words are timely and worthy of thought. To show the difference between the ways of man and the ways of God I am going to give a little article taken from The Era as an illustration. It is very applicable and suits so many cases in the world I think it will be read with interest.

AN ILLUSTRATION

Question: Did not the Scientific American investigate the Abrams for a year and declare it a fraud and a fake?

The answer: It did, but does that prove anything? It does not. Why? Well, it appointed a committee and carried this investigation on for one year. The personnel of this committee was not made public till the end of the year, the September issue, when they published the names of the committee or trial jury. There were three members who were connected with the old orthodox school of medicine and two editors of the Scientific American. Did they expect that the Abrams doctors were such fools as to appear before a trial jury whose personnel was unknown to them and be tried? The Managing Editor, Austin C. Lescaboura, says that he made most of the investigation and reported the facts to the committee and then also to the public. That is amusing. An old woman gossip running around gathering up such scandal as she can find and reporting it all to a committee appointed by herself and then have her committee to pass up on her evidence and then scatter the scandal to the four winds.

Almus Adams

* * *

How I Heard the Truth

R. A. HUMPHREYS

SOME forty-six years ago, Elder J. R. Ham, who lived near Donaldson, Arkansas, came, in December 1878, to De Soto Co., Miss., preaching and teaching the gospel of the kingdom of God, that is, the gospel of Christ (Matt. 4:23; 24:14; Rom. 1:16. I was then 23 years of age. He caught my earnest attention. I had learned how to read the Holy Scriptures to some extent and had advanced from Methodist to Christian or Campbellism in order to get baptism by immersion by one who believed in that "mode," so to speak.

After learning that God's kingdom was yet to come, and be a literal kingdom on the earth, and would not appear until Jesus comes again (2 Tim. 4:1.8,18), I asked him what church he claimed. "The Church of God," was the answer (Acts 20:28-30). Then, after some hesitation on the "one baptism" (Eph. 4:5) I heartily desired to seal the faith (Eph. 1:13,14; 4:25-30). After breaking the ice, some two inches thick, I experienced the answer of a good conscience superior to what I had ever had.

* * *

THE work of the Christian is not to be done by men of slack and slovenly intellect, or of untrained and slipshod mind. It is only to be accomplished by men who are alert, vigorous and determined, who have girded up the loins of their mind, who know the truth and are determined by the help of God to stand by it.

Death of Brother Francis

"IN THE death of Brother Francis we have lost one who was a constant and deep student of the Word. Brother Francis was particularly well informed on the symbolism of Revelation and our readers will, no doubt, recall many of his articles on that subject. He was almost 87 years of age when he died.

Brother Francis was baptized into Christ by C. W. Tomkins, October 12, 1896, and remained firm in the faith until his death. "The Restitution" was his favorite paper and he contributed many articles to its pages. He came to this country from Wales with his parents in 1855, where he met Miss Eliza Patterson to whom he was married in 1860, after which he removed to Albany Wisconsin where he spent the remainder of his life.

They had nine children, all of whom still live. In addition to his sons and daughters there are seventeen grandchildren and thirteen great grandchildren. A very remarkable thing is that there has never been a death in his family. Our sympathy goes out to Sister Francis who shall especially feel the less of her life companion. May the Lord soon come and renew all these broken ties and abolish death forever. Editor

* * *

We are all of us nearer our salvation than when we believed, if indeed we have been keeping the garments of righteousness, put on with the saving name of Jesus, unspotted. Time is short for all—it is surely very short for some of us and therefore it is very precious. There is never but one moment at a time; each one passes never to return, and another comes and hurries us along toward the cold resting place, unless the coming of the Lord supervene.

* * *

THE BEST THING in the world is a good man. The greatest thing in the world is a great good man. The most blessed thing in this world is a blessed good man. The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains that a man has that is his distinguishing feature but his character.

Whatever a fellowman may temporarily say or do to the contrary, this is fact, that whatever separates him from others and gives him his individuality is his goodness or lack of goodness, according to its degree. Money, power, and brains have their place, and they do exert an influence in temporarily deciding a man's position and recognition. But the standard of the ages, by which any one and every one is tried, is character; and in God's sight, which is the final and determining sight, men are what they are in their wishes and purposes.

It is not, then too much to say that the supreme aspiration of a person's life should be to secure a worthy character. Everything else, however important, is merely subsidiary.

* * *

RUSKIN SAYS, "If, on any occasion of general discourse, we turn to our next neighbor, and put to him some searching or testing question, we shall, in nine cases out of ten, discover him to be only a Christian in his own way, and as far as he thinks proper, and that he doubts of many things which we ourselves do not believe strongly enough to hear doubted without danger.

"What is in reality cowardice and faithlessness, we call charity, and consider it the part of benevolence sometimes to forgive men's evil practices for the sake of their accurate faith, and sometimes to forgive their confessed heresy for the sake of their admirable practice.

"Under this shelter of charity, humility, and faintheartedness, the world, unquestioned by others, or by itself, mingles with and overwhelms the small body of Christians, legislates for them, moralizes for them, reasons for them; and though itself greatly influenced by the association, and held much in check by its pretense to Christianity, yet undermines, in nearly the same degree, the sincerity and practical power of Christianity itself."

Restitution Tract Department

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Schaer

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

JUNE 8, 1925.

THE RESTITUTION PUBLISHING COMPANY
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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ❖ ❖ Number 21

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Palestine Blossoms Anew

DR. ELWOOD MEAD

IF THE EFFORTS to create in Palestine a national home for the Jewish race are crowned with success, it will mean a regeneration of rural life and a return to the prosperity which blessed the Holy Land 2,000 years ago.

In those days Jericho was a stately city set in the midst of palm forests and rich gardens. It was not alone but stood at the gateway of an opulent province rich in olive groves and vineyards. The springs which watered the gardens around Jericho still flow from limestone cliffs, but they run unused to the Dead Sea. The successors of the ancient Jewish gardeners, those who work for the owners now, live in mean mud huts on the borders of malarial marsh.

The Jewish homeland will mean the restoration of drainage and irrigation works which made the valley of Esdraelon a granary for the eastern world. It will restore the fields at Boisan to the fertility and productiveness they had when Vespasian settled his legions upon them.

Agriculture must be the economic foundation of the new Palestine. The cultivated field must be the background for the commercial and industrial city. It will differ from the old because science will have a greater place, but climate and soil are as full of possibilities now as when the writers of the world spread the fame of its agricultural opulence.

It becomes, both interesting and important, therefore, to understand the problems of this new effort to people the Holy Land and build anew a life and industry that will reflect the ideas and culture of the Jewish race. The world's interest in this effort has been greatly stimulated by its historic significance. Will this little country, about the size of New Jersey, become a leader and teacher of the world as to how mankind should live?

Much of this stony hill and sandy coast land will in time be a national asset. Nearly all the rough hills can be afforested. Carob, olive and fig trees will grow among the rocks. Eucalyptus and pine forests will crown the slopes. Encouraging beginnings have been made with plantings on the sand dunes. Two swamp lands are destined to be the richest and most prized lands of all when they have been reclaimed by drainage and irrigation.

AGRICULTURE THE ECONOMIC SALVATION OF PALESTINE

JEWISH agricultural settlement has been the economic salvation of Palestine. When the great war ended the country was in a terrible condition. The warring armies had killed and driven off the livestock, cut down the trees for fuel and left behind an inert, impoverished people with no money to purchase stock or tools or restore their fields.

The English mandate could not provide all the money needed for restoration, though its agricultural loans to the Arab peasants have been of great assistance. But its influence has been small compared to the miracles wrought by Jewish contributions from all over the world to buy land, build houses, ship in cows from Syria, and purchase mule teams from the disbanding armies. This money put new life into the discouraged settlers in the old Jewish settlements at Zichron-Jacob, Chederah, Rosh-Pinah and the small colonies near Tiberias.

Money spent for land helped the Arab; money spent for tools livestock and buildings put new blood into the trade of towns.

But the national stimulus did not end with the help rendered by Jewish investments.

Before the war Professor Aaron Aaronson had done wonderful things in agricultural research and the introduction of better methods of cultivation. The war destroyed his experiment station, but a new one has been established by the Palestine Foundation Fund, where, with unflagging zeal, Professor Wilkansky and his associates are answering the questions of beginners of what crops to grow and how to grow them.

Enough has already been accomplished to make traveling through the open country of absorbing interest and affording a continuing contrast and surprise. The old Palestine is a succession of Arab villages which are groups of windowless mud huts without bush or shade to soften the glaring sunlight and heat of mid-summer. There are a few cactus fences; shepherds wandering over the hills, leading their little bands of sheep or goats, women carrying goatskin bags for water for household purposes from distant wells, furnish a picture of life as the Arab has lived it 1,000 years.

MOTOR SUPPLANTS CAMEL

THE little grain fields in the narrow valleys are being plowed with a crooked stick as in the time of Boaz. On the threshing floors grain is being trampled out by the foot of farm animals as it was when Abraham pitched his tent on the hillsides of Samaria. Camels and donkeys followed lonesome trails over the hills to reach the outside world. When they take to the fine highways built as war measures and being improved by the mandate government, they with the camel caravans find themselves bedeviled by motor cars going forty miles an hour.

The road and the cars are in places the only modern things to be seen. Then around a bend in the highway one comes on farms and houses and livestock that might be a part of a new settlement in the United States, Australia or South Africa. This new and modern development is always Jewish. Some of the settlers and a considerable number of the leaders of these colonies have lived in America and the largest part of the money for this reconstruction work comes from American Jews through the Palestine Foundation Fund. Jewish colonies at Nahalal, Balfouria, Nuris, Benjamin and others have water for household use piped from limestone springs.

The plans of homes and of the layout of fields surrounding villages are the work of experts. Instead of the daylight glare of the Arabic village street there are ornamental trees for shade, eucalyptus groves for timber and orchards and vineyards for fruit. Stone barns for dairy herds protect the stock from Bedouin raiders. People working in the fields have good tools and are beginning to cultivate with the science and skill of the best agricultural districts elsewhere.

Here are two civilizations living in amity, but in their methods and ideas more than ten centuries apart.

Before the war no comprehensive plans for rural community development or intense cultivation could be made. The opposition of the Turkish government made all that was done tentative. After the war there was a period of uncertainty and lack of direction until the Jewish status was decided.

PILGRIM FATHERS OF PALESTINE

AFTER the English mandate had begun to operate other conditions delayed the study of methods and policies best calculated to create solvent communities. There was great pressure for action that would rescue Jewish people from their sufferings in countries where they were being persecuted. The quickest means of doing this was to place them on the land without any inquiry as to their capital, experience or fitness for farm life.

Many of those who came to Palestine to escape intolerable conditions had been town dwellers. They were intelligent and independent, but had too little understanding of the demands of farm life, and were therefore somewhat difficult to manage. In order to adjust them to their new environment without conflict, the experiment was tried of having settlements operated under the direction of members elected by the group of workmen.

It was a situation not unlike that of the Pilgrim Fathers when the landed on the bleak Massachusetts coast at Plymouth. They were the finest possible human material, so far as character and ideals were concerned, but they had far more interest in their church and town meetings than in knowing how and when to plant corn and milk cows. The Pilgrim Fathers almost starved before this was realized. Only a rigid insistence on their learning the details will make some Jewish idealists successful farmers.

Much of the land which the Zionists seek to acquire is now held by Syrian non-residents, and is farmed by Arab tenants. Buying this land is a slow process, not because the owner is unwilling to sell, but because he always enjoys bargaining and likes to prolong the argument. When I was at Nazareth a land deal had been going on for weeks and was likely to last several more weeks. The bargaining went on in an upstairs room of a hotel. The Jewish purchasers were sitting at one end of the room. The owners of the land sat on the floor resting their backs against the other walls of the room. All were at ease; time was not important; the talk was entertaining; why hurry?

Every transaction of this character is reviewed by the government after the parties have agreed. No land purchase is approved until all doubtful questions are settled. The government makes this review because the majority of the people are Arabic in race and Mohammedan in religion, and it desires to avert any race or religious antagonisms which the too rapid permanent establishment of Jewish communities might arouse. And in some case the government intervention delays the transfer of title for months.

Every increase in the area of land acquired adds, however, to the power of the movement and lessens political opposition to Zionist development. The government aims to be just, but it has to consider Mohammedan and Gentile opinions. It has been careful not to go beyond giving general regard to the rights of all, and in some critical decisions has certainly not

Continued on page 275

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Editorial

Europe's Downfall Predicted

VISCOUNT GREY, who was British foreign minister when the great war commenced and who strove so earnestly to prevent it, has written a book on the war. It is a book of reflections and reminiscenses. No one should be better qualified to write about the war than Sir Edward. His deep sincerity, which is acknowledged internationally, will give strength to his statements and assure a respectful and eager reception for his book.

The book is not to be published until the fall, but some extracts from it have been published in London. The following is an example of the author's conclusions:

"The lesson of European history is so plain. It is that there is no enduring security in competition in armaments and separate alliances; there is no security for any power in which its neighbors have an equal share."

Grey believes that the future life of European civilization depends upon whether a wiser and more instructed spirit can be made to prevail. If not, he believes it will perish as other civilizations have perished and the future progress of mankind may come through the rise of something new, outside Europe and perhaps not of European race.

How disheartening and disconcerting this must be to those who do not know God's glorious purpose. After a lifetime of experience in international politics and after about nine years of quiet meditation upon the facts of European history and the conditions in Europe, this conservative, well-informed and capable stateman can seen the shadow of coming doom falling over civilization.

CHRIST SPEAKS OF THIS CONDITION

IS not this but a sympton of that condition of which Christ speaks when he says, "There shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth, for **the powers of heaven shall be shaken**"?

Brethren, the powers of heaven, that is, the ruling powers have surely been shaken to their foundations. What are we to expect next? Lord Grey says, and many others besides, that unless there is a great change civilization will go down into wreck and ruin. Then he tells us that the future progress of mankind will depend on something new arising outside of Europe. What that something new will be is a matter for speculation.

Those who know God's purpose are agreed that something new will arise. Our authority on politics has given us a forecast of coming events which is more definite and satisfactory than the prognostications of any mortal statesman. Christ, the Son of God, who looked down through nineteen centuries and saw the present condition of the world and described it accurately in the few well-chosen words quoted above, tells us definitely what this new thing is that is to arise in the earth, and we observe that, as Lord Grey says, it is something outside of Europe.

In fact it is outside of humanity; it is the Son of the living God. After describing the present condition of the world, the Master continued in these words: "Then shall they see the Son of man coming in a cloud with power and great glory." As we hear men, who have perhaps no particular interest in the coming of the Son of man, describe the existing condition in the earth as being that which is to usher in his presence, we instinctively lift the eyes of our mental vision to watch for his manifestation.

But the Master seems to bring us to the threshold of the great event, when, in his concluding words he says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Brethren, let us walk carefully as the children of light, knowing that the time is near and that at any moment of the busy day, or of the quiet night, we may be summoned to that great gathering in the presence of the Prince of Peace.

* * *

How I Heard the Truth

RENA ENDSLEY

THIS IS HOW I learned the truth, the gospel of the kingdom. Elder Beebe stopped over night with us in our log shanty on the claim in W. Nebraska. In our conversation he asked the name of our church. I told him the Christian Church. Then he asked what my hope was. I told him that I hoped to go to heaven when I died if I was counted worthy.

His reply was this: "My good sister, you cannot find such a promise between the lids of your Bible." I didn't feel at all angry but replied that I had failed to harmonize my hope with death and the resurrection. He gave me a few references on God's promises to the fathers, Abraham, Isaac and Jacob. I looked them up carefully, then took two subjects, Life and Death, searching every book from Genesis to Revelation which started me in the strait and narrow way, which Jesus says, leads to eternal life in God's kingdom that he has promised to establish on this earth when Jesus comes again.

That happened in the year 1893 and I have greatly enjoyed searching God's Holy Word ever since and also trying to help others to search his precious Word.

"For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:27). "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all" (2 Cor. 13:14).

* * *

PALESTINE BLOSSOMS ANEW

Continued from page 271.

favored the Zionists. Admirable work is being done by the Jewish settlers in the training of young men and women at the agricultural school for boys and the farm school for girls at Nahalal. No better preparation for capable, contented wives or worthy, competent mothers could be devised than is open to the healthy, attractive looking girls I saw transplanting trees and garden cuttings, caring for bees and looking after the housework of the school's cottages at this school. It is timely, useful and sensible in its conception and in the manner in which the idea is being copied with profit by other countries particularly America.

I saw in the farm laborers' homes near Petach-Tikvuh fine families who will some day be farm owners. Most of these families had come from southern Persia, near Aden. The wives were eager to show me the interiors of their new homes and I was both surprised and delighted with what I saw. They were all spotlessly clean. Nearly all had some decorative effects made with their needles. Their gardens were free of weeds and their vegetables made a good showing. These Yemenite Jews are good farm workers.

The success of the German settlement at Mt. Carmel has been so marked as to show the great value of farm knowledge and skill. I was delighted to meet at Benjamin a group of young men who had gone through an apprenticeship in farm work in California and are known at Benjamin as the California colony. Many of these young men had been students of mine at the University of California. The more of this type who are in the ranks of the pioneers the easier it will be to make these farms solvent, paying enterprises.

The admirable experiment station and excellent agricultural college supported by the Jews are helping to lay the foundation for future success, as is the technical school at Haifa. The expenditure on scientific research seemed small to the enthusiasts in charge, but to me seemed generous. What is most needed in this great idealistic effort to recreate a homeland is practical direction in fixing the sizes of farms, the qualifications of settlers, the advances to be made for improving farms and of settlers' efforts. And the need for this new rural development is not confined to the Jewish efforts in the Holy Land.

Selected from The Cleveland Times

* * *

Our Question Box

Edited by R. G. Huggins

ELM HILL, NEW BRITAIN, CONN.

MELCHISEDEC

QUESTION: I have become acquainted with a Church which teaches that Melchisedec was a celestial being. This position hardly seems logical to me. I want a few words from you on thesubject.—Bro Heffner

ANSWER: Melchisedec is abruptly introduced in the Bible in Genesis 14; he is alluded to in a Messianic prophecy by David in Psalms 110; and he reappears again to view in Hebrews where Paul, in a masterly manner, expounds the typical nature of his character and priesthood as fulfilled in Christ. These three instances are the only mention of Melchisedec in the Scriptures.

HE WAS NOT A "CELESTIAL BEING"

One or two reflections will show the absurdity of the idea that Melchisedec was a celestial being.

1. He had no "beginning of days" (Heb. 7:3). "From everlasting to everlasting thou art God" (Psa. 90:2). If indeed Melchisedec's life was not derived, and always was, he was not only a celestial being; he could be no less than God himself!

II. If he "abideth a priest continually" (Heb. 7:3), he not only as a priest in the days of Abraham, but is a priest now, and always will be! Along with him, Christ has been a priest of his "order" for 1800 years. This would give us two priests of the Melchisedec order, whereas Paul says: "There is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

III. Paul says in so many words that he was "a man" (Heb. 7:4). Let us leave Melchisedec where Paul leaves him—a man.

MACKNIGHT'S TRANSLATION OF HEBREWS 7:3

Remember in reading Heb. 7:3 that Paul is speaking of Melchisedec's priesthood contrastively with the Aaronic. We give MacKnight's translation: "Was without father, without mother, without geneology, having neither beginning of days, nor end of life; but being made like the Son of God, he remained a priest all his life."

The time of the Aaronic priestly administration under the law was called "their days" (Luke 1:23), because they began to officiate when they were thirty years old, and ceased when they arrived at fifty (Numbers 4:3). Their priesthood depended upon ancestry. All of Paul's statements concerning Melchisedec's priesthood is in contrast with these Aaronic regulations; and they must be interpreted as referring to his office and character, and not of his person.

* * *

Doddridge wrote: "Look into the life of Christ as described and illustrated in the gospel, and search whether you can find anything like it in your own life. Have you anything of his humility, meekness and benevolence to men? Have you anything of his purity and wisdom, his contempt of the world, his patience, his fortitude, his zeal?"

"If any man have not the spirit of Christ he is none of his." We must follow Christ "whithersoever he goeth," and that also means scaling the heights to which his heart and his mind lead.

IF YOU FIND yourself irritated and unhappy, reader, let us offer you the folloming advice:

Take hold of yourself by the collar and set down hard, and say to yourself, 'Well, what is it? Suppose that is so, how long will it be so? What difference will it make a short time from now? A good night's sleep will dissipate the most of it. If nothing else will remedy it, death will—and that is not far away. Why should I allow the brief time I have to be happy in this life to be turned into misery? I will not do it. I will not permit myself to be fretted and chafed and embittered.'

Then go and dash cold water over your head and take hold upon some sort of work."

At the Pharisee's Dinner

A SELECTED ARTICLE

IT WAS NOT VERY OFTEN that the Savior was the guest of the rich or the great; he was more likely to be found in the homes of the poor; and sometimes he was the guest of men who were sinners. It was perhaps one summer day when he was traveling through Galilee not far from Nain, when one of the Pharisees invited him to eat with him. Entering the house he received scant courtesy. The civility which compelled the host to extend the invitation was perhaps hampered by the reproach that attended his visitant. While reclining at the table, a sinful woman of notorious life, when she knew that he was there, made bold to enter the Pharisee's house, bringing a box of fragrant ointment, and, standing behind at his feet, and weeping, she began to wash his feet with tears, and wipe them with the tresses of her disheveled hair, and kissed his feet, and anointed them with the ointment.

The Pharisee observed the whole, and thought within himself: "Surely this man cannot be a prophet; if he were, he would have known what manner of woman this is that touched him; for she is a sinner!"

He soon had the evidence that that man was a prophet, and could read the very thoughts of his heart; for he said to him,

"Simon, I have something I would like to say to you."

"Well, teacher, say on."

"There was a certain creditor which had two debtors: the one owed five hundred denarii (about $75.00), and the other fifty (or $7.50), but neither of them could pay and he frankly forgave them both. Tell me, therefore, which of them will love him most?"

His host replied, "I suppose that he to whom he forgave most."

"Thou hast rightly judged," said the teacher, and turning his glance to the weeping woman at his feet, he said:

"Simon, seest thou this woman? I entered thy house—invited, perhaps, because of some favor shown or healing wrought. Thou gavest no water for my feet, dusty and travelworn, which would have been only common civility; but this woman has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss of welcome, which was only an act of ordinary courtesy, but she, since the time I came in, has not ceased to kiss my feet. You did not anoint my head with fragrant oil, but she has anointed my feet with precious ointment. She loves much; is it not because to her many sins are forgiven? But you to whom little is forgiven, lovest but little.

And he said unto her, "Thy sins are forgiven." Oh! what a word of hope and joy and peace and comfort to a sinful soul was that word the Savior spoke to this poor woman. Though thy sins may burden thy heart and shadow the soul with gloom, hanging a pall over the past and shrouding the future in darkness, they are now all forgiven, blotted out, and are to be remembered no more forever.

The same voice that spoke forgiveness to the sinful woman, speaks forgiveness still to every one who seeks the Savior; peace to every heart that melts beneath the Savior's love, and salvation to every lost one who is ready to yield to Christ the loving obedience of a lowly heart. He who is forgiven much will also love much.

Restitution Tract Department

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This is a booklet containing 147 pages, and divided into four parts. William Glen Mongrieff, the author, was one of the most widely known writers on the subject of future probation. He published this work in 1891.

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Schaen

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

JUNE 15, 1925.

THE RESTITUTION PUBLISHING COMPANY
10623 LEE AVENUE, CLEVELAND, OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal, the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

Entered as second class matter, February 3, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879. Issued 4 times a month.

The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ❖ ❖ Number 22

June fifteenth, Nineteen-Hundred Twenty-five, Cleveland, Ohio

Distance

CAMPBELL

Why do those cliffs of shadowy tint appear
More sweet than all the landscape smiling near?
'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.

⁂

Universalism Refuted

JOHN R. FISKE, JR.

EZEKIEL 16: 53 is often quoted to prove Universalism; but does it? The land of Canaan is promised to restored Israel which is the land given to Jacob (Ezek. 37:21-25). This same land was given to Abraham (Gen. 35:11,12). It reached from the Nile River to the Euphrates (Gen. 15:18). This includes the Jordan valley and Sodom (Gen. 13:11).

God's promise to "bring again" the captivity of Sodom is explained by Job 42:10 to be to "turn the captivity" of Sodom. In Job's case his sons, daughters and sheep that were lost remained so; but he was given new sons, daughters, sheep, etc. Zeph. 2:9 shows that Sodom's new people to be the "remnant of my people" which the prophet declares shall "possess them"

—not the dead Sodomites. Israel's return proves they will possess Samaria. It was theirs before the Samaritans had it. Sodom's former estate was "even as the garden of the Lord" (Gen. 13:10). It will be the same again (Ezek. 36:34,35; Isa. 51:3).

In conclusion let us say that Sodom and Samaria are to be given to Israel "for daughters" (Ezek. 16:60). Ther in the return of Israel they will be her countries as we have seen, inhabited by her people. The dead Sodomites have "suffered the vengeance of eternal fire" (Jude 7) which inflicts upon its subjects "eternal punishment" (Matt. 25:41,46) resulting in them being "destroyed eternally" (2 Thess. 1:9 Moffat's Version).

ROMANS 8:19

ROMANS 8:19: "Even the creation awaits with eager longing for the sons of God to be revealed. For creation was not rendered futile by its own choice but by will of him who thus made it subject, the hope being that creation as well as man would one day be freed from its thralldom to decay and gain the glorious freedom of the children of God" (Moffat's Ver). Here the expression "as well as man" shows creation to be the earth. Since the earth "saw, trembled, feared, rejoiced" (Psa. 97:4; 76:8;96:11) it could also be said to "wait" or as longing.

1 Timothy 4:10. The word rendered "savior" here frequently means "preserver." Hence the Emphatic Diaglott has it: "Who is the preserver of all men, especially of believers."

1 Timothy 2:4. The word "thelo" here rendered "will" is translated "desire" thirteen times in the New Testament. Mark 9:35 and 1 Timothy 1:7 are examples. Dr. Young says the word means "desire." Paul "would (theloo) that all men were as" himself (1 Cor. 7:7). They were not then, have not become so since and never will be in the future. So "will" could hardly be the right word here.

See also 1 Cor. 14:5 and Matt. 23:27. "Theloo" and its varied forms is here rendered "would." Try rendering it "will" and note the results.

"Depart from us; for we desire not the knowledge of thy ways" (Job 21:14). Think you God will force a knowledge of his ways upon these in order to save them? If so, would not their free will in the matter be destroyed? Is it not evident that the Authorized Version is wrong?

Here is the rendering of others. "Who wishes all to be saved" (Hind's Version). "Who desires all men to be saved" (Diaglott). "Who is willing for all mankind to be saved" (Weymouth). "Who would have all men to be saved" (American R. V.).

Now just because God "would, wish, desire" all to be saved and enlightened does not make it that way. Since man sins contrary to God's desires, he can likewise reject salvation and enlightenment contrary to his wishes too.

Rev. 5:13. "Every creature" here means "all flesh." Isa. 66:23,24 shows that the wicked are not included. Therefore it does not teach universalism.

Baptism in Three Names

J. J. HECKMAN

IN MY VARIOUS TRAVELS I find occasionally a person who very stoutly contends for baptism with the following words pronounced over the candidate: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Then others will only use the words, "I baptize you in the name of Jesus Christ." Each preacher or party contends his way is Scriptural, and some go so far as to fear for the one who is not baptized his way. From a thoro study of the word we have decided the pronouncing of either form of words is valid, and when the question is focussed there is no difference.

The Father's name is, in the Hebrew tongue, "Yhyh," or "Yahweh," or Jehovah when anglecized (Ex. 6:3; Psa. 83:18; Hosea 12:5).

The Hebrew name for Jesus is "Yhushua," or "Yhusha," defined by Gesenius as "Jehovah, his help." Hence both Father and Son have the name "Jehovah." In the prophetic word we find the Son often mentioned as Jehovah, thus: "Then the moon shall be confounded, and the sun ashamed when Jehovah of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

"Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, Jehovah our Righteousness" (Jer. 23:5,6; 33:15,16).

"And I will make her that halted a remnant, and her that was cast off a strong nation: and Jehovah shall reign over them in Mount Zion from thence even forever" (Micah 4:7).

"Jehovah shall be king over all the earth; in that day there shall be one Jehovah, and his name one" (Zech. 14:9).

Here are four texts declaring positively that Jesus is called "Jehovah" by the prophets. Jesus himself says, "I am come in my Father's name" (John 5:43). Thus again we see he and the prophets are in agreement.

Again, Jesus' name is the highest name (Eph. 1:21). He obtained it "by inheritance" (Heb. 1:4). The Son inherits his Father's name. So, when we baptize a person into the name of the Father, and of the Son, we have only baptized into one name, the Jesus or Jehovah name. Or if we baptize him into the name of the Lord Jesus, or Jesus Christ, we have baptized him into the name of the Father as well, as both have the Jehovah name, and hence the bone of contention does not exist.

THE HOLY SPIRIT

BUT how about the Holy Spirit. Scripturally speaking, what the Father does he does through the Spirit. Mary "was found with child of the Holy Spirit" (Matt. 1:18). "That which is conceived in her is of the Holy Spirit" (Matt. 1:20). "And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Thus we see here that the Holy Spirit is the power of God and begets the Son of God. Now turn to John 14:25: "The Holy Spirit whom the Father will send in my name." He came in his Father's name and the Holy Spirit was sent in his name, hence the Holy Spirit was sent in the Father's name, or things equal to each other are not equal to the same thing.

The same is true with the Father. Jesus is his only begotten Son" (John 3:16). He was begotten by Jehovah. "I will be his Father and he shall be my Son" (2 Sam. 7:8,14). This clearly shows that the Holy Spirit came in the Jehovah name, and again makes it equal to the Jesus name, for the same reason as the foregoing. We often notice, in ministerial reports, such and such a person was baptized into the all-saving name, yet the words Father, Son and Holy Spirit may have and usually are pronounced over the person baptized. The word "Father" is not the name of God, but a word used to designate one who has a child or children.

Son stands for a class of humanity, and is not a proper name or the individual name of a person. So the repetition of the words "into the name of the Father, and of the Son, etc." does not tell either the Father's name nor the Son's, nor does it say both have not the same name.

The fact that it is declared by some that "only they were baptized in the name of the Lord Jesus" positively proves that name to be the name of the three, or places Philip in a state of disobedience. That Philip was right in so baptizing is evident from what followed. Philip did not baptize into the name of the Father if the Father's name is not contained in the words "Lord Jesus." Philip only baptized into that name. No other could be used or the "only" would be out of place. If a person goes only into one house he does not go into two or three, and if a person baptizes only into one name he does not baptize into three, so we conclude "the name of the Father, and of the Son,

Continued on page 288

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Editorial

The Kingdom: A Contrast

THERE IS NOTHING in the present order of things that approaches, in the slightest degree, the beauty, harmony, magnificence, loveliness, joy, peace, security and felicity that will exist in the earth when the Prince of Peace is here. Human frailty, imperfection, superficiality, failure is stamped upon the face of the world that now is. We do nothing well; there is a great want of harmony and practically no such thing as unanimity of thought or action. There are great inequalities, social, political, and material.

Side by side we see great riches and deep poverty: much knowledge and education and gross ignorance. There is a continual conflict between the masses and the classes. Crime runs rampant through the earth, both that which is within and that which is without the law. Students of social science and political economy are continually announcing that they have plans which, if placed in operation, will save society from ruin. Hundreds of these panaceas are continually before the public, each one of them guaranteed to cure the world's ills, but when examined critically are found to be only a mass of confused and conflicting theories which are destructive of each other.

The world is like a debating society where the chairman has lost control and all want to be heard at once, and all are on their feet shouting and waving their manuscripts in the air.

As the world's population increases and life becomes more complex because of new methods and modern inventions, the problem of managing human affairs becomes more difficult and gets more completely out of control.

The legislative departments of the world's governments are working at breakneck speed to turn out laws to meet the new conditions and to satisfy the everchanging whims of the people. Hundreds of thousands of these laws are being inflicted upon humanity until no living man could possibly, in the course of his lifetime, read, let alone understand this mass of dictation which is ostensibly for the direction of humanity but which, in reality, forms a mountain the immensity of which is beyond his limited powers to comprehend.

A CONTRAST

WHEN Christ comes and the Kingdom is established here, politics, politicians and lawyers will disappear from the scene. Old musty law books will help feed the conflagration that will rage when he comes with flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ.

Literature. The problem "What Shall We Read?" will be solved at last and the minds of the people will be directed in ways of truth and righteousness. Millions of tons of books that have had a degrading effect upon the mentality of the race and which have filled the human mind with ideas and thoughts that were of no profit, literary garbage, poison carrying the virus of spiritual death will be given to the burning flame.

Theological works will be consigned to destruction. What men consider the finest kind of literature today, psychological guesses at the nature of the human mind; novels that give exaggerated pictures of human life; lying biographies and autobiographies that exalt men to the sphere of angels will be relegated in that day to the rubbish heap and man will be placed where he belongs as a humble creature dependent for existence upon an omnipotent Creator.

Education. Some one has said that the proper study of mankind is man. But in the Kingdom the chief study of mankind will be God, and in studying God people will become Godlike. Teachers will be provided in that day who will not have to speculate about the character and nature of God because they will have taken a premillenial course of instruction under the direction of God himself, during the period called probation, and will have a degree from the Son of God augmented by the quickened mentality of an immortal nature.

Art. There are miles and miles of art galleries, and thousands of art studios, and monuments, and statues, and pictures that will find a place in the debris of the general destruction of useless things. The highest attainment of art today is to be able to depict on canvass, or form in clay, or chisel in marble a true representation of the nude human form.

Men and women, with nothing better in life to do, spend all their time and their Godgiven talents making pictures and statues of naked women and men, and range them around and hang them on the walls of our art museums to excite the passions of our youth.

Thus men today worship the creature more than the Creator. In the Kingdom there will be no more of these Garden of Eden museums, and men will exalt God and use every talent to present and show his greatness and glory (Isa. 2:11).

Distribution of wealth. An equitable distribution of the earth's abundance will eventually cause poverty to disappear, and every man will sit under his vine and under his fig tree and none shall make him afraid.

Merchants. In that day there will be no more manipulation of the markets, no more fluctuations to bring sudden riches to some and ruin to others and misery to all. Commerce will be handled by men with Divine wisdom who will have no need to profiteer and who will be able to fix prices that will be just to all..

Music. The oratorias, operas, symphonies of today, when compared with the perfect harmonies of the Kingdom, will make our present efforts sound like the squeaking of unlubricated machinery. What a feast of music awaits the world to come! Perfect instruments and immortal voices will render ravishing symphonies and thrilling melodies. Radios at home at that day will, no doubt, be able to tune in on the anthems of praise that will araise from the immortal voices of the sons of God in Mt. Zion.

Physicians. Pack up your instruments and surgical appliances. You will need them no longer. The Great Healer and his aides will heal the ills of mankind without the aid of your crude instruments or your drugs (see Matt. 8:16).

Clergymen. The modern clergyman will disappear and God will give the people pastors after his own heart who will feed them with true wisdom and understanding.

In short God will be exalted and man will be blessed because he has learned that he was made for God's pleasure, and the spirit of the age will be: "Not unto us, O God! not unto us but unto thy name be glory." God hasten the glorious day.

Baptism in Three Names

Continued from page 284.

and of the Holy Spirit" is one name and not three.

The first Christian writer, who mentions this text as containing three names, is Tertullian who says: "Christ appointed baptism......in the name of three, Father, Son and Holy Ghost; therefore we are dipped not once but thrice into every person of the trinity, at the mention of each name" (Adversus Praxeus). Dr. Cave places Praxeus as flourishing about A. D. 187, and Beveridge makes him a single immersionist. Tertullian's writing confirms this as he is refuting his teachings.

Married

AT THE residence of the bride's parents, Brother and Sister C. W. Zeller, of Palmer Nebraska, Brother Robert E. Anderson and Sister Helen Zeller. The wedding was a quiet one only the bride's family being present. Brother and Sister Anderson will make their home in Iowa. Seldom do young people start married life with brighter prospects than they. Both are held in highest esteem in their respective communities, well versed in Scripture truth, and possessing Christian characters equaled by few. Their's will be a home where the love of truth and service to God will be the watchword. May God add his blessing.

AT THE home of the bride's parents, Florence Additin, Mr. John Simpson and Miss Hazel Snyder, June 4, 1925. Hazel is the youngest daughter of Sister Anne Snyder. At the close of the ceremony a bountiful three course dinner was served. The ceremony was performed in the presence of a large number of friends and relatives. This young couple starts married life with bright prospects that we hope may continue to the end.

Almus Adams

* * *

LITTLE TACKS. We have heard of a battle against cannibals won by the use of tacks. They had taken possession of a whaling vessel and bound the man who was left in care of it. The crew on returning saw the situation and scattered upon the deck of the vessel the tacks, which penetrated the bare feet of the savages and sent them howling into the sea. They were ready to meet lance and sword but they could not overcome the tacks on the floor.

We brace ourselves against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. Hundreds of men, who have borne the great trials of life bravely and with a resignation that made their lives appear to others great Gibraltars of grace have succumbed, in the retirement of their home, to the little tacks.

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend it's sceptre as a defender and expounder of God's truth.

Bro. & Sis. Hatch	3.00	F. J. Thomas	2.00
Herman Dickel	3.00	Conrad Dickel	5.00

The Helping Fund wishes to give grateful acknowledgment to the memory of the late Fanny Mitchell whose bequest of $43.79 is a final touch to the many kind deeds which Sister Mitchell did for The Restitution.

* * *

Daniel in the Lion's Den

A SELECTED ARTICLE

THE STORY OF DANIEL is one of which we never tire. A prince of royal blood, a captive in an enemy's land; an abstinent, temperate, self-controlled young man, with high principles and low diet; distancing all competitors in the race after learning, and standing at last at the head of the wise men of Babylon, confessed even by the heathen around to be "filled with the spirit of the holy gods;" with divine wisdom found in him; master of the magicians, astrologers, Chaldeans and soothsayers; wise in counsel, faithful in reproof, firm as a rock where principle was involved, outliving empires and surviving dynasties, he stands as an example to believers, in purity, in steadfastness, in fidelity. Such a man was sure to be hated.

Having charge of the finances of all the Persian kingdom, and being incorruptible and rigidly honest, it was natural for time-servers and place-seekers to endeavor to compass his overthrow and replace him by some more pliable man, but as he was blameless in all his ways, they decided they should not find any occasion against him unless they found it concerning the Lord his God. Then the plot was laid. A petition was made for a decree that no man for thirty days should lift a prayer to any one save to King Darius, under pain of being cast into the den of lions. The king, perhaps pleased by their deference, fell like a fool into the flatterers net, signed the writing and decree and sent it forth.

DANIEL CONTINUED TO PRAY

BUT Daniel, when he knew that the writing was signed, his windows being opened in his chamber toward Jerusalem, knelt upon his knees three times a day, and prayed and gave thanks to his God aforetime. His enemies assembled and heard it, and reported the case to the king, who now saw that he had been entrapped and fooled by the knaves, and set his heart upon Daniel to deliver him, and labored till the going down of the sun.

But these gentlemen reminded the king that no statute established by his royal authority could be changed. He was bound by his own law. The king commanded, and they brought Daniel and cast him into the lions' den.

This was not an unheard of punishment in those days when the light of revelation had not shone upon the people. The ancient monuments and inscriptions contain records and give instances of this precise punishment being inflicted upon other persons.

What a night that was which Daniel spent in the lions' den! The king could not sleep. His most faithful and trusted servant was among the lions and Darius saw no peace. At the morning's dawn the king came down and cried, "O Daniel, is

thy God whom thou servest continually able to deliver thee from the lions?" Then said Daniel, "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me."

Daniel was taken unhurt from the den, and the men who sought to compass his ruin, with their families, with true oriental vengeance, were flung to the lions and were devoured. But the lesson of the miracle was not to be missed, and King Darius wrote unto all the people, nations and languages that dwell in all the earth: "Peace be multiplied unto you. I make a decree that in every dominion of my kingdom men tremble before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, and who hath delivered Daniel from the power of the lions."

THE STORY OF DANIEL A COMFORT TO OTHERS

THE story of Daniel has comfort for other souls, for though Persian barbarism no longer condemns men to the den of lions, there are yet those who can say with the Psalmist: "My soul is among lions; and I lie even among them that are set on fire even the sons of men whose teeth are spears and arrows, and their tongue a sharp sword."

There are other wild beasts beside those that haunt Asiatic jungles, and there are those who in deep distress and anguish of heart must cry to God for help and fly to him for refuge. But let the children of the Most High be of good cheer; their God is the God of Daniel, and he who of old sent his angel to shut the lions' mouths has given his angels charge concerning his people to keep them in all their ways, and in time of trouble and distress he will never fail them or forsake them.

Let the child of God be strong, and let him keep his windows open toward Jerusalem. He shall not pray in vain, for God who has ever heard the cries of his children will hear and answer and give help in every time of need.

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One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ ◆ Number 23

June Twenty-second, Nineteen-hundred Twenty-five, Cleveland

The Cairns of God

S. ROXANA WINCE

JAMIESON, FAUSSETT AND BROWN say, "The erection of cairns, or huge piles of stones as monuments of remarkable incidents, has been common among all people, especially in the early and rude period of their history. They are the established means of perpetuating the memory of important transactions especially among the nomadic people of the East, and though there be no inscriptions engraven on them the history and objects of the simple monuments are traditionally preserved from age to age."

It pleased God to have the miraculous passage of the Jordan commemorated in this way. So Joshua was commanded to take twelve men, one from each tribe, to erect the two cairns he had in mind. These cairns must have been standing on the eastern bank of the river when Joshua said to them: "Pick up each of you a stone from the spot where the priests first stepped into the Jordan, and its waters were piled up as an heap, to make a way for the people to cross over dry shod, and coming on before the ark, set up the stones in the place where you are to encamp tonight. It shall be a sign among you." These stones were set up at Gilgal (Joshua 4:20-24).

Another cairn was set up in the river itself to mark the very spot where the feet of the priests had stood and where the ark of God had rested, that it too might be a momento of the marvellous miracle that God had wrought for his chosen people.

They were to know by that miracle that the living God was among them and that he would without fail drive out from before them the Canaanite and the Hittite and the Amorite and the Jebusite. The two cairns were to keep it all fresh in their memories forever.

Of the stones set up in the Jordan it is said: "And they are there unto this day." This is thought to have been written twenty years after the passage of the Jordan was made, and it set me to wondering if any of the stones were there now.

I straightway went to my commentary to see if there were not some little scrap of history that would tell me this was so. But there was nothing. I wish someone would explore those spots and see, for surely, if those cairns of God could be found, it would be new proof that the Bible is true and that there is a God.

THE CAIRNS NOT MEANT TO BE TORN DOWN

READING the closing verses of the 4th chapter of Joshua impressed me with the thought that God did not mean that those cairns should ever tumble down. They read as follows:

"And he (Joshua) spake unto the children of Israel, saying, When your children shall ask your fathers in time to come, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land.

"For the Lord your God dried up the waters of the Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea which he dried up from before until we were passed over.

"That all the people of the earth might know the hand of the Lord, that it is mighty, that ye might fear the Lord your God forever."

It seems to me that those stones must stand forever if their object is to be enquired into generation after generation, and all the people of the earth from hearing the story they commem-

orate are to learn how mighty the hand of God is, and his people are to be influenced thereby to fear the Lord forever (margin—all days), even down to the present time and on and on into eternity.

Inspiration

The Editor, "The Toronto Globe,"
Toronto, Ont, Canada.

Dear Sir,

A writer in your recent issue, evidently a Modernist, endeavors to explain why they reject inspiration by suggesting a discrepancy between 1 Samuel 16 and 1 Samuel 17, because Saul did not recognize David in chapter 17.

One wonders at the shortsightedness of one who is evidently a man of years and experience. More than one explanation is applicable to the case in hand. Saul's personal unbalanced condition of mind is itself sufficient to account for the seeming discrepancy. Then David would doubtless appear before Saul in clothing suitable to the occupation to which he was called, quite different, in all probability, to that worn when sent as a messenger to his brothers.

Most of us have seen others, under conditions, whom we would not recognize under different circumstances even though we knew them quite well, and were ourselves in our normal condition of mind. A day or two days' growth of beard would make ample cause for uncertain recognition. Such points rather prove, than disprove inspiration, by the natural way circumstances are introduced, and the ease by which harmony may be attained.

I would heartily recommend to your correspondent, and to the reader, the perusal of a capital booklet by the late H. L. Hastings, entitled "The Mistakes of Moses," and I feel sure he will no longer seek to criticize the Word of God, thus putting a stumbling block in the way of the young, for according to the words of the Lord Jesus "it were better that a millstone were hanged about his neck, and he be cast into the depth of the sea."

While on this subject may I ask why it is professed teachers of the Bible--men whose names are household words--either wilfully or unconsciously scatter this same distrust in the plain statement of God's Word? For instance:

Writing on the Sunday School lesson, and commenting on the words" Except ye repent ye shall all likewise perish," C. G. Trumbull of the Sunday School Times says, "Something more terrible than mere physical death is evidently meant here."

Let any Bible student analyze the meaning of the words uttered by our Lord and it is impossible for him to draw such a conclusion as is hinted at by Mr. Trumbull. What can be "more terrible" than the loss of life, the loss of individuality, the loss of existence? "What shall it profit a man if he gain the whole world and forfeit his life" (Mark 8:36, R. V.).

It is a serious matter to expound God's Word but to bring the Bible into disrepute is more serious still, especially so when God's "little ones" are concerned. God's Word will stand, and its doctrines and its precepts are capable of proof. They do not destroy the reason that God has given to us. R. H. Judd

Oil on Waters

A SELECTED ARTICLE

OIL IS wonderfully penetrating. It will find a way where water cannot get in, and it is capable of indefinite expansion. Did you ever drop a single drop of oil upon the smooth surface of a pond? Try it, and you will see that single drop of oil spread out in a smooth and shining film over yards and yards of water.

Says a writer, speaking of a sea voyage:

"As I was seated on deck, chatting languidly with the captain, a great 'swell wave' swept over the deck, giving us a severe drenching. When we had recovered from the precipitate stampede which followed, the captain observed: 'It is remarkable what influence oil has upon the troubled waters.'

" 'Ah, but that's a pretty metaphor, isn't it?.'

disappeared down the companion-way.

"Returning from below with an oil cruse that would hold perhaps a gill, he stood at the stern and poured a tiny stream of the liquid over the gunwale into the boiling waters below. The effect was instantaneous and magical. A great, wide, smooth track was created in the wake of the ship, where huge billows had been a moment before.

" 'Occasionally,' continued the captain, 'when we have been in the midst of very heavy seas, I have helped matters very much by tying a bag on each side of the ship, and letting the oil drop from them drop by drop. You know many of our English harbors are constructed with pipes across the entrance, filled with oil, which may be tapped in bad weather when a ship is trying to gain refuge.' "

This well illustrates the work of the grace of God. We all pass through times when the waves and billows go over us. When we cry to, and awaken the Master in our hearts and hopes, the turmoil and danger ceases, and there is a great calm. The instrument of prayer in the hand of faith empties the never-failing cruse into the troubled sea. We may tap these pipes on our voyage any time.

* * *

Be extremely small and lowly in your own eyes; soft and yielding as a dove, loving lowliness and cultivating it faithfully. Make good use of every opportunity for so doing. Do not be quick of speech, rather let your words be slow, humble and gentle, and let your modest, silence be eloquent. Bear with your neighbor, and be ever ready to make excuses for him. Do not philosophize over the contradictions which beset you; do not dwell upon them, but strive to see God in all things, without exception, and submit absolutely in his will.

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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All communications intended for publication should be sent to William H. Brown, 10623 Lee Ave., Cleveland, Ohio.

Editorial

Dr. Fosdick's New Church

DR. HARRY EMERSON FOSDICK, who was forced out of the First Presbyterian Church because he could not subscribe to the Westminster Confession of Faith, has accepted the pastorate of the Park Avenue Baptist Church on conditions laid down by himself. These conditions require the dropping of the word "Baptist" from the title of the church, and that the only indispensible requirement for admission be what he calls "Confession of Faith" (whatever may be his interpretation of that phrase).

The church is open to all confessing Christians, whether they have creed or none. The rite of baptism may be omitted whenever desired. In fact, dogma or creed, fixed principle or established belief, has no place in the new church which this modern preacher is making out of the former Baptist institution.

Here is an extract from his first sermon which we quote from press reports:

> "Just one thing is central in Christianity and that is discipleship to Jesus Christ.
>
> "What is Christianity? The Nicene Creed? That is a great creed. But it is not Christianity. What is Christianity? Is it the Catholic Church, or the Episcopalian Church, or the Baptist, or the Presbyterian Church? No. These are important. They have made great contributions, but they are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's Supper? They are very beautiful to us who know them, but they are not Christianity.
>
> "What is Christianity? Christianity is the spirit and quality of life that is breathed into people from fellowship with Jesus, and the people in whom it is you will find among all creeds and churches. Father Damien, the Catholic, goin out to help the lepers because they are sons of God—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God had given him by the radiance of his living—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten-year-old son that when grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity.
>
> And, my friends, when you are all through discussing the things that are needed for the improvement of the Church, this is what the Church needs most of all: more real Christians, to whom Christianity is keeping fellowship with the Master and learning how to live."

This is a church founded on wind. There is no stable foundation. The whims of the people are exalted above the knowledge of God. One may belong to this church who denies the virgin birth of Jesus. It is not necessary to believe that he is the Prince of Peace, the future King of the earth; that he is coming again in power and great glory to raise the dead and rule in righteousness. In fact it is not necessary to believe anything in particular but simply to have a kind of vague conception of an individual called Christ, and to accept his moral precepts.

He speaks of discipleship to Christ, but how can one be a disciple of Christ without definite belief in his teaching and acquiescence to all his doctrine? Were the apostles good examples of true Christians? They preached the things concerning the kingdom of God and the name of Jesus Christ and admitted none into the church until they had repented and believed these things. Dr. Fosdick makes the rite of baptism by immersion optional, but the apostle Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

This Modernist speaks of fellowship with Jesus, but what fellowship can exist where there is lacking that unity of mind which alone can bring true fellowship. Think of the conglomerate mass of confused and conflicting and contradictory theories represented in this mixed multitude calling itself a church. How can there be that "fellowship of kindred minds" that is "like to that above" in such a medley of conflicting ideas?

As we think of it we are impelled with David to pray that we may be saved from that "strife of tongues." In the ordinary church there is sufficient ignorance among the members to alienate them from the life of God (Eph. 4:18), but here is a body whose leader's express purpose seems to be to accumulate ignorance and stimulate unbelief.

Dr. Fosdick's church will make a splendid resting place for the apostles of unbelief as they jostle one another along the great broad way that leads to destruction and oblivion.

A Meeting Announced

ON JULY 12th a meeting will be held at the home of Auntie Wince, Pierceton, Indiana. The editor of of "The Restitution" expects to be present and give a word of exhortation to the brethren and sisters. Sister Wince will deliver her annual message of comfort, warning and instruction to God's children.

The meeting is open to all who can come. For the benefit of those who have not attended before it may be well to remind them to bring a basket lunch. These lunches will be spread upon the table by some of the sisters who will take charge of that part of the service.

Those attending should try to get there in time to allow the meeting to start by 10:30 or 11 A. M. Bring your voices with you and come prepared to use them in praise to God. Let us try to make this a memorable occasion. Come with the spirit of worship and praise and an earnest prayer for a blessing upon all.

W. H. Brown

"Give Me Your Hand"

A FATHER sat one night by the couch of his little daughter. He had bidden her good night, and as she was ready to close her eyes, she said, "Good night, but give me your hand;" and clasping her father's hand, she fell asleep.

Our Heavenly Father not only watches over us in the darkness, but he gives us his hand in time of danger, and leads us through the gloom. We may say with the Psalmist, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand find me, and thy right hand uphold me;" and he has promised to strengthen his people, and "uphold them with the right hand of his righteousness."

Blessed are they who yield themselves to the guidance of his hand, and in joy or sorrow, light or darkness, life or death, trust and rest upon his promise, and feel the pressure of his guiding hand, the supporting power of his everlasting arms.

* * *

"LET the thought of a crucified Christ be never out of your mind; this gives a realizing sense of the past, while it brings the future age of glory near to us. We should let these things be our sweet consolation, our honey, our desire, our reading, our meditation, our life our assurance, our joy."

* * *

The Blessed God often teaches lessons in the shade which we could never have learned in the sunshine.

There is no one so fit to preserve us from falling as he who knows us altogether, and knows all things, and whose are all things.

God alone is able to lift us up when a load is crushing us to the ground, and when we are beset, behind and before, and there is no apparent way to escape, we should go to God counting him faithful that promised.

Truth Sought

J. J. HECKMAN

"AND AS IT IS APPOINTED unto those men to die, but after this judgment: even so the Christ once for all was offered for the many, to take away sin, and unto those expecting him will he be seen a second time without a sin offering unto salvation" (Heb. 9:27,28). We have tried to give the most literal translation of this text as we believe it will throw a flood of light upon it. The text is often quoted as if it read thus: "And it is appointed unto men once to die, and after death the judgment." This could not be true because:

(1) Judgment comes while many of the human family are alive. Christ "shall judge the living and dead at (or by) his appearing and kingdom" (2 Tim. 4:1). The living saints are translated without seeing death, that is, those who are alive at the second advent (1 Thess. 4:17).

Nations are judged at the second advent, or thereabouts (Matt. 25:31-46: Zeph. 3:8; Joel: 1,2; Jer. 25: 31-33, and many other passages). Hence they are judged before death.

(2) The King James version runs rough shod over the Greek word "tois" in verse 27, while it uses the word in verse 28, and translates it "them." If it is the word "them" or the word "those" in one verse, why not the other? We can see no reason for Paul using the word at all if it is to be cast aside. We are not allowed to add or take away.

(3) The "Kai," even, or and, is left out of verse 28, and when it is allowed its place we must read: "Even so Christ once for all was offered up, etc." That is, it was appointed unto some men, termed "those men," once to die, and even so Christ died also once. One was typical of the other. That seems to be the teaching.

Now, who are the men termed "those men"? Certainly Paul must here be speaking of them or he would not say "those." The word can only point to the ones spoken of. Who are they? "Nor yet that he should offer himself often, as the high priest entereth into the holy every year with blood of others; for then must he have often suffered since the foundation of the world: but once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (verses 25 & 26). Then follows our text. Those men pointed out the high priesthood in its totality, and do not single out just one.

The priesthood was changed with the coming of Christ and hence that ended the Jewish high priesthood (Heb. 7:12). They all died once, literally, and once typically as in the sacrifices. They offered for themselves before they offered for the people (Heb. 9:7). That is they gave a life instead of their own, or died in the sacrifice (Heb. 5:1-5).

Each priest was high priest one year (John 11:49-51). The many priests were not suffered to continue by reason of death, literal, I believe (Heb. 7:23). So all were once to literally die, and once to typically die. Such was the appointment that awaited those men.

"And Aaron (the high priest) lifted up his hand toward the people, and blessed them; and came down from the offering of the sin offering, and the burnt offering, and peace offerings.

"And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: and the glory of the Lord appeared unto all the people. And there came out a fire out from before the Lord, and consumed upon the alter the burnt offering and the fat: which when all the people saw they shouted and all fell on their faces (Lev. 9:21-24).

This is the judgment of God's people, and Christ antitypically comes "so" to bless them that look for him. The "so" reaches this too. He bear (took away) the sins of many, and unto them shall he appear without a sin offering unto salvation, just as it was in Aaron's case.

To the feeble mind of your humble scribe this is the long and short of this beautiful text, and instead of it contradicting other plain Bible language it is in harmony with all. Reader will you read the book of Hebrews with this thought in mind? If you will we believe you will see a beauty hithertofore unseen. It shows how beautifully Paul traces out types, and the beauty and necessity of types. May light abound.

How I Heard the Truth

S. I. HERREN

IN THE RESTITUTION dated April 27th I note Brother Brown invites us to send a brief account of how we first heard the true gospel. This is my story.

I heard Brother C. W. Herron, a preacher of our faith, many times, and I, being only a boy and very young, did not catch the words as he expounded the gospel. The sound was glorious to my ears. The world called him a soulsleeper but that made no difference to me. His voice had a tone which I never forgot. He has since that time fallen asleep but his labors still live and are following him.

So time rolled on and it always seemed natural, after I first heard the sound of the gospel, for me to love the truth. So at the age of 16 I wanted to do something, and there were none of our faith near, and as I was going to hear the Campbellites preach, I concluded they were about right. I was not thinking what Church I was going into but only looking at the baptism part. I was told that so long as my faith was right it would be alright. So I was baptized by them and lived in that Church (but not that faith) for about twenty-five years and all this time I felt condemned.

After I came to Douglas County, Missouri, I began to search for the true faith and I subscribed to The Restitution. Later I wrote to Brother Huggins and stated my case to him. I also asked for a man to come and baptize me. So he called on Brother J. J. Heckman or Brother Almus Adams and later I received a letter from each offering their services. For some reason or other I chose Brother Adams and he came and then it was that I heard the truth in its purity and I also learned about the true Church.

Moreover my wife also heard the gospel and believed and we both started on our journey the selfsame hour, unto the kingdom of God. It was then I learned it was the goodness of God that leadeth men to repentance and I still love the gospel sound and my good brethren who showed me the way of life.

Now come on, brethren, let us hear from you. We need you. And sisters, you also are remembered in this appeal. Wake up. In the writer's mind it is great to hear how others learned the truth. May God bless and keep you in Jesus' name till he comes.

* * *

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps defray the cost of printings and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Frank Bales	1.00	Newman Smith	3.00
Chas. Anderson	2.00	Sis. Avery	3.00
Sis. Buckman	1.50	Sis. Hogarth	4.00

* * *

FAITH is a wonderful thing. It will give courage to a coward, tame a lion, draw a man from his strongest attachments, enables him to see sin where he had no idea of its existence; and when it deals with the covenants of promise and the blood that confirmed them, and the love of God lying back of all these things, it quickens moral perceptions and enables him to see beams where he could not see motes.

Restitution Tract Department

◆ ◆ ◆

THIS BOOKLET SHOULD BE IN EVERY HOME

FUTURE PROBATION: IS THAT AWAITING ANY OF THE UNRIGHTEOUS—by William Glen Mongrieff.

This is a booklet containing 147 pages, and divided into four parts. William Glen Mongrieff, the author, was one of the most widely known writers on the subject of future probation. He published this work in 1891.

The price of a single copy is ten cents. Twelve copies may be obtained for one dollar. Address The Restitution, 10623 Lee Ave., Cleveland, Ohio.

donated by Milon Hall
Jordan Fonthill, Ont.
1958

article pro-Immersion, Wm Bryan

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

JUNE 29, 1925.

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Oregon Bible College
Oregon, Illinois

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ ◆ Number 24

June Twenty-ninth, Nineteen Hundred Twenty-five, Cleveland

Make Another Like It

A SELECTED ARTICLE

AT CHICAGO, on May 4, 1911, Mr. William J. Bryan spoke, in part, as follows:

For nineteen hundred years the battle between the spiritual and the material conceptions of life has raged around the Bible. "Search the Scriptures," was the command of Christ, and to the Scriptures the Christian world has turned ever since for its authority.

When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshiped, he invited them to match the power of their God against the power of his, and he was willing to concede superiority to the one who would answer with fire.

The prophets of Baal, be it said to their credit, had enough confidence in their god to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of books has lived and grown through the centuries; we are celebrating the 300th anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the Word of God, but the attacks made upon it by its enemies continue in spite of the growth of the Bible influence. The Christian world, by its attitude presents a challenge to the opposition, and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world is celebrating the triumphs that the Bible has won during the past three centuries.

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judging by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before.

Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command to-day! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up sign posts at every dangerous point along the path.

We turn back to the Bible for the Ten Commandments which form the foundation for our statute law, and for the sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works,

the crucifixion, the resurrection, and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing peace and good will—the story of him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

LET THEM PRODUCE A BETTER BIBLE IF THEY CAN

LET the atheists and the materialists produce a better Bible than our, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this select group travel where they will, consult such libraries as they please, and employ every modern means of communication. Let them glean in the fields of biology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours.

Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. In all matters except the science of life, man has made wonderful progress.

For ages, the rivers plunged down their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse power, and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam is revolutionizing the transportation methods of the world.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character building, the world seems to have been made over, but the marvellous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

TRIALS BRING HOPELESS FAILURE

THE atheist and the materalist must confess that man ought to be able to produce a better book to-day than man, unaided , could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains why they will not—why they cannot —accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those why believe in the Bible will still trust in the persuasive influence of love and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches out toward the throne above and takes hold upon the verities that the mind cannot grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears his voice in the promptings of his conscience and feels his presence in his heart.

To the doubts and "I do not knows" of the agnostic, the Christian, Bible in hand, answers: "I believe."

* * *

Christ: the Living One

R. H. JUDD

Son of Living God in whom we believe (Matt. 10:10).
Living Stone on whom we rest (1 Peter 2:4).
Living Way by whom we approach to God (Heb. 10:20).
Living Water by whom our thirst is quenched (John 4:11).
Living Bread upon whom we feed (John 6:57).
Living High Priest who pleads for us (Heb. 7:25).
Living Hope for whom we wait (1 Peter 1:3).

* * *

WHILE all the commandments of Jesus must be obeyed, they do not always furnish the motives to obedience. The great motives to obedience are furnished by the promises. The vast love they disclose appeal to our affection, and we love him because he loves us.

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Founded in A. D. 1852.

WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

Tennessee's Education Law

THE STATE OF TENNESSEE has passed a law that makes it unlawful for any teacher in any of the universities, normal and all other public schools of the state which are supported in whole or in part by the funds of the state to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animal.

The scientists, or rather science dabblers, who are certain of things that true scientists only advance as suggestions or hypotheses, are raising a great hue and cry about what they call the throttling of free education. An example of the attitude of this class on the subject under discussion may be gleaned from the following extract from the speech of Francis Blair, Illinois State Superintendent of Public Instruction:

"We must resist with all power the attempt that is being made to put an iron band around the growing tree of education. In addition to the stratifying influence of fixing by law the specific subjects which shall be taught we are now faced with the more dangerous proposal to prohibit by law the teaching of certain subjects. Such a proposal may close the door to free and open teaching of truth in public schools."

This statement brings to mind the question of Pilate: "What is truth?" In the present case we might add the question, "Who is to decide what is truth?"

It will be readily admitted that there is a difference of opinion on this question of truth. Are we to let the atheists and infidels and would-be scientists decide the question for us? Must we accept whatever these theorists wish to present as truth, and permit our children to be inculated with their atheistic serum? Or is it possible that we may have a voice as to what our children shall be taught?

If it is right that we should have a voice in this matter, how shall that voice be expressed except through the legislature that alone has power to carry out our wishes? If the Legislature of Ohio, by the governor's veto, can say that the Bible, which is the embodiment of truth, shall not be read in the public schools, surely the Legislature of Tennessee has a right to say that a theory which makes a beast out of mankind and which has not a single fact upon which to justify its existence shall not be taught to its children.

We think that Tennessee has acted in the interests rather than to the detriment of truth. The following quotation from a speech of Mr. Bryan we think is to the point:

> "This is a matter for the nation. It is one of the greatest questions ever raised—the question of the right of the people who created and support the schools to control them. If not they, then who?
>
> "The Fundamentalists are trying to establish the doctrine that the taxpayer has a right to say what shall be taught—the taxpayers and not the scientists.
>
> "There are only 11,000 members of the American Association for the Advancement of Science. I don't believe one in ten thousand should dictate to the rest of us. Can a handful of scientists rob your children of religion and turn them out atheists? We'll find 109,000,000 Americans on the other side. For the first time in my life, I'm on the side of the majority."

There is a day coming when the legislature will prescribe what our children shall be taught. In that day the monkey theory will be relegated to the rubbish heap for the law that shall go forth from Zion will exalt the Creator of all things.

Who is Captain?

A SELECTED ARTICLE

A SELF-MASTERED MAN is a failure. Self-confidence, self-culture, duty to self, are tempting baits held out very successfully by the adversary, and caught up even by Christian people. What more overworked verse is there, for example, in leading people in the wrong direction, than those lines of W. E. Henley:

"I am the master of my fate:
I am the captain of my soul."

It would be a sorry outlook for any man who really knows himself to have to believe this. The Apostle Paul did not talk that way. He had made too awful and tragic a wreck of things when he was mastering his fate and captaining his soul. Not until the Captain of his Salvation stepped in and took charge was there any hope for Paul. And so for every man whose fate is not failure and whose soul is not lost. Let us turn forever from lies about self-direction to the eternal bond-service of the only Master in whom there is life.

* * *

A CONQUEROR may compel submission but he cannot compel love. The conquered nation may be filled with hatred and thirst for revenge. Christ is more than a conqueror, for he not merely subdues his people under his sway, but he draws out their affections to himself; his enemies are thus changed into loving and devoted friends. The persecuting Saul, breathing out threatenings and slaughter and making havoc of the church, became the devoted Apostle Paul, to whom "to live was Christ."

The Christian is "more than a conqueror." The tribulation, distress, and persecution, but lead him all the closer to Christ; so that he not merely submits to these seeming ills but he rejoices in tribulation, and actually thanks Christ for sending it. The sting is taken out of the persecution, and the Christian rejoices that he is counted worthy to suffer for Christ's sake.

A Thought for To-day

SEEK YE THE LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon—Isaiah 55:6 7.

BE CAREFUL FOR NOTHING: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus—Philippians 4:6,7.

HE THAT PASSETH BY, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears—Proverbs 26:17.

RIGHTEOUSNESS exalteth a nation: but sin is a reproach to any people.—Proverbs 14:34.

THE WOLF ALSO shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. —Isaiah 11:6.

WHOSOEVER WILL COME AFTER ME, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Mark 8:34, 35.

THESE SIX THINGS doth the Lord hate; yea, seven are an abomination to him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imagination, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. —Mark 8:34,35.

Our Question Box

Edited by R. G. Huggins

ELY HILL, NEW BRITAIN, CONN.

JESUS AND THE HOLY SPIRIT

QUESTION: When did Jesus first receive the Holy Spirit? Was it necessary for him to receive it more than once?--A Sister.

ANSWER: The departure of God from the tabernacle was gradual and progressive. "The glory of the God of Israel was gone up from the cherub, whereon he was, to the threshold of the house" (Ezek. 9:3).

Now since his outgoing was gradual, we judge that his incoming was likewise. The symbol of the divine presence, the cloud, was at first confined within the ark in the wilderness; but when the land "flowing with milk and honey" was permanently occupied, and the tabernacle gave way for the temple, at its dedication by Solomon the celestial glory filled the house so that "the priests could not stand to minister by reason of the cloud" (2 Chron. 5:14). The various compartments of the building stress the idea of gradual manifestation. Its outer court, holy place, and most holy place represent the different degrees of nearness to God in the progressive life of his saints.

The Levites entered the court, the priests the holy place, and the High Priest the most holy once a year. At the second advent of Christ the glorified church, the bride of Christ, will find herself in the holy of holies, exalted under the headship of Christ. Then the shekinah glory will return as it departed, gradually: "A cloud and smoke by day, and the shining of a flaming fire by night." Our version goes on to say: "For upon all the glory shall be the defense;" but the original most significantly says: "Upon all the glory shall be the marriage canopy" (Isa. 4:5).

In citing these facts concerning the tabernacle we have already answered the question relative to Jesus receiving the Holy Spirit. The tabernacle typified Christ: "Destroy this temple and in three days I will raise it up again; but he spake of the temple of his body" (John 2:19). "The word was made flesh and (reading the Greek) tabernacled among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth" (John 1:18).

As God entered the tabernacle and dwelled in it, so he was "in Christ reconciling the world unto himself" (2 Cor. 5:19-21). His manner of entrance into and departure from the one is the same as in the other.

In conclusion, the application of God's incoming and outgoing in Christ, the antitypical tabernacle, is evident. He was begotten by the Holy Spirit (read the margin at Matt. 1:20), "the true tabernacle, which the Lord pitched, and not man" (Heb. 8:2). His body thus divinely "prepared" (Heb. 10:5) was made of a woman' (Gal. 4:4), and made sin (2 Cor. 5:21); but the "temple" was not yet occupied. He was then baptized in water, and immediately thereat he was annointed with the Holy Spirit (Matt. 3:16; Acts 10:38). Indwelt by God, "God was in Christ" (2 Cor. 5:19). The "body prepared" was now occupied as "an habitation of God through the spirit" (Eph. 2:22) until "the body of Jesus Christ was offered" on the cross (Heb. 10:10): there God forsook it and withdrew as he did from the temple and Christ died in weakness (Matt. 27:46; 2 Cor. 13:4).

On the third day he returned to the uncorrupted body that had been vacated and he beautified it with power and immortality (Psa. 139:14-16). Receiving now the spirit in unmeasured abundance (John 3:34) "his fulness" was complete (John 1:16). "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

⁂

Is the Lord slack concerning his promises?	2 Peter 3:9
What are the counsels of old?	--Isaiah 25:1
What does the Lord say of his kindness?	--Isaiah 54:10
What has the Lord to say of his covenant?	--Psalms 89:34
Who are the blessed?	--Luke 6:22,23
How shall every man be rewarded?	--Matthew 25:31
What is promised those in trouble?	--Thessalonians 1:7

Evangelist's Report

ALMUS ADAMS

Sermons 8; Expenses 6.21; Money Received 35.00; Amount Due 71.14

DURING MAY I was not quite so active in the field as usual, as I had to go under the Doctor's care for a slight treatment which put me out of business for some time But I finally regained my old vigor and went to Palmer where they had partially awaited my recovery so I could make my promised visit. We finally arrived to the satisfaction of all and started meeting on the 26th and continued to June 2nd, when we were called to Omaha and temporarily suspended our meetings.

From the church standpoint the meetings were quite satisfactory.

On Sunday evening, the 31st. I gave a lecture on evolution which was quite largely attended and a good impression was made. We took the position that evolution was a true science. that the ethical teachings of the Bible brought a man up from a low state of morals to a higher degree and made a man of him, so in the development of stock and of fruits and many things. But they had never been developed from one thing to another.

After man had developed to the highest degree of spiritual life, he was still a man, and after God had bestowed upon him the gift of immortality as a reward for his high standard of spirituality he was yet a man. If he could develop into something else, then the salvation of man would be a mere farce.

We hear it said quite often that Luther Burbank created a new fruit or flower, but the fact is Mr. Burbank never created anything. He has improved certain fruits and flowers. When he gives us a fruit or flower without one to start with, he will have created something.

Another thing which we told our audience is that nothing can give to something else more than it possesses itself. Therefore, if we are immortal the monkey must be immortal too.

If we believe in the immortality of the soul we are forced to believe the lower animals have immortal souls as well. But if we deny the monkey or lower animals have immortal souls, then we must deny we have such a thing for they gave us just what they possessed and no more.

God says he appointed them bounds they cannot pass. So science knows we can go just so far in development and no farther. There has never been the slightest change in the way man comes into existence since history has been known. Every animal and tree and flower has its seed in itself and comes and goes as it has for 6000 years and no sign of a change coming in the manner of propagation. May the Lord help us to be faithful to his word.

We are now back at Palmer and last night had a 100 per cent attendance of the church and a nice outside attendance, which is encouraging for these days. Let us watch and pray that we fail not.

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Chas. Anderson	2.00	Sister Hogarth	4.00
A Friend	2.00	Mrs. A. E. Shaw	.50

Restitution Tract Department

◆ ◆ ◆

THIS BOOKLET SHOULD BE IN EVERY HOME

FUTURE PROBATION: IS THAT AWAITING ANY OF THE UNRIGHTEOUS—by William Glen Mongrieff.

This is a booklet containing 117 pages, and divided into four parts. William Glen Mongrieff, the author, was one of the most widely known writers on the subject of future probation. He published this work in 1891

The price of a single copy is ten cents. Twelve copies may be obtained for one dollar. Address The Restitution, 10623 Lee Ave., Cleveland, Ohio.

Church of God
Abrahamic Faith
[illegible]ford City, IN 47348

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

JULY 8, 1925.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ Number 25

July the eighth, Nineteen Hundred Twenty-five, Cleveland, Ohio

The "Ifs" of God

S. ROXANA WINCE

MANY MAY THINK that we have nothing to do with the commandments and statutes of God given us in the Old Testament, but if we read the books of Exodus, Leviticus, Numbers and Deuteronomy carefully we will soon discover that this is a mistake. Not only are those laws binding upon us nationally and individually but we will find that our lawmakers, recognizing the eternal perpetuity of those laws, have placed them, a large number of them, at least, on the pages of our statute books..

They have not done this with reference to making graven or molten images or any image of stone to bow down unto it in worship, but few of the other commands have been left out

Far back in the history of England, she and her colonies were called "The People of the Book" because they alone of all nations of the earth had the custody of the Book and were God fearing people. They are still called "The People of the Book" although they are becoming so sinful and many of their ministers have become foolish and faithless so that they scarcely deserve the title.

But what about the "Ifs of God"? Does he not speak to us in those "ifs" just as he spoke to Israel of old? If we expect him to bless us as nations, as churches, as individuals, must we not keep his commandments and his statutes?

He says: "If ye walk in my commandments and statutes to shall yield her increase and the trees of the field shall yield their fruit.

"And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace unto the land, and ye shall lie down and none shall make you afraid, and I will rid evil beasts out of the land, neither shall the sword go through your land.

"And ye shall chase your enemies and they shall fall before you by the sword. And five of you shall chase a hundred and a hundred of you shall put ten thousand to flight and your enemies shall fall before you by the sword. For I will have respect unto you and make you fruitful and multiply you and establish my covenant with you;

"And ye shall eat old stores and bring forth the old because of the new. And I will set my tabernacle among you and will be your God, and ye shall be my people" (Rom. 11:2).

"BUT IF YE WILL NOT HEARKEN"

"BUT if ye will not hearken unto me, and will not do all these commandments and if ye shall despise my statutes or if your soul shall abhor my judgments so that ye will not do all my commandments but that ye break my covenant, I also will do this unto you. I will even appoint over you terror, consumption and the burning ague that shall consume the eyes and cause sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it (or the frost destroy it).

"And I will set my face against you and ye shall be slain before your enemies; they that hate you shall reign over you and ye shall flee when none pursueth you.

"And if ye will not for all this hearken unto me then I will punish you seven times more for your sins.

"And if ye will not be reformed by me by these things, but will walk contrary to me" a still severer punishment will come —did come upon Israel, during all that long period of 7,520 years.

We too will not escape the pestilence and the famine and the terrors of war if we do not trust him and serve him with reverence and Godly fear. Already murmurings are heard as to it being right for God to punish the innocent with the guilty ones, by destroying everything that cold weather could kill by the recent terrible frost. But people had better die the victims of hunger than the victims of sin. And if the righteous die with the wicked, should famine come, their lives "are hid with Christ in God" and they will not perish forever.

GOD MAY DO AS HE PLEASES WITH HIS PEOPLE

GOD made the inhabitants of this earth and he has the right to deal with them as he will; we cannot dictate to him.

There was corn in Egypt when it failed in Canaan. God took care of Elijah during the famine in the days of Ahab. He took care of our forefathers in 1816—"the year without a summer" —when not a sound bushel of corn was raised, and in the year of scarcity that followed it. There was much suffering among the poor, but I never heard that anyone ever died of hunger.

God brings trouble upon his people to test them. If we cannot be true to him when temporal things are swept away, we would not be true to him when eternal riches are entrusted to our keeping.

The times are very ominous. I never, in my long life of over 87 years, saw things frozen in May as they were this year, and there is little let up to the cold. What does it mean but that so far as the present age is concerned, good times are over?

Ought we not, n, to be "instant in season and out of season, fervent in spirit, serving the Lord"? by doing all in our power to rescue the perishing, care for the dying?

Isaiah says: "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Israel their sins" (Isa. 58:11). "Behold the Lord's hand is not shortened that it cannot save, nor his ear so heavy that it cannot hear" (Isa. 59:1).

"And the Redeemer shall come to Zion and unto them that turn from trangression in Jacob, saith the Lord.

"As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy seed nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever."

* * *

Quiet Work

A SELECTED ARTICLE

THE MOST EFFECTIVE WORK is not always the most demonstrative. Those who make the greatest show frequently accomplish the least work. Enthusiasm, excitement, and noise, have their place; but quiet, careful, persistent, well-directed toil is often far more effective than empty, tumultuous demonstration.

The old-time ideal of a great warrior was a man trigged out in war-paint, feathers, gold lace, epaulets, and all sorts of ornamental toggery, riding a white war horse, wearing a big plume, waving his sword, and leading his troops to victory. The commander who should undertake to carry out such a program in these days would be set down as either drunk or foolish, and would be shot for a goose as soon as he came within range of a rifle.

The wise commander spends weeks and months in enlisting troops, providing supplies, training, drilling, organizing and preparing. He leaves the "pomp and circumstance of war" to drum majors and dress parades; and he is likely to be plain clad, with hardly a token of rank that could single him out as an object for a sharpshooter's bullet. Instead of being in the front, leading his army, he is in the rear, perhaps on some eminence, with his aides about him, and his military telegraph at his side, watching the battle, keeping in constant communication with every part of the field, taking in at a glance all that is going on, making plans for others to execute, and giving orders for others to obey. He exhibits little enthusiasm, but is calm, cool, and collected, and persistent, watching every motion with eagle eye, and giving every order with an accurate comprehension of the work to be done, and a clear knowledge of the means necessary to accomplish it.

No personal valor can take the place of the patient, persevering, wisely-directed effort, which wins by wise planning.

It is related that during a great battle, a surgeon came to the headquarters of General Grant in much agitation, saying, "General, they are shelling my hospital tent." The General said he could not help it.

"What shall I do?" said the surgeon.

"I do not know; I have this battle to fight," was the reply.

And he went quietly and steadily on, seeking to win the victory first, and attend to other matters afterward.

All who accomplish much effective work must learn the lesson of patience, persistence, and careful calculation. Quiet, patient work tells in the end.

* * *

How will the Son of Man come?	—Matt. 25:31
Why are we commanded to watch?	Matt. 24:42
How shall the Lord purify the sons of men?	Malachi 3:3,4
What shall the people inherit?	Isaiah 60:21
Who is exalted?	Isaiah 33:5,6
What shall come to the deaf and blind?	Isaiah 29:18.24
How shall all the children be taught?	Isaiah 54:13
What is said of the increase of knowledge?	Daniel 12:4
Of what are glorious things spoken?	Psalms 87:3
How are the afflicted to be comforted?	Isaiah 54:11,12
Who is to be king over all the earth?	Zechariah 14:9
Will this kingdom endure?	Daniel 2:44
Why is the gospel of the Kingdom to be preached?	Matt. 24:14
What shall the ends of the earth see?	Isaiah 52:10
What is said of the growth of Israel?	Isaiah 27:6

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Editorial

Straight Forward

THE CALL OF GOD to his servants is a call to service and progress. They are to "go forward," they are "to run," they are to press their way on, they are to "strive to enter in at the strait gate." Their adversary will seek to turn them aside. There will be enemies to assail, there will be obstacles to overcome, there will be blandishments to allure, and there will be many things to divert the mind or the child of God from the service to which he is divinely called and divinely appointed. What then must he do?

He must go straight forward. The call of God has reached his ear, the grace of God has brought him salvation, the spirit of God has touched his heart, and he is a child of God, a servant of God; and the man of God must not be hindered in his work. The world lies around him full of wickedness and sin; temptations beset him, a thousand charms and allurements divert his soul, but like the apostle he should say, "This one thing I do, forgetting the things that are behind, and reaching forward to those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Straight forward leads the path of everlasting life. Straight forward lies the track to the great Captain of our salvation.

Straight forward is the road which may lead you through difficulties and dangers, but which will eventually carry you out of the range of lying tongues and envious eyes, and into the glad glory of the great beyond.

What has the world to offer to turn you aside? Again and again you have proved its pretenses to be empty and vain; again and again you have found that its roses were thorns, that its fruits were apples of Sodom, that its mirth was madness, that its joy was a delusion and a snare. It will be so again if you are deluded by the world's pretense; and its frowns are as empty as its smiles. The lions may roar and enemies may alarm, but it is your privilege like Hezekiah to spread their insulting and impious letters before the Lord; it is your privilege like the apostles to say, "And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word."

Doubtless there are lions in the way, but they are chained lions; doubtless there are enemies who threaten, but when they have threatened what more is there that they can do? The Lord cannot only deliver men from dangers, but from fears, and he has bid his servants, "Say to them that are of a fearful heart, Be strong."

He calls us to stand fast in the faith, to be of good courage; and to wait on the Lord who shall strengthen our hearts. If we will heed the exhortations of his Word, he will make us mighty through God, and will never leave us or forsake us. To Moses he said, "Speak to Israel that they go forward," and this encouraging and cheering word he has uttered in the ears of his church again and again. Let us be strong in God; hold fast the beginning of our confidence even to the end; and pressing onward to our final goal, be found in him in peace, "without spot or wrinkle, or any such thing."

⁂

After the night of weariness there comes "the morning without clouds," when the Sun of Righteousness shall arise."

Our Question Box

Edited by R. G. Huggins

ELM HILL, NEW BRITAIN, CONN.

THE DOUBLE REFERENCE OF PROPHECY

QUESTION: Does Isa. 11:2 refer to the first or second advent of Christ?—A Sister.

ANSWER: As the prophecies of God's word partake of the divinity of their author with whom a thousand years are but as *one* day (2 Peter 3 8), it follows that they are not fulfilled instantaneously and exhaustively, but have springing and germinant accomplishments. By this we do not mean that predictions have a "double sense" but a double reference.

As prophecy advances from the temporal redemption of its circumstances to the "eternal redemption" (Heb. 9:12) of Christ, and it is part of a series of predictions in which the experience of redemption is advancing, it cannot be otherwise than that some of the elements of the predicted redemption should be realized in the historical experience before the essential elements of the Christic redemption is attained.

TYPICAL PROPHECY

Typical prophecy is a clear demonstration of double reference in prediction. The prophets, by referring to one series of events, were so "moved by the Holy Spirit" (2 Peter 1:21) as to predict another. Caiaphas made statements in Acts 11: 49:52 which were "not of himself." He said one thing, and meant one thing, but the inspiration of God's spirit so guided his mind and his words that they became predictive of another.

Many prophecies of the Old Testament are similar to this one. Read the 22nd, 23rd, and 24th chapters of numbers. The prophets themselves, after they had written their prophecies, were ignorant of "what, or what manner of time the spirit of Christ which was in them did signify," until they "enquired and searched diligently" into the meaning of their predictions; then their meaning appeared, and as the apostle says, "was revealed, not unto themselves, but also unto us" (1 Peter 1:10,11).

Typically, Israel was regarded by the Spirit as a type of Christ (Hos. 11:1; Matt. 2:15). This typical relationship is traced in even minute details as well as in the broader outlines of Jewish history. This appears in many parts of the New Testament. Instances:

The passage of Israel through the Red Sea is a type of our baptism into Christ (1 Cor. 10:1,2); the Passover is a type of the Lord's sacrifice (1 Cor. 5:7), and of its memorial, the Lord's supper (1 Cor. 5:8; also the manna and the water from the rock (John 6:26-59; 1 Cor. 10:3-5, 16,17); the 40 years wandering in the wilderness typified the 40 days of temptation in the desert, etc All the ceremonies of the Mosaic ritual were "shadows of good things to come" (Heb. 10:11).

Great men of Old Testament history were types of Christ. For example, Melchizedec (Heb. 7), and Moses (Deut. 18:15; Acts 3:22; 7:37). The whole nation of Israel, wherein they "suffered for righteousness' sake." was a type of the suffering Savior.

The Gospel Prophet presents this thought most graphically when he says "the servant of God" is sometimes Israel (Isa. 41: 8-13), while at other times he is none else than the Christ of God (Isa. 42:1-9; 53:2-12).

CHRIST'S TWO COMINGS--DOUBLE REFERENCE

THE Old Testament anticipates Christ; the New Testament expounds him. He is involved in the Old Testament; he is evolved in the New (Acts 10:43).

The predictions of Christ in the Old Testament predict two comings. This double reference to him runs like two golden threads throughout the pages of prophecy—the first as a Sufferer, the second as a Conqueror. Peter says the prophets "testified beforehand the sufferings of Christ, and the glories following these"—tas meta tauta doxas (1 Peter 1:11).

The first prediction of Christ predicts both comings--at the first the serpent was to bruise his heel; at the second he was to crush its head (Gen. 3:15). Enoch, the seventh from Adam, grasped the double reference of the promise, and prophesied:

"Behold, the Lord cometh with ten thousand of his saints;" and Jude applies this prophecy to the future judgment (Jude 14). Job adds his testimony: "He shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-27). The marginal reading is: "After I awake;" that is, by a resurrection, for so the word "awake" means elsewhere. "Many of them that sleep in the dust of the earth shall awake" (Dan. 12:2). "I go that I may awake him" (John 11:11).

What can that "standing upon the earth" spoken of by Job be except at the resurrection, when "the Lord himself shall descend from heaven, and the dead in Christ shall rise"(1 Thess 4:16,17)? "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4,5). "The place of his throne, and the place of the soles of his feet" will then be made glorious (Ezek. 43:7; Isa. 60:12).

ISAIAH A SECOND ADVENT PROPHET

AS a principle the double reference of prophecy stands firmly upon both feet. But as the question we are answering is based upon Isaiah 11:2, it may be well for us to descend from the principle to the individual, and say a few words upon the prophet personally.

Isaiah was pre-eminently the prophet of the second advent. In John 12:38 the apostle quotes Isa. 53:1 and applies the prophecy to Christ: "Who hath believed our report? and to whom is the arm of the Lord revealed?" The predominating theme in Isa. 53 is the Suffering Christ; yet rays of glory break out here and there through its darkest clouds: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong" (vs. 12).

The Apostle John then gives a second quotation from Isaiah, this time from Isa. 6:9,10: "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understood with their heart, and be converted, and I should heal them." This quotation, we repeat, is from Isa. 6: 9,10. Then in words of comment the apostle says: "These things said Isaiah, when he saw his glory, and spake of him" (John 12:40,41).

Few passages even in inspired literature are more magnificent than Isa. 6. It is a chapter brimful of "glory" and of the second advent of Christ. "Glory" is always an accompaniment of the Second Coming (Matt. 25:31). That Isa. 6 describes the Second Coming is evidenced in its double reference to the fact that when the Seraphim cry Holy, Holy, Holy, "the whole earth is full of his glory" (Isa. 6:3). "The whole earth."

That Isa. 11 also visions the second advent and the "glory" attending it appears in the plain intimation that when the spirit of the Lord rests upon Christ it will be active in the infliction of judgment upon the ungodly. He "slays the wicked with the breath of his lips" (vs. 4), after which his glory is wide as the earth and deep as the sea: "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (verse 9).

Obituary

Death in Adam: Life in Christ

BROTHER WILLIAM G. ROTHE, after a short illness, fell asleep on June 26, 1925, at his home in Brooklyn, N. Y., in the 87th year of his age. He was born in Germany, September 7, 1838, and removed to this country while still an infant, making his home in New York City while a boy, later moving to Newark N. J. where he met and married Catherine Wanamaker on Oct. 12, 1865. His wife's family had been members of the Church of God for a number of years, having first been brought to a knowledge of the truth through the preaching of Dr. Thomas. Although Brother Rothe had been brought up in the Dutch Reformed Church, Life and Advent truths, when brought to his attention, appealed to him as both reasonable and scriptural. When they moved to Brooklyn in 1868, he and his wife united with the Church of God in that city, of which they remained active members until laid to rest to await the resurrection.

Brother Rothe's wife preceded him in death, having fallen asleep February 2, 1907. He is survived by four children and seven grandchildren. He might well say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory which the Lord, the Righteous Judge, will give me at that day, and not to me only but to all them that love his appearing."

Jessie W. Donaldson

* * *

How I Heard the Truth

INEZ TITUS

MY PARENTS, W. H. Garton and wife, were members of the Church, and ever since I can remember they taught it in the home and in conversation to those with whom they associated. Brother and Sister Whitesett would come quite often and stay a week or two at a time, and Brother Whitesett would preach in a schoolhouse on the farm. These people are all silent in death now.

When I was fourteen years of age the Iowa brethren were holding a tent meeting at Marathon, Iowa. We all attended but I had studied the Scriptures for myself and planned to be baptized. When I made it known, Brother Almus Adams came to me and began to question me to see if I understood the great plan of salvation. This was the first time I had even met him. I was baptized by Brother Eychaner. That has been thirty-five years ago.

I have always been isolated from those of like precious faith but am trying to walk in the straight and narrow way and enjoy telling others of the exceeding great and precious promises offered to the faithful.

A Thought for To-day

BLESS THE LORD, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction.—Psalms 103:2-4.

MARK THE PERFECT MAN, and behold the upright: for the end of that man is peace.—Psalms 37:37.

IS IT NOT to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?—Isaiah 58:7.

SHOW ME THY WAYS, O Lord: teach me thy paths. Let integrity and uprightness preserve me: for I wait on thee. Psalms 25:4,21.

LET US REASON TOGETHER, saith the Lord: though your sins be as scarlet, they shall be as white as snow.—Isaiah 1:18.

THUS SAITH THE LORD, Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not......Behold I will bring it health and cure, and I will reveal unto them the abundance of peace and truth.—Jer. 33:3,6.

THOU WILT KEEP HIM IN PERFECT PEACE, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

LOVE, JOY, PEACE, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Galatians 5:22,23.

THERE IS NO FEAR IN LOVE; but perfect love casteth out fear.—1 John 4:18.

THE SPIRIT OF THE LORD GOD is upon me: because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61:1.

Restitution Tract Department

◆ ◆ ◆

THIS BOOKLET SHOULD BE IN EVERY HOME

FUTURE PROBATION: IS THAT AWAITING ANY OF THE UNRIGHTEOUS—by William Glen Mongrieff.

This is a booklet containing 147 pages, and divided into four parts. William Glen Mongrieff, the author, was one of the most widely known writers on the subject of future probation. He published this work in 1891.

The price of a single copy is ten cents. Twelve copies may be obtained for one dollar. Address The Restitution, 10623 Lee Ave., Cleveland, Ohio.

Schaer

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

JULY 15, 1925.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave: when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

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The Year of Jubilee

A SELECTED ARTICLE

THE BOASTED CIVILIZATION of modern times is continually confronted with problems for which it has no solution. Our financial system results in a series of alternate rushes and crashes, interspersed with panic and stagnation. Production is stimulated, markets are glutted, business is overdone; then comes a crisis and a crash, and then stagnation and starvation. Meanwhile the rich grow richer and the poor grow poorer, wealthy men count their hoards by millions, while poverty-stricken wretches beg in vain for bread; thousands of acres of land lie untilled beneath the control of rich proprietors, though thousands of landless, homeless mortals, vainly beg the privilege of earning their daily bread, and wander through a world in which their first landed possession is a grave. Exorbitant interest and unreasonable profits increase the gains of the wealthy, and diminish the store of the poor, who waste the little that is left them in folly, vice and extravagance, until at length strikes, riots, mobs and revolutions rack the social fabric to its centre, if they do not bury men's boasted civilization in ruin, blood and flame.

How different from all this was the state of things in the Hebrew commonwealth. In the first place the land of Canaan was divided among all the tribes and families of Israel. Each family had its portion; there were no vast estates, the hereditary possession of aristocrates, nor could any speculator, tormented with "earth hunger," acquire all the land that joined his own.

Secondly, whenever one of the children if Israel had waxed poor and fallen into decay, the rest were commanded to relieve him; and it was said to each Israelite, "Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give thy money upon usury, nor lend him thy victuals for increase" (Leviticus 25: 36,37).

This entire prohibition of usury prevented incalculable mischief, for by means of the usurious practices of the present day the wealthy drain the very life-blood from the oppressed and toiling poor. The man who was to abide in the tabernacle of God and dwell in his holy hill was the man who "putteth not out his money to usury" (Psalms 15).

It is true they were allowed to take usury of strangers outside of their own land. If a man was willing to trust his money in Ninevah or take security on real estate in Philistia, or Babylon, he might charge interest and get it too, if he could. But in the land of Canaan and among the people of Israel, the man who had plenty was expected and required to lend to him that was in distress without usury, and to relieve him without hope of reward. Hence there was no temptation to accumulate large amounts of money, for of what use were they to the owner? He could not buy land with them; his own limited territory would not allow him greatly to increase his flocks and herds; he could not multiply his money by usurious practices, and so he was obliged to content himself with the portion and competence given him by the providence of God.

EVERY SEVENTH YEAR A YEAR OF REST

IN addition to all this, every seventh year was a year of rest from the ordinary pursuits and occupations of life. Not only on the seventh day were men called off from toil, that their weary frames might find repose and thus be better fitted for the toils of the days to come; but the seventh year also, was to be a year of rest, a Sabbath of the land, a Sabbath for the Lord, wherein they were neither to sow the field nor prune the vineyard, nor reap that which grew spontaneously in the harvest field, nor gather the grapes of the undressed vine. As in the wilderness the sixth day witnessed the fall of such a bountiful supply of manna that they were provided for while they rested on the seventh day, so in the sixth year bounteous crops were promised, which should sustain them through the required rest of the sabbatic year.

This provision enabled men to halt in their busy course, kept them from breaking down under unremitting toil, and brought matters to a general equilibrium, preparing them for the new septennial period that was before them. In our days few men would think that they could suspend their business operations one year in seven, so they rush on headlong until at length health breaks down, and then they spend the rest of their lives in fruitless efforts to regain that vigor which the sabbatic rests of the Hebrews would have preserved. And so in business, instead of settling up and balancing the books once in seven years, men rush on eight, ten or twelve years, until they become hopelessly involved, and then go down in crash and panic and utter financial ruin.

But still more marked than this was the Jubilee year, which occurred at the close of seven successive sabbatic periods. Of course the Hebrews were not exempt from the ordinary vicissitudes of human life; there were persons who through sickness, old age, and infirmity, waxed feeble and poor and became dependent; there were widows and orphans for whom no breadwinner was left to toil, and sometimes they were, through stress of poverty, compelled to part with the inheritance which had been handed down to them from their fathers, and go out from the home of their childhood, leaving it in the possession of their creditors. In this way a wealthy Jew might acquire considerable possessions in consequence of the straitened condition of his poorer brethren; but a check was put upon this accumulation and God said to Israel: "The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me" (Lev. 15:23).

THE JUBILEE YEAR OF RE-DISTRIBUTION

WHENEVER a person had been compelled to sell his possession, if any of his kindred came to redeem it they had the right of redemption; and if the man himself were able to redeem his property he could do so any time; but if unable to do this, on the arrival of the fiftieth year the land reverted to its original owner, or to his descendants. A house within a walled city was exempt from the operation of this rule. This might be sold absolutely, subject to the right of redemption within the year; but outside of the gates of a walled city, no land could be permanently alienated from its possessors. Whoever bought land reckoned its value by the nearness or remoteness of the approaching Jubilee. If the Jubilee was one year ahead, then he only paid the value of the rental for a single year; if the Jubilee was ten years distant, then the value was proportionably increased, but no money could buy, no mortgage could hold, no deed could convey an acre of land for a period beyond the Jubilee year of re-distribution.

The widow and the orphan might be for a time homeless, or dependent upon their friends but they looked forward to the year of Jubilee and then they said: "We shall go to our old home again." The rich man might gaze fondly upon his acquired possessions, but it was always with the assurance that at the fiftieth year they would all be re-distributed; he could not transfer them to his children: Palestine was the Lord's land, the possession of all his people.

In this year of Jubilee, captives were set at liberty, and all bondmen went free. When, after years of weary toil and waiting the first blast of the trump of Jubilee was heard, and when from hill to hill and vale to vale throughout the land of Israel pealed the shrill notes that told that the day of liberty had dawned, we can scarcely imagine the gladness of the bondmen and of the exiles thus released. Their day of servitude is past. the long and weary years have fled, they are no longer homeless, they are no longer oppressed, and young and old prepare at once to leave the scenes of their toil, and return to their long-lost but now recovered home. We may fancy the joy of the released as they go forth from the place where they have dwelt as strangers and as servants, gathering together their little possessions, making ready for the journey that is before them, giving thanks to God that the year of Jubilee is come, and congratulating each other and rejoicing together that at last they are free. When the rest of the year of Jubilee had past, it found all Israel settled again in their own homes, each in happy possession of his own inheritance.

What a type we have in this glad trump of Jubilee, of the sweeter music of the gospel trump, sounded by him who was annointed to proclaim deliverance to the captives and the opening of prison doors to them that are bound! This message of liberty to the oppressed has sounded for ages and still sounds with increasing sweetness in the ears of the sons of men. They have sold themselves for naught, but they are redeemed without money. The Great Emancipator has proclaimed their deliverance, and far and near rings the glad proclamation of freedom from the bonds of sin; freedom to those who, made free by Christ, shall be free indeed.

THE JUBILEE A TYPE OF THE LIBERTY OF THE SONS OF GOD

BUT the Jubilee has still other precious thoughts imbedded in it. It speaks to us poor wretched sons of Adam, descendants of one whose fair inheritance was forfeited by his sin. It speaks to a race which has wandered in exile for ages, since the gates of paradise were shut against them, and the pathway guarded by a flaming sword. It speaks to them of deliverance from the curse, of the redemption of the body, and of the glorious liberty of the sons of God. It speaks of a time of rest to a weary and disordered world; of the grand sabbatic year that shall be ushered in by the sounding of the trump of God, the glad music of eternal redemption. It tells of that age of bright-

(Concluded on page 340)

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Editorial

The Lonely People and their Book

THE HEBREWS were a hermit nation. They lived lonely, without companion or fellow. They received from their neighbors, they gave to their neighbors, no sympathy or kinship of heart. They had one grand idea, that of God, one personal, supreme, jealous God; and they had from him one book, jealously supreme and regally authoritative; one book, only one, their peculiar and strange book. Because they were a people of one God and one book we look back and we see them —the world looks up and sees them towering high and isolated above the buried and sand-strewn ruins of the kingdoms and empires that surrounded them.

Do we consider how unique is that Hebrew race and that Hebrew book? We cannot explain it except by the story of the revelation which it contains, how that insignificant little handful of men, holding the space of a few counties in one of our states, surrounded by people who gave themselves up to the grossest paganism, could have grasped and held the sublime conviction of one God. Only to this one people, no different in race from the people around them, not equal in native endowment to the royal races of the world, was God so clearly manifested that he was apprehended as the one only supreme Creator, God!

What was there in that little strip of sea-shore, with no harbor, no commerce, that narrow line of land bounded by the sea on the west and by a little stream on the east running from a fresh pond in the north to a salt pond in the south, stirred by the stimulus of no foreign intercourse—a race of escaped slaves, of peasant farmers—what was there in their endowments that gave promise of the intuition which should see duty and see God as no other race has ever done except as it borrowed its inspiration from that inspiration which possessed that Jewish people?

Ah! there we have the answer! The inspiration which possessed them came by the revelation of God. It came to them in God's wise ordination, not to the quick-witted world-encompassing Phoenician traders from the ports of Tyre and Sidon; not to their stately masters, whose pyramids have seemed worthy to be a revelation from God; not to that proud and fierce people of Assyria to which Palestine was only one of a hundred conquered satrapies; not to that miracle of geniuses, many-narbored Greece; not to imperial and sturdy Rome—it came not to the world's great races, but to one of the smallest of them all, one of the most insignificant, because God would have it so, and because thus should we see that it was not by human wit but by the very revelation of God.

Do we ever fairly consider the loneliness of that lonely people's book? Think how it stands out alone. What fellow, what companion had it? What have we had that was coeval with those Hebrew Scriptures? What was there by which they could be confirmed? Go back to the beginning of the century and ask yourselves what had then survived of its contemporary literature with which it could be compared. Egypt had left nothing, only a few lines of one historian, rescued by the Christian historian Eusebius. Babylon and Ninevah had saved nothing, not a line, except similar fragments of one historian preserved by Josephus or Eusebius. Persia? Persia only began to be as the Jewish history was ending. Greece? Rome? There was no Greece or Rome when the splendid Jewish prophets were proclaiming the one Jehovah.

Here, then appears this one book, full of wondrous history, on whose marvellous revelation our own fuller Christian faith is built, and we were asked, "What evidence have you of its truth? What is there to confirm it?"

We were told that its history was false, that it was a late product, full of errors, that Xenophon and Arrian told different stories, which were truer than our Bible. What could we do? We could bring no confirmatory proof for there was none. There was no evidence existing. It was all buried in the grave of the forgotten and irrecoverable past.

But behold a wonder! The earth opens its mouth. Our own generation has seen uncovered the monuments of Egypt, Assyria, and Palestine, which abundantly prove the truth of the Jewish history. No longer a lonely record, the Old Testament is supported by the exhumed records of the kings of Egypt and Babylon and Ninevah and Moab. We are now shown in the Boulaq Museum the very body of the Egyptian king who oppressed Israel. We know the names of the father and the grandfather of Arioch, King of Elassar, who fought in the confederacy against the king of Sodom. At a hundred points confirmatory evidence has been dug out of Assyrian ruins. In the day when the lonely Book was attacked by unbelief, there appeared out of the very ground hosts of defenders. God's providence supports his Book.

* * *

Why are the heathen fearful?	—Psalm 102:15,16
How shall evil be overcome?	—Romans 12:21
What is the reward for overcoming?	—Revelation 2:7
What will bring freedom?	—John 8:31,32
Is it wise to judge?	—Matthew 7:1 2
How shall we ask to receive abundantly?	—John 15:7
Why humble ourselves before God?	—1 Peter 5:6
Why persevere in well-doing?	—Galatians 6:9
Why glory in tribulations?	—Romans 5:3,4

THE YEAR OF JUBILEE

(Concluded from page 336)

ness that shall dawn ere long upon a ruined world, when scattered families shall be united, when the bonds of death and hell shall be forever sundered, when the long captivity shall be broken, and the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads.

Sweeter than the glad music of the trump of Jubilee is the joyous proclamation of that coming day of peace; sweeter than the deliverance for which Israel watched and waited and which they welcomed in that joyful year, is the deliverance of those who wait for "the adoption, to wit, the redemption of our bodies." God grant that in that day we may be found among the true and faithful of the Israel of God, and hail the music of the trump of Jubilee and share the rest and glory that awaits the exiled saints of the Most High.

* * *

A THANKFUL SPIRIT was the marked characteristic of both Old and New Testament worthies. Think of the thanksgivings of Moses, Ezra, David, Daniel, Simeon and Anna—and the Book of Psalms is verily a book of praise to God in which generation after generation of the people of God poured out their deepest devotion! Think of Paul as he bowed before the Father of our Lord Jesus Christ, giving out thanks and praises to God which he could hardly find words powerful enough to express. The spirit of heaven-minded is the spirit of loving and adoring thankfulness. The pen of inspiration has written it down that an unthankful spirit is without apology or excuse, "because when they knew God they glorified him not as God, neither were thankful." If we were not such dependent creatures our obligations in this particular would not be so strong. But we have not a thing but what we have received. Our very being is the gift of another; our hope of life to come is a gift.

A Thought for To-day

HE THAT WILL LOVE LIFE and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. —1 Peter 3:10.

I HAVE FOUGHT A GOOD FIGHT, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—2 Timothy 4:7,8.

WITHHOLD NOT THOU THY TENDER MERCIES from me, O Lord: let thy lovingkindness and thy truth continually preserve me.—Psalm 40:11.

IF I HAVE WITHHELD THE POOR from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.—Job 31:16-21.

THE LORD SHALL PRESERVE thy going out and thy coming in from this time forth and even for evermore.—Psalm 121:8

HAPPY IS HE THAT CONDEMNETH not himself in that thing which he alloweth.—Romans 14:22.

JESUS SAID UNTO HER, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.—John 11:25.

SERVE THE LORD WITH GLADNESS: come before his presence with singing. For the Lord is good: his mercy is everlasting: and his truth endureth to all generations.—Psalm 100:2,5.

THE ETERNAL GOD IS THY REFUGE, and underneath are the everlasting arms.—Deuteronomy 33:27.

How I Heard the Truth

J. J. HECKMAN

BEING THE SON of a very strict member of the Dunkard or Brethren Church, I was all my life religiously inclined. At the age of twenty-three united with that church having never heard that there was a people who taught conditional immortality, or that there was a doubt concerning the immortality of the human soul. My belief was that the soul never died, but it lay in a state of quietness until the resurrection. I could not accept the idea that people went to heaven at death and so had an intermediate state termed "hades" with a paradise in it. I talked this quite often to the Brethren and others and all would call me a soul-sleeper, or the soul-sleeper brother.

One day I was helping a Mr. Miller dig up limestone rocks from a quarry in Kansas, which he was selling to a Mr. Postma, of Holland extraction. Mr. Postma came after a load of the rock and Mr. Miller got to questioning him concerning the immortality of the soul, and he argued very strongly against it. As for myself I was quiet, and dumfounded, and made no remark concerning the matter until Mr. Postma had left and Miller and I were walking toward the house for our dinner. I finally remarked, "That man is an infidel, is he not?"

Miller replied, "No, he is a member of the same church to which you and my wife belong."

I asked, "What! a Dunkard advocating such stuff as that?"

"Yes," was Miller's reply, "and some of the church have it in for him quite badly too because of his belief; but they cannot unchurch him because he was taken in with the understanding that he held it, and would have liberty to hold it till they could show him better." Such was the case, and he was so smart that he always downed the fellow who tried to show him better.

I remarked, "Well, I have no Bible complete, only a New Testament; but when I go to town I will get a complete Bible, and I think I can take that and prove man has an immortal soul."

So I soon bought my Bible and decided to read from Genesis to Revelation and mark the texts, pro and con, on the question. When through I had over two hundred mortal soul texts to about six that I could twist to favor the soul's immortality. I was convinced that man is wholly mortal and no longer believed the doctrine of eternal torment. I kept this rather quiet until I had posted myself quite thoroughly concerning the matter.

But one day a friend about my age, and I were picking up apples, and something was said concerning Mr. Postma. My friend, who also was a brother in the church, asked me if I had ever heard Postma express himself on this doctrine. I remarked that I had heard him say a little to Miller at the quarry.

It was then, "What do you think of his doctrine?"

I answered, "I believe it."

So we were in an argument immediately, and from this time I had an argument with my brethren about every time I met a new one. My uncle, C. T. Heckman of Appanoose, Kansas, was quite badly hurt because I had adopted such ideas, and he made a special effort to have an interview with me as soon as possible, but to no effect. Before he died he adopted the views I had then adopted and we were together on those questions and partial resurrection.

I still held to the Dunker baptism of three dips, and her doctrines except the trinity and soul immortality. A committee was sent to await on my uncle as he was a preacher but he was too much for them. He was afflicted with heart trouble and died on his way out of the mists.

I withdrew finally from the Brethren church by asking for a letter of dismissal which was, to my surprise, granted. Then I decided to test, to every extent, the foundations of Christianity and so used a few years reading everything I could get concerning inspiration, even Tom Paine, Ingersoll, Buchner, with several others. In the meantime, I had obtained Pastor Russel's first two volumns but failed to agree with him on the extent of the resurrection.

My first impression was that none but the righteous would be raised as I had become acquainted with a Mr. Brown who argued very strongly for that idea. Alway there were some texts that rather puzzled me on that point. I went to Texas, and not long after I was invited to an Advent Christian Conference and heard their ideas concerning the Kingdom, and other questions, and I was much helped by meeting with them.

A year later I again attended the same conference and there was a split in the church. Elders J. B. Rhodes, H. Capers and Joshua Smith withdrew from the conference and organized under the name of Church of Christ. I joined them and went preaching still silently holding to my triune baptism but studying the question quite often as my associates were single immersionists.

Finally I was asked by a man to baptize him. What was I to do? I did not know and so got Elder Capers to do it, and also baptize me as I knew I had not been baptized properly if my first baptism was the proper mode as I did not have the faith.

We bought a tent and began work in earnest. I learned of The Restitution from Brother Rhodes and sent to the office for some tracts and books which greatly pleased me. Soon I was in favor of us adoptng the name "Church of God", but here again I had opposition and today Brother Capers is laboring under the name "Church of Christ", while Brother Weeks and others are with the Church of God.

The Truth, to me, has been very precious, and I have never regretted a step I have taken. Brother Miller, our old brother of Collinsville, Texas, if alive, is very old but had the privilege of going to the Minnesota Conference a time or two in his old age. He was a very Godly man and so much in earnest. The reader can see the road I have travelled and will get an idea of the turmoils along the way. It is always hard to part with those whom we have learned to love and have associated with; but to sacrifice truth for unity and friendship is one thing I pray will never be done by me.

Restitution Tract Department

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Schaer

THE RESTITUTION

Representing The Church of God

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AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

JULY 22, 1925.

PUBLISHED BY THE RESTITUTION PUBLISHING COMPANY
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The Restitution Banner

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 Number 27

July Twenty-second, Nineteen Hundred Twenty-five, Cleveland

Glorify the Commonplace

Lord, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendor to the life I live,
A little faith when I am tried,
A little joy where I abide,
A touch of friendship now and then
To mark my comradeship with men.

Lord, let me carry where I go
Some little joy to all I know,
Let something I have said or done
Remain, when I have traveled on,
To prove the man I tried to be
And make men glad they walked with me;
A flower, a smile, a word of cheer,
Make these my gifts from year to year.

* * *

A PAINTER, painting the picture of a laughing child, in the presence of a king, said, "Perhaps your majesty would like to see the child cry;" and adding two or three lines to the drawing, the work was done, and the child seemed as full of grief as it had been full of mirth.

An artist, looking at a statue, youthful in form and face, wished to change its appearance from youth to age. Raising his hammer and striking a single tooth he broke it off, and the work was done. That blow changed the whole aspect of the statue.

Notice the power of little things, and the influence upon our character. Just as two or three lines added to a face, or a broken tooth can change youth to old age, so an imperfection in a man's character can mar his whole being.

* * *

Texts Regarding the Soul

JOHN R. FISKE, JR.

SOULS come from their earthly fathers and are born (Genesis 46:26,27).

Souls eat (Lev. 7:20,21,25,27; 17:10,12,15; Deut. 12:20)--and can be eaten (Lev. 22:11).

Souls become thirsty and drink water (Proverbs 25:25; Luke 12:19).

Some souls become fat (Proverbs 13:4). Souls have blood (Jer. 2:34; Rev. 6:10).

Souls can be touched, washed in water and wear clothing (Lev. 5:2; 17:15; 22:6; Numbers 19:22; Job 6:7).

The soul of man dies, goes to the grave and is raised from there (Rev. 16:3; Ezekiel 13:18,19; James 5:20; Ezekiel 18:4, 20; Psalms 22:29; 78:50; Joshua 10:28,29,32,35,37,39; 11:11; Lev. 7:20,21,25,27: Acts 3:23: Leviticus 18:29; 19:8; 20:6; 23:29,30; Numbers 15:30,31; Job 7:15; Psalms 89:48; Job 33:22,30; Psa. 49:15).

Therefore, according to the foregoing texts, the soul is material and dies the natural death. At the present tim[illegible] only hath immortality (1 Timothy 6:16). Therefore the [illegible]l does not have it; but we are told to seek for immortality (Romans 2:7), and, if worthy, will put on immortality at the resurrection (1 Cor. 15:53).

Snow Verses

S. ROXANA WINCE

HOW BEAUTIFUL, how comforting they are to the guilty, helpless sinner, those verses about the snow. All defiled as he is, he looks with longing eyes at the little child as it plunges its hands in the snowdrifts and rubs the contents that they gather over its cheeks and brow and chin. If only he were as innocent! If only he could wash his guilt away as easily as the child washes the berry stains from its face!

And then he thinks of the texts he heard his mother read in the long-ago times when he was an innocent child. "Wash me and I shall be whiter than snow." Snow is so dazzling white he cannot think of anything whiter, and yet the man that God washes is whiter than snow. Then there is that other verse that says, "Though your sins be as scarlet they shall be as white as the snow. Then of another that says of God's forgiven ones: "They have washed their robes and made them white in the blood of the Lamb."

Strange that a scarlet bath can whiten a scarlet thing. But he makes the plunge and finds that it is even so, and he sings as the little girl did when she came out of the baptismal waters, "He has washed my sins away."

Is there anyone who reads the dear old Restitution who has not yet obeyed God in baptism? Do not delay. No unwashed person can enter the kingdom of God. Without the city "are dogs and sorcerers, and whore-mongers, and murderers and idolators, and whosoever loveth and maketh a lie" whether it be in doctrine or in relation to temporal matters. Woe be unto him!

Jesus is coming quickly and his reward is with him "to give to every man according as his works shall be." There must be no shirking of duty, no letting go of the plow handles. Every day some furrows must be turned for God. Every day our prayers must ascend to him.

God has no pleasure in the man who takes hold of the plow handle and then turns back, nor in who, who having been "washed and sactified," seeks the great pond of sin again that he may wallow in the mire. There is no forgiveness for them who thus sin wilfully. Be careful, dear fellow soldier. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city."

THE SNOW A FLEECY GARMENT

STAINLESS chrysanthemums, creamy roses spotless lilies and starry asters cannot rival the fleecy garment that God throws over the earth in wintertime; yet whiter than the flowers and whiter than the snow are the robes of righteousness with which those who dwell in the city of God are clothed.

It does not say that the garment girt with a golden girdle in which the Son of man was clothed, when seen by John on the Isle of Patmos, was white or not, but his hair was as white as snow and his appearance was so fearsome and awe-inspiring that John fell at his feet as dead. Yet it must have been, for no colored dress could be made to shine as refulgently as white, nor to convey the thoughts that white inspires. "He that overcometh shall be clothed in white raiment and I will not blot out his name out of the book of Life, but I will confess his name before my Father and before his angels," was written to the church of Sardis.

The four and twenty elders were clothed in white. White robes were given to "all them that were slain for the word of God and for the testimony that they held," who were slain under the fifth seal, and also to the countless multitude who came out of great tribulation and are to stand before the throne of God, and serve him day and night in his temple, he that sitteth on the throne dwelling among them, and they tormented with hunger and thirst no more.

Guilty, condemned and helpless, we have come to him and had our robes washed in his precious blood that we might be made ready to do service for him, acting as saviors in his place, while he, our Savior, remains away. Let me give an example how.

A drinking man aroused his wife at midnight, to get supper for himself and and his friends, wagering with them that she would do so without a murmur, and she did. Not a murmuring word was uttered, every dish for which they asked was prepared, and when the meal was ready, not one among her uninvited guests was brighter, more cheerful than she.

Her gentleness and serenity under such great provacation touched the heart of her husband, and crying out, "I can't stand this," he dismissed his drinking companions.

Falling on his knees he gave himself to God in reverant surrender of will, purpose, and life, to become thereafter, in humble obedience to the ordinance of the Gospel, a child of the King. So it ever is. No one can be "washed and made whiter than snow," but that others will want to be like him. The clean, pure life—the snow life—condemns and at the same time attracts sinners to Jesus.

* * *

What is the hope of the righteous?	—Proverb 10:28
How shall Christ appear the second time?	—Hebrews 9:28
What is the outcome of suffering?	—2 Timothy 2:12
To whom is everlasting life given?	—Matthew 19:29
How are the broken hearted healed?	—Psalms 147:3
What is better than laughter?	—Ecclesiastes 7:3
What is said of a contrite heart?	—Psalms 51:17
Who shall be comforted?	—Matthew5: 3,4
How shall one find his life?	—Matthew 10:39
Why be as a little child?	—Matthew 18:4

* * *

Faith makes us conscious of the presence of Christ, and only when our faith fails, can we be overthrown.

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

Trying to Shut Out the Light

THERE IS A DETERMINED EFFORT in the world today to displace the Bible in favor of the darkened council of men who called light "darkness," and darkness "light."

The light that streams from the Divine Word is irksome to those who wish to exhibit to the world the phosphorescence that glows in the interior of the darkened chambers of their own mentality. In their introspective attitude of mind, they can see only the light which they have created for themselves. Jesus said, on one occasion, "If the light that is in thee be darkness, how great is that darkness."

Evolutionists who would turn men and women away from the clear, shining light of God's Word, which declares him to be the Creator of all things, belong among those groping creatures of darkness, the moles and the bats.

The light that is in them is darkness of the Egyptian order. They seek to turn men's gaze from the heights of glory where infinite power and infinite love are enthroned, and where by the light of God's Word we may see that we are under the protecting care of an all-wise, omniscient, loving Father with power to direct and control the universe.

They turn us from this revealing light and ask us to betake ourselves to the African jungles where with nothing to guide us but the darkened light of human reason, beclouded by conceit and egotism, we may grovel among the denisons of the darkness and say to the creatures there: "Thou art my father."

Let them do so if they so desire, but as for us, we will say with David: "I will life up mine eyes unto the hills from whence cometh mine aid: my safety cometh from the Lord who hath made heaven and earth." The entrance of God's Word giveth light, it giveth understanding to the simple.

May God keep his people from the contaminating and degenerating influence of these men who would turn us from that pathway that is as "the shining light that shineth more and more unto the perfect day." Let us take heed to the apostolic exhortation: "We have also a more sure word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place."

* * *

Let us feed ourselves with more of the "Bread of Life." Let this be on the table every time; let Christ be the theme of every sermon, the soul of every exhortation; the object of every prayer; the music of every song.

* * *

LAST WEEK "The Restitution" was made the recipient of a bounteous benefaction through the kindness of Sister Charles Moore, of Elizabeth, N. J. The amount given, two hundred dollars, was from the estate of J. O. Woodruff, Sister Moore's father. Sister Moore has always been very generous in her donations to The Helping Fund. This last act stamps her as a friend "of purest ray serene." The management of "The Restitution" takes pleasure in making this acknowledgment so that all our readers may know of Sister Moore's goodness.

Lawrence E. Gibbs, Manager

The Trinity

R. H. JUDD

WE MENTIONED in our last that it was our purpose to close this series of articles on the doctrine of the Trinity with a brief sketch of its history, and a short resume of the whole subject as we have had it under consideration. There is one fact that I have strongly desired to impress upon our minds, even at the risk of seeming needless repetition. That is that true Christianity does not seek support from any other religious system, indeed, as we have often said, it glories in its contrasts to them, and in none more so than in this very matter of worship.

Let anyone note the God-given reasons for the calling of the children of Israel, and the outstanding fact that God wished them to be a "peculiar people," separate and distinct from all the nations of the earth, and how above everything else the matter of who and what they should worship was the first and foremost consideration. This is very clearly brought out in such passages as Deut. 4:14-20; 7:5-11, where the contrast between the gods of the heathen and God "himself" (note the pronoun) is remarkably pronounced. See also Deut. 32: 15-17 where the contrast is, perhaps, even still more marked.

The God of Israel is one God; the gods of the heathen are many. Can we estimate the righteous jealousy of God as he majestically proclaims the unity of his person in verses 38-40 in this very chapter? That Moses, who, we are told, was "learned in all the wisdom of the Egyptians," should be used of God in proclaiming this stupendous truth, viz. that there is "but one God," who ruleth over all, is surely most significant.

Long before the Hebrew people existed as a nation, crude doctrines of Trinitarianism existed in almost every heathen land, and it was against these systems of idolatry and heathenism that Israel, both as a people and as individuals, was warned, in solemn and serious language, to keep themselves aloof.

The fact is this doctrine of the Trinity comes, like many others, from a heathen source. Nearly all heathen nations had their trinitarian dieties. Take the following instances as proof; and let me say that I am indebted to a defender of the Trinity for some of these facts.

SOME PROOFS OF HEATHEN DERIVATION

THE Emperor of China, once every year, offers sacrifices to the Spirit of Trinity in Unity. Lao-tze, the great philosopher, to whom the Chinese pay almost divine honors, who lived 600 years B. C., says: "Tao (i. e. the intelligent principle of all things) is by nature one: the first begat the second; both together brought forth the third; these three made all things."

The Indian "Trimurti" (or Trinity) is Brahma, Vishnu, and Shiva, who are also represented and worshipped as three persons, though the original divine principle is but one. One of their "Purannas" (their sacred writings) plainly declares that the great unity is to be distinctly recognized as three Gods in one person. In a commentary on the "Rigveda" (a book of sacred hymns collected 1,300 and 600 years B. C.) it is said: "There are three dieties, but only one Godhead, the great soul."

The Chaldeans, the Babylonians, the Phoenicians, the Egyptians, the Grecians, the Scandinavians, the ancient Irish, the ancient Prussians and the ancient Americans each had their trinity. One of the great idols of the last named was called "Tangalanga," that is, "One in Three, and Three in One." The three Gods, who emanated from the original spirit, they called "Trininaaka" (the Trinity).

Just as the ancient nations had their three headed image representations of the Diety, so has the so-called Church of Christ. The Papacy has, in some of its churches, for instance, images of the Triune God. There is one in the monastery of the Trinitarians at Madrid, with three heads on one body. Imagine Paul or any of the apostles going to the heathen world in support of their belief to that world which with all its wisdom "knew not God." They professed to know him, their images and their teachings proclaimed that, but Paul says they knew him not, which is but another way of saying they were self-deceived, and that their teachings were not in harmony with the truth. If that is so, and of it there can be no doubt, then those who today hold and teach the same can be no nearer the truth than they.

That the doctrine of the Trinity was no part of primitive Christianity is readily traced from the history of its association with it, and we give data which unmistakably shows how it gradually crept into the Church from outside heathen sources.

About A. D. 29. Jesus Christ on being asked which was the first commandment, puts on record the fact that "The Lord, our God, is one Lord" is the first commandment and the greatest (Mark 12:29), and in doing so by the use of the word "our" includes God as his God, thus recognizing the unique truth of the commandment in its most absolute sense.

About A. D. 57 Paul said, "For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many, yet to us there is one God, the Father......and (beside him) one Lord Jesus Christ."

There is no possible chance of misunderstanding the meaning of the words Paul uses here and the way he contrasts the many gods of the heathen with the one and only Living God. To alter the meaning so as to in any sense bring it into harmony with the doctrine of the Trinity, is to assert, and that very plainly, that Paul was not true to fact.

About A. D. 120. The Apostles Creed became current. "I believe in God, the Father, etc."

About A. D. 150. Justin Martyr introduces Greek philosophy.

About A. D. 170. The word "Trias" appears first in Christian literature.

About A. D. 200. "Trinitas" is first introduced by Tertullian.

About A. D. 260. Sabellius says: "Father, Son and Holy Ghost are three names for the same God." The Methodists, in their issue of April 1918 of "The Berean Quarterly," a paper for Sunday School teachers, officially adopted this view. Evidently a recoil from the Athanasian Creed. There is about as much reason in one as the other, and that is very little.

Up to A. D. 300. Trinitarian forms of prayer were unknown in the Church.

325 years after Christ, the Nicene Creed affirms Christ to be very God.

A. D. [illegible] The well known "orthodox" doxology, "Glory be to the Father, etc," was composed. Compare with Rom. 16:27 and 2 Peter 3:18.

A. D. 381. The Council at Constantinople gives the finishing touch to the doctrine of "Three persons in One God."

A. D. 383. Emperor Theodosious threatens punishment to all who will not worship the Trinity. Some writers claim from this that the worshipping of the Trinity is the "mark of the beast" and will be more literally fulfilled in time to come. Certain it is, as we have pointed out in the beginning of these articles, that the present day tendency is toward union of the churches under a common creed with the doctrine of the Trinity a staple factor in the creed. Since writing that events tend more than ever in that direction.

A. D. 519. The Doxology ordered to be sung in all the churches.

A. D. 699. Clergymen commanded to memorize the Athanasian Creed.

A. D. 826. Bishop Basil required the clergy to repeat the Athanasian Creed every Sunday.

Much of the information herein gathered together is from the writings of C. C. Walker, F. G. Janaway and Joseph Bland.

When we recognize how completely the laity were ruled by the clergy, it is easy to understand how it is the doctrine of the Trinity has gained such wide spread acceptance. Not one in 10,000 will attempt to explain it. Not one can prove his belief. The first one who does so will make God a liar, for God has said, "I am God and there is none else; there is no God beside me."

We shall have to reserve our summary for another issue.

My Dream

S. ROXANA WINCE

"Let him that hath a dream tell a dream."

NOT ALL DREAMS ARE WORTH the telling. They are too silly and uninteresting to waste one's breath over. But once and awhile it seems as if God had visited us in our sleep. It was a pleasant dream that I had the night of the 19th of June, 1925. I want the dear members of the household of God to keep the date in memory.

I had gone to bed early expecting calls from poor, afflicted Omar. He did not call me a single time and I woke up but once and then it was my dream that awakened me. I thought I was out of doors, and surprised at the unwonted brilliancy of the night, looked up at the sky. It was literally swarming with angels flying in every direction. I can give my readers no adequate description of the thrilling sight. They were all dressed alike in robes of white that glistened like silver. There were little angels and big angels and "the earth was lightened with their glory."

My heart was filled with joy. I rushed into the house and cried out to my mother and husband that the angels had come, and then calling in my sister and her sons, who live in town, said, "O, the angels have come, the angels have come to gather God's elect from the four winds of heaven."

They made no response. I thought it must be the time of Christ's coming with all his holy angels—ten thousand times ten thousand of them—and I did not want to be left, nor did I seem to have any fear that I should be.

It seems strange that I should tell my mother and husband the good news first, when they have so long been dead, but that is strictly in accordance with the revealed will of God. The dead in Christ are to rise first. Then we who are alive and remain unto the coming of the Lord, are to be changed in a moment in the twinkling of an eye, and be caught away to meet the Lord in the air and so be ever with the Lord.

Was my dream given me because we are so near the end and God wants me to warn both the church and the nation to be ready? It seems so to me—the church that its members may be ready for the rapture, and the nation keeping the fast that the Lord has chosen, may call and the Lord shall answer and may have their "light rise in obscurity, and their darkness be as the noonday" (Isa. 58th chapter. Read it in its entirety).

I may be mistaken but it looks very much to me as if there were national blessings in store for our people, as well as individual blessings, if so be they listen when they are shown their transgressions and their sins and turn away therefrom. It surely was not a meaningless dream.

* * *

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Chas. Hudson	3.00	Chas. Anderson	2.00
Julia Alspach	3.00	Thos. Blyth	1.00

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ Number 29

August the seventh, Nineteen Hundred Twenty-five, Cleveland

Stanza On Freedom

JAMES RUSSELL LOWELL

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

* * *

Read the Bible

WOODROW WILSON

SELECTED FROM "THE ARMORY"

THE LATE Ex-President Woodrow Wilson spoke in Denver, on May 7, 1911, on "The Bible and Progress," the occasion being the celebration of the three hundredth anniversary of the King James version of the Bible. He said in part:

"Why should this great body of people have come together upon this solemn night? There is nothing here to be seen. There is nothing delectable here to be heard. Why should you run together in a great host when all that is to be spoken of is the history of a familiar book?

"I come here to-night to speak of the Bible as the book of the people, a book of revelation—the people's book of revelation. I wonder how many persons in this great audience realize the significance for English-speaking peoples of the translation of the Bible into the English tongue. Up to the time of the translation of the Bible into English, it was a book for languages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind.

"For this is the book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives.

"Our present life, ladies and gentlemen, is a very imperfect and disappointing thing. We do not judge our own conduct in the privacy of our own closets by the standard of expediency by which we are daily and hourly governed. We know that there is a standard set for us in the heavens, a standard revealed to us in this book which is the fixed and eternal standard by which we judge ourselves, and as we read this book it seems to us that the pages of our own hearts are laid open before us for our own perusal. This is the people's book of revelation, revelation of themselves not alone, but revelation of life and of peace. Human life is a constant struggle. For a man who has lost the sense of struggle, life has ceased.

POWER AND FAME THE ONLY OBJECT

"WE see a young man start out in life with apparently only this object in view—to make name and fame and power for himself, and there comes a time of maturity and reflection when we say of him, "He has come to himself." When may I say that I have come to myself? Only when I have come to recognize my true relations with the rest of the world. We speak of a man losing himself in a desert. If you reflect a moment you will see that is the only thing he has not lost. He himself is there. What he means when he says that he has lost himself is that he has lost all the rest of the world. He has nothing to steer by. He does not know where any human habitation lies. If he could establish his relationship with anything else in the world he would have found himself. Let it serve as a picture.

"A man has found himself when he has found his relation to the rest of the universe, and here is the book in which those relations are set forth. And so when you see a man going along the highways of life with his gaze lifted above the road, lifted to the sloping ways in front of him, then be careful of that man and get out of his way. He knows the kingdom for which he is bound. He has seen the revelation of himself and of his relation to mankind. He has seen the revelations of his relation to God and his Maker, and therefore he has seen his responsibility in the world. This is the revelation of life and of peace. I do not know that peace lies in constant accommodation.

"I was once asked if I would take part in a great peace conference, and I said, 'Yes, if I might speak in favor of war'—not the war which we seek to avoid, not the senseless and useless and passionate shedding of human blood, but the only war that brings peace, the war with human passions and the war with human wrong—the war which is that untiring and unending process of reform from high no man can refrain and get peace. This great book does not teach any doctrine of peace so long as there is sin to be combated and overcome in one's own heart and in the great moving force of human society.

THE BIBLE IS THE GREAT CHARTER

"AND so it seems to me that we must look upon the Bible as the *great* character of the human soul—as the "Magna Charta" of the human soul. You know how the barons of England, representing the people of England—for they consciously represented the people of England—met upon that historic spot and parleyed with John, the king. They said: 'We will come to terms with you here.' They said: 'There are certain inalienable rights of English-speaking men which you must observe. They are not given to you, they cannot be taken away by you. Sign your name here to this parchment upon which these rights are written and we are your subjects. Refuse to put your name to this document and we are your sworn enemies. Here are our swords to prove it.'

"The franchises of human liberty made the basis of a bargain with a king. There are kings upon the pages of Scripture but do you think of any king in Scripture than as anything else than a mere man? There was the great king David, of a line blessed because the line from which should spring our Lord and Savior, a man marked in the history of mankind as the chosen instrument of God to do justice *and exalt righteousness* in the people.

"But what does this Bible do for David? Does it utter eulogies upon him? Does it conceal his faults and magnify his virtues? Does it set him up as a great stateman would be set up in a modern biography? No, the book in which his annals are written strips the mask from David, strips every shred of counterfeit and concealment from him and shows him as, indeed, an instrument of God, but a sinful and selfish man, and the verdict of the Bible is that David, like every other man, was one day to stand naked before the judgment seat of God and be judged not as a king but as a man. Isn't this the book of the people? Is there any man in this Holy Scripture who is exempted from the common standard and judgment?

"The New Testament is the history of the life and the testimony of common men who rallied to the fellowship of Jesus Christ, and who by their faith and preaching remade a world that was under the thrall of the Roman army. This is the history of the triumph of the human spirit, in the persons of humble men. And how many sorts of men march across its pages, how infinite is the variety of human circumstance and of human heroism and love! Is this a picture of extraordinary things? This is a picture of the common life of mankind. It is a mirror held up for men's hearts, and it is in this mirror that we marvel to see ourselves portrayed. ....

"Reform has consisted in nothing more nor less than this—in trying to conform actual conditions, in trying to square *actual laws with their right judgments* of human conduct.

THE BIBLE HAS STOOD AT THE BACK OF PROGRESS

"THAT is the reason that the Bible has stood at the back of progress. That is the reason that reform has come, not from the top but from the bottom. If you are ever tempted to let a government reform itself, I ask you to look back in the pages of history and find me a government that reformed itself. If you are ever tempted to let a party attempt to reform itself I ask you to find a party that ever reformed itself.

"A tree, ladies and gentlemen, is not nourished by its bloom and by its fruit. It is nourished by its roots, which are down deep in common and hidden soil, and every process of purification and of rectification comes from the bottom—not from the top. It comes from the masses of struggling human beings. It comes from the instinctive efforts of millions of human hearts trying to beat their way up into the light and into the hope of the future.

"Parties are reformed and governments are corrected by the impulses coming out of the hearts of those who never exercised *authority and never organized* parties. Those are the

(Concluded on page 378.)

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Editorial

The Hidden, Eternal Things

THE SCOPES TRIAL is over for the present at least. Scopes has been fined one hundred dollars. The Tennessee law has been upheld. An appeal has been made to a higher court, but for the time being, at least, the right of the people of the state to say what their children shall be taught in the schools which they support by their money has been established.

The Scopes defense prated about liberty of thought,, and the placing of restrictions upon education. There has been no interference with liberty of thought. No one has interfered with Scope's right to think or believe his monkey theory or with his right to discuss it with others who care to waste their time listening to him, but surely we have a right to decide whether we shall listen or not.

As to restrictions on education, a line must be drawn somewhere. The human mind has its limitations. Discrimination must be used in the choice of subjects for study; who shall make the choice but those who are responsible for the children until they are of age, that is, the parents. Well, the parents have exercised their right to say what their children shall be taught, through the state legislature, which is, or ought to be, the voice of the people.

The people are the state, and the question is: Shall the state rule or must we acknowledge an autocracy composed of infidels, agnostics, atheists and criminal defenders. We agree with Mr. Bryan when he says: "We do not object to the discussion of evolution as a theory by adults, but we do object to the damnable poison being poured into the minds of our children."

People who want to teach untenable theories, either in religious or secular spheres, are ready always to raise themselves on a pinnacle and look down on all others as narrow, bigoted, ignorant and enemies of liberty. We have had this exemplified in Bolshevism which looks down on all the rest of the world as being the enemies of liberty and far behind the times.

And then, dear brethren and sisters, look at our own case. We are much like those of the first century of whom the apostles speak who were considered as the offscourings of all things. Yet we are in reality the sons and daughters of the Lord God Almighty, a,nd the destiny of the world is in reality bound up in our manifestation in the coming day of glory. Truly the eternal things are those that are hidden from the multitude.

⁂

PAUL, WRITING TO THE CORINTHIANS, remarked: "I will stay at Ephesus until Pentecost, for a great door, and effectual, is opened unto me and there are many adversaries."

The sublime courage of the man thus appears. The work to be done is appalling in its extent, and in the heavy demands it made upon the worker, and there were many antagonists who resisted and opposed him, and sought to lessen his influence. But in these very difficulties he recognized a call to remain at the post of duty, and though the conflict might be so unequal, he would not desert.

READ THE BIBLE

(Continued from page 375.)

sources of strength, and I pray God that these sources may never cease to be spiritualized by the immortal subjections of these words of inspiration of the Bible."

* * *

Running the Race

S. ROXANA WINCE

(Continued from the last issue.)

INTEMPERATE EATING is a sin of the body. The body must be brought into subjection here. The foolish, clamoring stomach must not be the master as it was in Eve's case. She sinned with her ears, her tongue, her eyes, her hands, her mouth and her stomach. She listened to the deceitful words of the serpent. She believed them. She talked with him. Her feet took her to the forbidden tree, her eyes looked at the lovely fruit, and out went her hands. The fruit was plucked and eaten, the stomach was gratified, but at what an immeasurable life forfeited for herself and her husband and the whole human race!

The earth, from that time forward has been filled with wailing, sorrow and tears over the voiceless forms of dear ones that no one on earth could waken.

God does not look on sin with the least degree of allowance. He wants no stepping aside from the path of right. We can eat all we desire of the fruit which gives us a knowledge of good, but not of that which gives us a knowledge of evil. We might as well take poison as to commit some of the sins Paul names. It might bring death sooner, but not a bit more certainly and with far less suffering, for then the body would not corrupt and rot away as it does in the latter case.

But even the little sins that men think God will not regard, he will not condone, if wilfully committed. When he tells us not to do so and so, we must obey. We must not say as a sweet little third cousin said to her father, when told she must not go out of doors: "But I want to, papa." Our joy must be to do the will of our Father in heaven.

So, dear ones, let me exhort you to keep the body under, and never forget that there are no small sins.

You remember what happened to the men of Beth-shemesh when they looked into the ark of the Lord, do you not?

Fifty thousand, three score and ten men had to die to atone for their sin. It was taken to the house of Abinadab at that time and was there until the time of David, and when David and some of the people went to bring it to his city, you remember, there was trouble again, for the oxen stumbled and shook the cart whereon the ark was placed, and Uzza put forth his hand to steady it and was smitten for his error, or rashness, as the margin has it.

No one but the men whom God had appointed could touch or handle that holy thing. He will not have any of his holy things profaned. Holy, holy, holy is the Lord God Almighty.

Keep yourselves pure. Put away all anger and wrath and malice and evil speaking. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. As much as within you do good to all men. Be watchful ever for the coming of Jesus. We do not want to be among the left ones when the saints of God are snatched away. God help us to be ready.

* * *

A person of great consequence went to Sir Eardley Wilmot, under the impression of great wrath and indignation at a real injury he had received, while he was meditating how to resent it in the most effectual manner. After relating the particulars he asked if he did not think it would be manly to resent it.

"Yes," said Sir Eardley, "certainly it will be manly to resent it, but it will be Godlike to forgive it."

"Thy Testimonies"

"THY TESTIMONIES HAVE I taken as an heritage for ever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes always even unto the end" (Psalm 119:3).

A remarkable scripture surely, one would at first be apt to say. But on reflection we are led to ask if God's testimonies are not the heritage of all who are the children of God by adoption? If we are children, then we are heirs—heirs of God and joint heirs with Christ. The testimonies are the title deeds, the doubly attested will under which, or by which we come into possession, the assurance that hope will be realized; the true source of joy on the way to life.

Says the Psalmist: "They are the rejoicings of my heart;" and the result of having inclined his heart to perform God's statutes always, even unto the end of mortal existence. He had resolved to be governed by it. He had inclined his heart. It had been heading in another direction. "Princes have persecuted me without a cause: but my heart standeth in awe of thy word" (verse 161).

His heart stood in awe of Jehovah's Word; and yet his experience was that those who loved God's law had great peace. That is why the Lord's testimonies are the rejoicing of his heart and why he performed them to the end.

⁂

The perfume of the rose lingers from the time the bud opens till the last leaf falls; it is an indestructible part of the flower. There is an aroma of sanctity in superficial Christian experience and observation that may attract for awhile, but only where there has been a radical change of mind and transfer the power of the truth, does the fragrance of piety perfume the whole life.

The Meeting at Pierceton

ON JULY 12th, about sixty brethren and sisters assembled at the home of Auntie Wince in Pierceton, Indiana, and spent the day together exhorting one another and praising God for his goodness to us. Two meetings were held, one in the morning under the mulberry trees on the lawn in front of the house, and one in the afternoon in the house. The Editor presided at both meetings.

At the morning meeting, after the singing of some hymns and a fervent prayer by Brother Railsback, the Editor, by request, delivered an exhortation to the company on the subject of "Personal Responsibility." Rain brought this meeting to a

⁂

Is the spirit of humbleness desirable?	—Proverbs 16:19.
What is the instruction of wisdom?	—Proverbs 15:33.
Where does pride lead?	—Proverbs 29:23.
What graces bring riches, honor and life?	—Proverbs 22:4.
Why is slowness to anger desirable?	—Proverbs 16:32.
How shall the Lord judge the poor?	—Isaiah 11:4.
Who shall inherit the earth?	—Matthew 5:5.
Who is of great understanding?	—Proverbs 15:1,18.
How are life and peace obtained?	Romans 8:6.
What is great gain?	—1 Timothy 6:6.
What labor is not in vain?	—1 Corinthians 15:58.
To whom will good days come?	—1 Peter 3:10.
Why is it necessary to do justice?	—Isaiah 56:1,2.

⁂

It is a very poor record when night comes if we have been spending every hour of the day with our thoughts bent wholly upon our own pleasure or profit. If this is a sad way to spend one day, how much worse is it when we spend a week, a month, a year selfishly bent upon our own affairs.

"Thy Testimonies"

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secret; and thy Father which seeth in secret shall reward thee openly. For your Father knoweth what things ye have need of, before ye ask him.—Matthew 6:6,8.

BE THOU my strong habitation, whereunto I may continually resort; *thou hast given commandment to save me: for thou art* my rock and my fortress.—Psalm 71 3.

THERE IS NO FEAR IN LOVE; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.—1 John 4:18.

WISDOM'S WAYS are ways of pleasantness, and all her paths *are* peace.—Proverbs 3:17.

THUS SAITH THE LORD that created thee, O Israel. Fear not for I have redeemed thee, I have called thee by thy name; thou art mine.—Isaiah 43:1.

REMEMBER NOW THY CREATOR in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Eccles. 12:1,13.

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At the morning meeting, after the singing of some hymns and a fervent prayer by Brother Railsback, the Editor, by request, delivered an exhortation to the company on the subject of "Personal Responsibility." Rain brought this meeting to a close and the brothers and sisters then partook of the ample luncheon spread upon the tables by the sisters.

After luncheon the meeting was again convened and breaking of bread in memory of our absent Lord was part of the program. The principle feature of the afternoon meeting, apart from the breaking of bread, was the reading of a paper by Auntie Wince on "Running the Race," which appeared in the last issue of The Restitution. Brother F. L. Austin, who was present, gave a short talk on "The Bible," exhorting all to stand firm for the Bible as the word of God. Words of exhortation were also listened to from brethren Railsback, Drabenstott, Stilson, Smith, and sisters Sanford, Mick, Hunt and others whose names we did not procure. A letter with fraternal greetings and good wishes for God's blessing upon the meeting, from Sister Carrie Wile Chambers of Blackwell, Oklahoma was read and the sentiment much appreciated.

The meeting closed with the singing of "God Be With You Till We Meet Again," while Sister Wince went around the company and said, "Good-bye till we meet again either here or in the Kingdom. God hasten the day when there shall be no more partings.

Restitution Tract Department

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

AUGUST 11, 1925.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from *Sheol*, or *Hades*, means the grave; when from *Gehenna*, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ❖ ❖ Number 30

August fourteenth, Nineteen Hundred Twenty-five, Cleveland

Self-restraint

TRENCH

He might have reared a palace at a word,
Who sometimes had not where to lay his head.
Time was when he who nourished crowds with bread,
Would not one meal unto himself afford.
He healed another's scratch, his own side bled;
Side, hands and feet with cruel piercings gored.
Twelve legions girded with angelic sword,
Stood at his beck, the scorned and buffeted.
Oh! wonderful, the wonders left undone!
Yet not more wonderful than those he wrought:
Oh! self-restraint surpassing human thought!
To have all power yet be as having none!
Oh! *self-denying love, that thought alone*
For needs of others, never for its own.

⁂

The Temple of Baalbec

H. L. HASTINGS IN "THE ARMORY"

BAALBEC, or the city of the Sun, was a seat of Syrian idolatry, or Baal worship, about forty miles north by northwest of Damascus, at the lowest declivity of Anti-Libanus. It was a splendid city, its walls being about four miles in circuit, and so ancient that its origin is hidden in the mists of bygone ages. The great temple extended about 1,100 feet east and west, and 260 feet north and south. The great quadrangle measured 440 by 370 feet, including three or four acres. The site covered by the ruins is about a quarter of a mile in length, and from seven to eight hundred feet in breadth. A broad flight of steps, probably 150 feet in length, led up at the eastern end, to a portico 180 feet long, 37 feet wide and some 40 feet high.

In a dark, subterranean wall, between the north base of the great temple, are nine single stones, each 31 feet long, 13 feet wide and nine and a half feet thick. In the wall beneath the western portion of the temple are three stones, measuring 63 feet, 64 feet, and 63 feet, 8 inches in length and 13 feet in diameter; and these are not foundation stones, but are placed in the wall some twenty feet above the ground, and rest upon seven stones, each nearly 30 feet long and 13 feet high. One stone in the western wall is 69 feet long, 18 feet wide, and 13 feet deep, containing 16,146 cubic feet; and in the quarry near by there lies one stone ready shaped for building, but not yet severed from the rock, 71 feet long, 14 feet wide, and 13 feet deep; which would probably weigh 1,500 tons, or more than 16 times as much as the London obelisk.

The great temple had 54 stone columns, 62 feet high, seven feet, three inches in diameter at the base, and five feet thick at the top. These were each formed of three blocks of stone, held together by iron clamps and dowels, most of which have been torn away by Turks and Arabs. These columns stand seven feet, eight inches apart, and the architraves from their base to the top, measure seven feet, ten inches.

In 1751, Wood and Dawkins found nine of these pillars standing. The portal of Baalbec was then perfect. It was 21 feet high, and 42 feet long. On the south side of the great temple a solitary column remains. An earthquake has thrown it back against the temple, with such violence as to push in several of the massive stones in the wall; but the pillar itself remains unbroken, its three pieces being so firmly jointed together that the column remains as entire as if it were a single stone.

Near the northwestern corner of the area of the ruins, is a smaller temple of the Sun; 222 feet in length by 117 feet in

breadth. This was surrounded by 46 columns; 15 on each side, and eight on each end. Only 15 remain, six on the west and nine on the north. These are 65 feet high, and six feet, four inches in diameter at the base.

THE WRATH OF GOD REVEALED FROM HEAVEN

THESE majestic structures show the power of the heathen idolatry that brooded over these lands. It was not the idolatry of men skilled in the mechanical arts competent to undertake great enterprises, and erect structures which would ornament any city on earth.

The idolatry into which Solomon was seduced was not destitute of architectural pomp or magnificence; but with these outward splendors were associated cruelty, debauchery and crime, which brought down the curse of God upon the temples, palaces and people. The wrath of God is revealed from heaven against all ungodliness. The King of the universe fights against these false gods.

Earthquakes have rocked their massive structures to their foundations, have tumbled the temples into ruins; edifices which bade fare to defy the ravages of time lie wrecked and desolate; their idols are broke and battered and cast to the bats and the moles; while the people who once dwelt there have rotted and perished beneath the curse of their own idolatry, and the strife and violence that has filled the land because of their own sin and folly.

The early history of Baalbec and its temples is unknown; but it was made a Roman colony by Julius Caesar about 47 B. C.; and a grand temple was built or repaired there by Antoninus Pius about A. D. 150. This afterwards became a church. Involved in the apostacy of later generations, Baalbec fell beneath the scourge of Islam, capitulating to Mohammedan besiegers A. D. 637, and being sacked by the Kalif of Damascus in 748. In 1400 it was pillaged by Timour the Tartar; and in 1759 its pride and glory was destroyed by earthquake shocks So pass the proudest structures wrought by human hands:

while for the saints of God remains "a kingdom that cannot be moved."

* * *

"Tempt" and "Try"

ALMUS ADAMS

IN THE last Restitution Herald I notice a question is propounded by Brother O. J. Allard and a reply is made by the Editor which it seems to me is quite a bit short of Bible facts. So much is said and written on this important subject, and it seems some fundamental principals are always overlooked.

Before saying anything direct on the subject let us note the fact that the translators have used the words "tempt" and "try" interchangeably. Writers and speakers nearly always use it in the same way. If we will only stop and consider just a little, we will soon discover the two words are different and do not belong in the same place. To use it thus makes the Bible contradict itself.

In the 5th paragraph of the Editor's reply we have: "God then did not tempt, try Adam." Is this true in any sense? It says plainly of God, that he created both good and evil, and he set them before man to try him. So we are not to think it strange concerning the fiery trial that is to try us. It is evident, then, that we are on trial, not the world, for Jesus said they were already condemned, but we who have repented and are in Christ are on trial.

Leaving this for a time let us consider another phase of the subject. James says: "Let no man say when he is tempted, he is tempted of God, for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed."

Here James makes it clear and plain that "tempt" is to be used after man has yielded. Up to that time it is trial. To

illustrate:

Suppose a brother has been in the habit of using tobacco, and quits; then I come along and say I am going to tempt the brother by offering him a chew of tobacco. I have misused the word. I should say I am going to try him; and if I could persuade him to take the proffered chew, he has been both tried and tempted.

In the Lord's Prayer it says: "Lead us not into temptation." How is it possible for us to reconcile this with the fact that God tempts no man? When we remember we are on trial we can truthfully say, as the Diaglott says: "Abandon us not to trial," or in other words, do not leave us while on trial but deliver us from evil and not suffer us to be tempted. These, then, are the plain facts. God did try Adam and he tries us.

THE TRIAL OF ADAM

IN another paragraph later the Editor in his reply to Brother Allard says: "The first one (meaning Adam) was tried in the garden." I am at a loss to know how the two statements can be reconciled. We quote again from paragraph four: "It is evident to all, on reflection, that this sin entered prior to the formal act of partaking of the forbidden fruit."

This is not evident to me from reason or Scripture. God gave Adam a plain simple law: "Thou shalt not eat." Man stood before God at that moment without sin. He was pure, never having committed a sin. When God said everything he had created was good, and very good, it included man.

Since sin is the transgression of the law, there could be no sin until the law was broken or transgressed. So sin could not be prior to the act of eating but entered through the act of disobedience. Paul confirms this by saying: "For as by one man's disobedience many were made sinners" (Romans 5: 19). So Paul says sin entered by disobedience, not prior to it.

Here is another important fact. The serpent never transgressed that law for he did not eat of the forbidden fruit. If he had, the Scripture would have had to read: "By the serpent

(Continued on page 392)

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Editorial

The Missing Links

THE VOTARIES of the Darwinian theory are very fond of ridiculing the Bible and pointing out what they think are discrepancies in its narratives. In doing this they forget that they are living in glass houses that can easily be brought crashing down on their heads.

They are the last people on earth who should talk about discrepancies, for the theory of evolution is simply a series of separate facts with great gulfs between them, which our scientists are constantly trying to bridge over by their fertile imaginations. But imaginary bridges are not good for travel, although they may be beautiful and substantial enough for dreamy contemplation and meditation, and the man who attempts to cross with the weighty burden of facts will find himself suddenly precipitated into the abyss and will perhaps discover, as he strikes the hard ground of truth or the cold waters of reality, that his bridge was a myth.

Mr. Bryan very truly said: "It is not simply the link between man and ape that is missing. All the links are missing." This is absolute truth for there is not a single link to connect the various species, and without these links the Darwinian theory is but a trifling guess, an assumption without proof.

To hear our newspapers and magazines (run as they are, as a rule, by men whose minds have been warped in college by being compelled to take the usual dose of evolution) express themselves, one who did not know God's Book would be led to believe that it contained statements that were ridiculous. But what do you think of men who can seriously put forward an argument for evolution like this: "Evidence that early men climbed trees with their feet lies in the way we wear the heels of our shoes—more at the outside. A baby can wiggle its big toe without wiggling its other toes—an indication that it once used its big toe in climbing trees."

This was spoken seriously by a college professor, and is characteristic of what they call proof of evolution. Evidently he had never noticed any but bow-legged people. We can only say with H. L. Hastings: "O skeptic! great is thy faith." What would these men say if the Bible put forward such stuff and nonsense? Thank God for the Divine Word that saves us from this babel of confusion and leads us into the clear light of eternal truth.

⁂

Communicated

DEAR RESTITUTION,

The writings in The Restitution are all so enjoyable and helpful that choosing the best is exceedingly difficult, but often one appears that strikes in so deep and so forcibly, showing me how I am failing in my Christian life and how to live better, that its appeal is very strong.

Such is the article "Who is Captain?" in the issue of June 29th. That is a vital question that each and every one of us should ask and ponder over repeatedly.

In our daily lives there are so many things and ways in which we can find ourselves unconsciously trying to be captain. How easily and quickly that strong, sinful tendency takes hold of us when we momentarily forget our true Captain. Even when we are thinking of him it is with half mind only, while the other half is thinking of some means for selfimprovement, self-mastery, self-glory, etc., resulting in worry, anxiety and kindred evils. Truly we do "make a wreck of things."

But what peace and joy and contentment we have in that blessed state of full surrender. Oh! that we could remain in it.

Let us every minute strive to continue, "looking unto Jesus, the author and finisher of our faith." Then we will be "more than conquerors" as well, rejoicing in tribulation, perfected for our entrance into the kingdom so near at hand.

George L. Headley

Nebraska Conference

THE 41st annual conference of the Church of God in Nebraska, will be held at Omaha beginning August 20th, and will continue as long as it thought best. We will have a program for each day and hope to have a profitable meeting.

Let me urge the brethren to make a special effort to attend. Many things are coming to our notice every day that are of great importance to the believer in the soon coming of our King. Our Savior told his disciples to watch, and told of many things that would take place which would be signs that his coming was near. Many of us are busy with the cares of life and do not realize the importance of things that are taking place. So it is very necessary that we keep awake.

Let us meet together and read and study God's message together and renew our strength and courage. As Brother Brown said in the last Restitution, there is a determined effort in the world to shut out the light. We need the council and exhortation of each other in these times which try the faith of many. Let me again urge you to come and prepare some questions or subjects which you would like to have explained. If each one does his part we will have a good meeting. If you do not come you will be the loser. Carrie M. Free, Secretary

"TEMPT" AND "TRY"

(Continued from page 388)

sin entered into the world." He was only a factor in the case. He lured them on and it was because they harkened that sin entered and the punishment was inflicted. There was no law of any kind that Adam or the serpent could break but this one: "Thou shalt not eat."

To make that law effective God attached a penalty to it: "Thou shalt surely die." After Adam had sinned by disobeying this one simple law he was driven out of the garden, and then sin began to take form in many acts such as murders, lies, deception, etc. All of these the serpent personified, as the Scriptures prove.

Paul says the woman was deceived. The deception lay on the outside. She was made to believe it would not kill her. The moving factor was on the inside: "It was pleasant to the eye and good for food." Without that the deception would not have worked.

Jesus tells us the serpent was a liar and a murderer. He, then, personified all these evils which took form in man's acts after he left Eden, and finally came under the ten commandment law. The serpent never with gun or club ever killed any one; but he, by attacking man's weak point, caused him to yield and brought him death, therefore murdered him.

You, my brother, do not have to shoot any one to commit murder any more than the serpent did. John says: "He that hateth his brother is a murderer. Then there are a lot of murderers in the body of Christ. The letter of the law will not reach them but the spirit of it will get them.

WITHOUT SIN AT BAPTISM

WHEN we are baptised our sins are remitted, and, for that moment, we stand before God pure and without sin, just as Adam did. Therefore, we can never be sinners again until we transgress God's law, and just as Adam's sin brought death, so will our sins bring death. We can pray for forgiveness and get it, but if we remain in sin, after having been forgiven, there is no hope, for no redeemer has been provided for those who die in their own sins. It is, therefore, up to the Universalist to prove that no one ever sins or dies in disobedience after he gets into Christ.

In conclusion, then, we find all kinds of evil around us trying us and luring us away from God, but those evils are not sin. If they were, the blame and punishment would be placed on them. But man is pointed out all the time as the sinner. To prove that this is so, it must be admitted that if we never yielded to our lusts there would be no sin and hence no sinners. So it is the act which makes the sin that did not exist before the act.

Therefore we have to recognize the difference between sin and evil. God created evil but not sin. Man brought that into being by disobedience. The sin, then, is not prior to the act but comes into being by the act. Evil existed before, for without it there could be no character building. Character will be good or bad as we overcome evil, or yield and become sinners.

* * *

"Christ Bears Our Griefs"

"THEY TELL US that in some trackless lands, when one passes through the pathless forest, he breaks a twig ever and anon, as he goes, that those who come after may see the traces of him having been there, and may know that they are not out of the road.

Oh! when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken or a leafy stem bent down with the tread of his foot, and the brush of his hand, as he passed, and to remember that the path he has trod he has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of him who bears grief for us, bears grief with us, bears grief like us.

Do not, do not keep these sacred thoughts of Christ's companionship in sorrow for the largest trials of life. If the mote in the eye be large enough to annoy you, it is large enough to bring out his sympathy, and if the grief is too small for him to compassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that divine thought, "Christ bears grief with me," to those petty mole hills that you magnify into mountains sometimes, think to yourself that then it is too small for you to be stumbling over them.

But, on the other hand, never fear to be too irreverent or too familiar in the thought that Christ is willing to bear, and help you bear, the pettiest, the minutest and most insignificant of the daily annoyances that may come to ruffle you.

—Alexander MacLaren

* * *

"The path of the just is as a shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

People who are right with God never have to travel in the dark. Even when it is dark to all the rest of the world they have a constantly growing light. Nothing can happen to a Christian that may not result in his good. No trial can overtake him that will not tell him more of God. He walks in a sure place and knows that there are no pitfalls before him, but the wicked are in the most danger when they feel safest. When midnight comes to the wicked it will be high noon for the righteous. Let us walk in the light of Christ, and let us be lights to guide the feet of others unto the good way.

* * *

The Lord is willing to show us his way when we are willing to follow it.

Why should one give good measure?	—Deuteronomy 25:15.
What is acceptable to the Lord?	—Proverbs 21:3.
What about great revenues unjustly gained?	—Proverbs 16:8.
What reward does the faithful man gain?	—Proverbs 28:20.
Will evil overtake the just?	—Phovesbs 12:21.
Who shall ascend into the hill of the Lord?	—Psalms 24:3,4
To whom are all things pure?	—Titus 1:15
Who shall see God?	—Matthew 5:8

* * *

Strive vigorously to form the habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, or other trial of any kind to darken your whole day and cast a shadow over your life.

Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds cast over your pathway by those who wish to injure you.

Misfortunes and difficulties make strong those who have the courage to surmount them and use them as stepping stones instead of stumbling blocks.

* * *

Chalmers wrote of the unbeliever as follows:

"I pity one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say that all this is the work of chance."

"The heavens declare the glory of God, and the firmament showeth his handiwork."

A Thought for To-day

FEAR THE LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.—1 Samuel 12:24.

FOR THE LORD GOD is a sun and a shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Psalm 84:11.

THY SUN SHALL NO MORE GO DOWN; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—Isaiah 60:20.

THE RIGHTEOUS shall inherit the land, and dwell therein for ever. The law of his God is in his heart; none of his steps shall slide.—Psalm 37:29,31.

CAUSE ME TO HEAR thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psalm 143:8.

FEAR THOU NOT; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee, yea I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

THE LORD WILL GIVE GRACE AND GLORY: no good thing will he withhold from them that walk uprightly.—Psalm 84:11.

BE KINDLY AFFECTED one to another with brotherly love; in honor preferring one another; recompense to no man evil for evil. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good.—Romans 12:10,17,21.

SERVE THE LORD with gladness: come before his presence with singing. For the Lord is good: his mercy is everlasting: and his truth endureth to all generations.—Psalm 100:2,5.

Restitution Tract Department

THIS BOOKLET SHOULD BE IN EVERY HOME

THE FAITH EPITOMIZED

By Robert G. Huggins

This is a thirty page booklet, vest pocket size, giving a brief summary of the gospel truths. As a booklet for distribution this work is unexcelled. Every one should purchase a quantity and keep them on hand. One copy may be obtained for 5 cents. Twenty-five copies for one dollar. Send for some now!

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

AUGUST 21, 1925.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

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August Twenty-first, Nineteen Hundred Twenty-five, Cleveland

Baptism

AN EXTRACT FROM AN ARTICLE BY BENJAMIN FRANKLIN

IT IS OBJECTED that one preacher says immersion is baptism; another, sprinkling; and another, pouring; and they resort to lexicons, translations, historians, Greek, Latin and Hebrew; and in the midst of all this says a man, "I cannot determine what is baptism."

At first sight this has the appearance of a considerable perplexity; but there is an easy way of righting all this to which we will now resort. Dismiss from your mind all new lexicons: turn your ear, for the present, away from all histories, except the Bible; nor shall you be troubled with one word from Greek or Latin or Hebrew; you may throw aside the word "immerse." Now, will you hear the common version of King James? "I will," says a reader. All right. To the common version, then, we go.

Where, then, in the common version, do we read of sprinkling or baptism? Do we not read that the Holy Spirit was "shed forth"? We do; but "shed forth" is not sprinkled; and if it were, it would be the Holy Spirit that was sprinkled not water; nor is there anything about baptism in it.

There is no sprinkling for baptism in the common version, nor any other. Where, then, do you find pouring for baptism in the common version? We read that "the Holy Spirit was poured out." True, but "poured" there does not mean baptized, or the Holy Spirit was baptized, for the Holy Spirit was poured out. This pouring was not baptizing. You can find both sprinkling and pouring in the common version, but that is not baptizing nor is either word used in the sense of that institution, nor for baptism.

Now, be careful and note down what you do find in the common version. What was the element used in baptizing? When the Lord was baptized, he "went up straightway out of the water" (Matt. 3:16). This points to water as the element. "John was baptizing in Enon, near Salem, because there was much water there" (John 3:23). This also points to water as the element. Philip "came upon a certain water" (verse 38), and "came up out of the water" (verse 39). Peter said: "Can any man forbid water, that these should not be baptized?" (Acts 10:47). These all point to the same element water. This much is settled.

THE QUANTITY OF WATER USED

WHAT is the next thing to inquire about? The quantity of the element used. Is there anything about this? Why was John baptizing in Enon near Salem? "Because there was much water there" (John 3:23). Is there anything in the common version about where they found the water? Is there anything about bringing water to baptize? Nothing. Is there anything said about having the water in a bowl or any other vessel? Not a word. Do we find anything about baptizing in a room, or in a house? Not a word. They were baptized of John in Jordan, as we learn (John 3:6): "in the river of Jordan" (Mark 1:6); in Enon (John 3:26). As Philip and the officer went on their way, "they came unto a certain water." This shows where they found the water. They found it in its native place. It was not brought to them; they went to it.

As all the surroundings throw some light on the subject it will be proper to inquire what they did just previous to baptizing. Philip and the officer "came unto a certain water" (Acts 8:36). Where did that place them? Certainly, at it. What next? "They both went down into the water" (verse 38). But our preacher explains "into" there to mean at or near by. You have forgotten that we are to stand by the common version. It says: "They came unto a certain water;" that is, to it, or at it. They then "went down into the water, both Philip and the eunuch." Down into the water means more than at it. Down into it gets the person in the right element and place, ready for baptizing; "and he baptized him." How was that done? What did the evangelist do to the candidate?

Paul says (Col. 2:12): "You are buried with him in baptism." That is a plain translation. Any man, learned or unlearned, can tell when that was done. In Romans 6:4 he says: "We are buried with him in baptism." Any person can tell whether that is done or not, if he has an eye witness.

What followed after baptizing? The body was washed (Heb. 10:32). In sprinkling or pouring water on a candidate for baptism, the following items are out of place:

1. They do not generally find the water in its native place.
2. They do not go where there is much water.
3 They do not generally go down into the water.
3. They do not generally "come unto a certain water," but have a little water brought unto them.
4 They do not generally go down into the water.
5. They do not bury in baptism.
6. They do not come up out of the water.
7. The body is not washed with water.

Those who immerse go unto the water, where there is much water, down into the water, bury in baptism, come up out of the water, and the body is washed with water. When this is done, the controversy about the action of baptism in the mind and conduct of the candidate is at an end. The conscience is at rest, and no further doubt remains in regard to it. This is not the case when sprinkling or pouring is used as baptism. Here the mind is continually unsettled specially if the party reads or hears anything on immersion.

The plainness of the New Testament on this subject is such that, if any person follows its simple teaching, taking the obvious sense, there will never be any doubt left to harass and make the conscientious person unhappy. This is sufficient for any one honestly striving to do the will of God. If the heart is right in the sight of God, under the power of the faith of Christ, the belief with all the heart that Jesus is the Christ, the Son of the livin God, and the repentance strong enough to result in a future good life, when the subject is "buried in baptism," there will be no further fears, doubts, or scruples about the action of baptism.--Selected from Messiah's Advocate

Our Question Box

CONDUCTED BY ROBERT G. HUGGINS

ELM HILL, NEW BRITAIN, CONN.

THE DEATH OF ENOCH

QUESTION. I have been a firm believer in conditional immortality for many years. The mortality of man, death the extinction of life, the unconscious condition of the dead, the necessity of the second coming of Christ and the resurrection of the dead—then the disbursement of rewards; about these precious truths I have not a doubt. In direct conflict, however, with these truths, and many others akin to them, stands the singular record in Gen. 5:24 that Enoch did not die but went to heaven. I have always felt this was a misfit to my otherwise beautiful and harmonious theology. *Its jarring and grating discord* continually disturbs me. Can you help clear away my perplexity?

ANSWER: All the anxieties of our correspondent are self-imposed; all his "misfits" are *manufactured by himself*. To a man in the fog everything looks foggy. With one stroke of the pen Paul clears the murky atmosphere in Romans 5:14,18: "Death reigned from Adam to Moses."

In these words the apostle puts his finger on the epoch of the world in which Enoch lived. His unqualified declaration is, "Death reigned." *Chronologically*, his statement applies to Enoch.

If now the question be raised, Death reigned over whom? his answer is, not only the sinful, but the sinless: "Even over them that had not sinned after the similitude of Adam's transgression."

Adam's transgression was a personal sin, and death always reigns over the wilful sinner.

After Adam, "from Adam to Moses," death also reigned "over them that had not sinned" themselves, personally. Enoch belonged to either the one or the other of these two classes; and over both "death reigned." This, in a nutshell, is Paul's mind on this subject.

THE MOSAIC RECORD CONCERNING ENOCH

THAT all the facts in Enoch's case may be present to the reader, we now transcribe the entire the record given by Moses in *Genesis* 5:23,24: "And all the days of Enoch were three hundred, sixty and five: and Enoch walked with God: and he was not; for God took him."

AN UNANSWERABLE THREE-FOLD ARGUMENT

SUCH is the divine testimony in the mass. Let us now break it to pieces, separate its parts analytically, and we shall have a three-fold argument for the demise of Enoch that is unanswerable (Eccl. 4:12).

I. "All the days of Enoch." These words contain a deadly implication. They point to limitation of days. Example: To the serpent God said: "Dust shalt thou eat all the days of thy life" (Gen. 3:14). Then the years that Enoch lived are set down: "Three hundred, sixty and five." Finally, to preclude misunderstanding, the divine record states that these are "all the days of Enoch." If he is alive yet, "all" his days have already exceeded the total given by Moses several millenniums.

II. "And he was not." The word "not" negatives the word "is." In Rev. 17:8 we read of a beast in three conditions: "Was, and is not, and yet is." "Is not" is opposed to the word "is." Yet some people understand that when Moses says Enoch "was not," he means he was no longer on the earth; that he had been translated to the skies! In so many words our Lord contradicts this idea in John 3:13.

In Lam. 5:17 we have the identical statement concerning Enoch applied to sinners: "Our fathers sinned, and are not."

(Continued on page 404)

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Editorial

POPULAR DELUSIONS ABOUT RELIGION

Number One

"IT MAKES NO DIFFERENCE WHAT YOU BELIEVE"

THE APOSTLES OF UNBELIEF are sometimes very religious. They have many ways of destroying belief of the truth, as God presents it to us in his inspired Word, while professing reverence for it. One of their most effective weapons of destruction is the dissemination of the idea that it makes no difference what you believe so long as you are sincere and honest.

Now, if it makes no difference what you believe, then it must also be true that it makes no difference what you do not believe. Every positive has its negative and vise versa. So then, if we accept this thesis we need not believe in God or the Bible at all, and we become out and out apostles of unbelief.

This is exactly what has been happening in the modern religious world. Years ago professed champions of the divine Word began discrediting certain portions of the Old Testament scriptures, taking the ground that it was not necessary to believe in those parts of the Book that did not appeal to their reason. Little by little the Old Testament scriptures were discarded until they had become to some as a book of fables, not of any great importance and of no consequence as far as salvation is concerned.

Finally they were declared to be obsolete by some of the most powerful denominations, and then we began to see people carrying the New Testament about, bound separately.

This process of elimination of God's revelation to man did not stop here but soon manifested itself in the elimination of all but the moral precepts of Christ. The book of Revelations was discarded by many, attacks made on some of the Gospels, parts torn out of the record to support various theories of Unitarians, Josephites, Universalists, etc. It is quite common now to see people carrying one of the Gospels separately bound as their Bible, and some time ago we heard a preacher say that all we needed was John 3:16.

THE BIBLE THE BOOK OF THE AGES

THUS the golden thread of divine revelation has slipped through their fingers until they have but a precarious hold upon one of its tiny strands which may slip from them at any moment. Now one of the most potent agencies in bringing about this condition has been the inculcation of the delusion that it makes no difference what you believe.

The Bible is the book of the ages. It has been with us since the dawn of human history, and has been preserved in the face of the opposition and antipathy of nations, kings, and emperors. Its preservation has involved the blood of martyrs, the fall of empires, the changing destinies of nations and races of men. To say it makes no difference what you believe, is to despise the blood of the martyrs who died that this Book might live. It casts aspersions on the wisdom of God to say in effect that he gave us a revelation that is unnecessary and therefore unworthy of our attention. How differently the apostles and prophets speak. Listen to Peter:

"Being born again not of corruptible, by the word of the Lord which liveth and abideth forever. For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the

Lord endureth forever."

How can the people of God be born again of the incorruptible seed of the Word unless they plant the seed in their minds and let it germinate there into belief and understanding and permit it to become a moving force in their lives. Can any one ever be born again by the Word of God while they consider it to be of little or no importance whether they believe it or not? The apostle Paul says:

"God, who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1,2).

The Scriptures are here declared to be the voice of God. Who shall say it makes no difference whether we listen to that voice or believe the words which he speaks? God deliver us from such a position. Let us rather adopt the mental attitude of David expressed in the 138th Psalm:

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: **for thou hast magnified thy Word above all thy name."**

* * *

OUR QUESTION BOX

(Continued from page 401)

Whatever happened to Enoch when he was not, happened also to these sinful fathers, and they are not. Therefore, if the words "and he was not," mean that Enoch never died, then these sinful fathers never died! If Enoch was immortalized, so were they; if he was translated to the sky, so were they!

Now the plain fact is, the Bible links death with sin (Rom. 5:12), and calls it "the wages of sin" (Rom. 6:23). The fathers sinned; they were paid "the wages" they had earned, and they died (Zech. 1:5; John 8:52).

That the words, "And he was not," signify death is made certain by Job 6:15-21: "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;......what time they wax warm they vanish (Heb.: they are cut off): when it is hot, they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and perish. ......For now ye are nothing (Heb., not); ye see my casting down and are afraid."

The word "not" is an abbreviated form of the word "nothing," and the marginal reading gives the word "not" as its equivalent. Enoch, then, went to "nothing, and perished." This Job 7:6-8 positively asserts: "My days are swifter than a weaver's shutttle, and are spent without hope. O remember that my life is wind: mine eyes shall no more see good. The eyes of him that hath seen me shall see me no more: thine eyes are upon me, and I am not." The marginal reading for "I am not" is: **"I can live no longer."**

"All the days of Enoch were 365 years; and he was not": he went to "nothing"; he "could live no longer"—he died!

III. "God took him." As in the preceding affirmations, so in this, we are face to face with an assertion of death. "God took him" is a euphamism for death. Instances are numerous, but here are some samples:

"I gave them a king (Saul) in mine anger, and took him away in my wrath" (Hos. 13:11. Saul killed himself in Mount Gilboa (1 Sam. 31:4).

Of the Sodomites God says: "They were haughty, and committed abomination before me; therefore I took them away as I saw good" (Ezek. 16:50). The Savior says: "The flood came and took them all away" (Matt. 24:39). Every last one of them died.

With these three invulnerable proofs that Enoch died before our correspondent, we trust his anxieties perplexities, "misfits," and all discordant notes in the music of his theology will disappear in one grand, sweet song of conditional immortality. One text gives in summary our findings:

"The kingdoms of this world are become the kingdom of our Lord, and of his Christ....... And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets (Enoch was a prophet, Jude 14), and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth" (Rev. 11:15-18).

"The prophets," Enoch and all the others, must wait till "the time of the dead," before they receive their reward. "The saints," from "the small to the great," are all to be "glorified together" (Rom. 8:17—not one at a time; here one, there another; there one, now another, haphazard through the centuries! No; they are not glorified singly, but collectively—all are perfected at the same time (Heb. 11:40). Resurrection day is the day of recompense (Luke 14:14). Great day of God, hasten on!

* * *

Union Sunday Schools

SHOULD WE ATTEND THEM?

ALMUS ADAMS

THE ONLY WAY to discuss any subject is to deal only in clear facts. The reader or the listener should never ignore the facts of any subject. Then what are the clear facts relative to this subject? No one would think of objecting to a mixed congregation at our preaching services. In fact we could never teach people or bring any into the knowledge of the Truth in any other way.

Some meet this by saying it should, in both cases, be our meeting and then invite others in. But we know people are very peculiar and would refuse very often to attend a Church of God Sunday School. One reason is that many have only heard what we teach and believe and are led to believe we teach things we never thought of believing.

Again many think what they believe is plainly stated in many places in the Bible when in fact it is not there at all. Now how are we to get them righted on both of these?

To say Union Sunday School removes the stigma largely, and they will attend. Then we have succeeded in getting face to face with these people. When many questions arise, we have the opportunity to set them right from their own standpoint as well as ours. They soon learn that we have a very different belief to what they thought. We have much more proof then they ever dreamed of having, that the candid become interested and the more of our people that attend the more and better the opportunities to get the Truth before them.

Now I firmly believe this is all within the bounds of reason and propriety. But just here an element enters into the subject which has some grounds for objection. Those who are in the Bible Class can hold their own but the children are, perhaps, being taught by teachers who know nothing of the Truth.

But will this objection be sufficient to warrant us staying away and losing the opportunity of setting the adult members right? I hardly think so. The parents can go over the lesson with the children during the week and point out the objectionable points. In this way they not only learn the Truth but learn the weak points of the other side, which is a large item.

I have no sympathy with the idea of sending our children off to orthodox Sunday schools. It seems to me it would sound strange to a child to be told to go to a certain Sunday school but you must not believe what they teach.

The parents will admit that those quarterlies are full of error. They will also admit that the teachers put wrong constructions on a greater part of the Word. Then with this admission, what is the object in sending them? Is it possible for any good to come out of it? The Jews were told to teach their children in the home as they sat down and rose up, and as they walked by the way.

If we value the Truth as we should we will take advantage of every opportunity and employ every legitimate means to advance it. It is not asking too much to say we could have a little Sunday school in the home every Sunday and teach the children to love the Truth above everything else. In this way the preacher's labors would not be so much thrown away.

But where we can, let us get our people into union Sunday schools, where they can teach the Truth, for that is far different. The Truth is everything or nothing.

Humbleness

ESTHER PETERSON

"HUMBLE YOURSELVES THEREFORE, under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

We know that humbleness means lowliness and meekness. These two we find in Jesus Christ. Paul says in Phil. 2:5: "Let this mind be in you which was also in Christ." Christ went about his Father's business in such a humble spirit and taught his disciples a practical lesson in humbleness (John 13:5-17).

In this great "example" (verse 15), we are told in the following verse. The servant is not greater than his Lord." "And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

* * *

I AM THE WAY, THE TRUTH AND THE LIFE. John 14:6.

Evangelist's Report

ALMUS ADAMS

June

Sermons 9; Money received 27.00; Amount due 78.80

WHEN WE reported for May, we were in Palmer and continued into June. We had here one of the best meetings for some time. The Brotherhood was aroused and attended en mass. Several came from outside, a thing which they have

not done for some time. We are breaking down that prejudice to considerable degree and the attendance is on the increase.

They are maintaining a union Sunday school here, and Sister Laura Forbes has been the unanimous choice for Bible Class teacher. She has done a very creditable work, and has given out quite a bit of truth which would not have been possible otherwise. As there is some prejudice existing against this, I have briefly discussed this important matter in a separate article.*

I am writing from Kansas City where it looks like I would have some definite results to report next month. I wonder how many more will have to be brought in before Jesus comes to claim his Bride. I hope not many more.

---

* Union Sunday Schools, page 406.

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

J. J. Heckman	5.00	Sis. J. G. Haupt	3.00
Sis. Wolfe	3.00	Vaughn Long	3.00
Sister Pate	3.00	W. J. Barber	15.00

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◆ ◆ ◆

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By Robert G. Huggins

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

AUGUST 28, 1925.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The *Holy Spirit the power of God* by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

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God's Order

HORATIUS BONAR

'TIS first the true and then the beautiful,
Not first the beautiful and then the true:
First the wild wood, with rock and fen, and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good:
First the rough seed, sown in the rougher soil,
Then the flower blossom or branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad,
Tears for a day—for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright:
First the thick cloud, and then the rainbow's arc;
First the dark grave, then resurrection's light.

'Tis first the night—stern night of storm and war,
Long night of heavy clouds and veiled skies:
Then the far sparkle of the Morning Star,
That bids the saints awake, and dawn arise.

The Human Herd

SELECTED FROM "CHURCH MANAGEMENT"

MANY PEOPLE could not understand John Lamon's attitude toward the neighborhood church, but they all had to admit that he knew how to make a farm pay. But every time he had been approached in the interest of the church he laughed their arguments away.

"God is a myth," he would say. "No one ever saw him. If there is really a God, as the church says, do you think that he would allow the present suffering in the world to continue? See all of the sickness and suffering. Think of the wars."

Well, there wasn't much answer to that except the Bible, and he had no use for the Bible; so folks gradually avoided the subject when talking with him.

But Lamon was a well read man and when his neighbor, George Brooks, visited him one stormy winter's day he found him by the fireside with a number of books. Chief in their interest was that dearest to his heart, the history of dairy cattle.

"It's a great study Brooks. Just think of the wonders that have been brought about. Here, for instance, is the picture of a cow which stands about three and a half feet high. It only gave a quart of milk. Compare her with some of my cows.

"Listen to this: 'In no line of improvement of live stock have more remarkable results been attained than in the case of the dairy cow. This improvement has taken place in the earliness of maturity, the length of the milking period, the quantity and richness of the milk produced and the general economy of production. In the modern dairy cow the tendency to lay on flesh so highly developed in beef animals, has been largely eliminated and in its place the ability to convert economically the food eaten into milk has been cultivated to a high degree'."

"Yes," agreed neighbor Brooks, "nature is a wonderful thing."

"Why, that isn't the result of nature. It is the result of direction. Men have had the idea and have bred with the end in mind. You leave any herd to nature and they will degenerate in a few years. What do you suppose my herd would do if I left it to nature?"

"I don't know," said Brooks. "I hadn't thought of that. But what I was thinking of is the development of the human race from the savage to the man of today. Hasn't the same thing been largely true? The mind has developed as well as the social faculties. The savage would have hard work making his way into society of today. Yet it has taken a great many ages and man still has far to go to reach his highest point of development."

"I can see what you mean," said Lamon. "There is a development of the human species, all right."

"Just natural, I guess. It is the way man is made."

But John Lamon was a thinking man. He was not satisfied with the answer he had given. So he added to it.

"That is a real question, isn't it? I shouldn't be surprised that man, if left to nature, would soon degenerate just like the cattle. There must be some super mentality which has an end in view. It must be God."

* * *

DWIGHT L. MOODY was once preaching to a great crowd in one of his meetings. He was putting his very soul into it, as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than the precise literary form of it. But sitting in the audience that night was a certain fastidious gentleman who at the close of the service went to Mr. Moody and said, "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody, "I don't doubt it for a moment. My early education was faulty. I often wish I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?"—From World's Work Prize Sermon by Charles R. Brown.

Resurrection and Judgment

FLORA FANNO

IN DANIEL 12:2 we read these words: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In John 5:28 the great Lifegiver says: "The hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

In themselves these scriptures give us no light as to the order in which they come. They do not tell us whether the good and the evil are raised at one call or in separate times. We must search further in God's Word to find the answer to this question.

In Revelations 1:5 we read: "Jesus Christ the first begotten of the dead." In Col. 1:18 he is called "the firstborn from the dead." Now turn to 1 Cor. 15:23. Here Paul, speaking of the resurrection, says: "Every man in his own order." What is the order? We have seen that both John and Paul say that the resurrection from the dead begins with our Lord Jesus Christ.

Who are next in order? See again 1 Cor. 15:23: "Afterwards (after Christ's resurrection), they that are Christ's at his coming." No other class is mentioned. Now turn to 1 Thess. 4:16: "The Lord shall descend from heaven......and the dead in Christ shall rise first." Two plain statements from the Word of God is sufficient for the seeker after light.

Let us sum up. Christ descends from heaven, and the dead in Christ rise first (that is before the living ones in Christ are changed). Together they ascend to meet the Lord in the air. All are forever with the Lord." Surely then no unfaithful are at that meeting.

In the Scriptures Christ is called the head of the body. The natural body of the child seems to be used as an illustration of the order in which the spiritual body comes forth. In the natural process of birth the head is first born, then follows the body. So the Scriptures teach in the immortal birth. Christ, the Head, first; afterwards, they that are Christ's at his coming. Only the faithful ones compose the body of Christ. They are the only ones joined to the Head.

Once more consider 1 Thess. 4:15-17. Here we are told that the living shall not go (into the incorruptible state) before the dead. These words are without meaning if living and dead, faithful and unfaithful, are called at once in one company. We have briefly considered resurrection. We hope to take up the subject of judgment in our next.

EDITORIAL COMMENT

WITH ALL due respect to Sister Fanno's sincerity, we must point out what we believe to be erroneous in her exposition of the passages referred to. Speaking of Daniel 12:2 and John 5:28 our sister says that these passages do not give the order in which they come (from the grave).

It is true Daniel does not refer to an order or separate time for the resurrection of the just and unjust, because evidently he did not believe there was a sequence or separate time for the raising of the two classes. Daniel's language is definite and conclusive as to the time of resurrection. The opening words of the prophet's statement are: "And at that time."

He uses this expression twice in this verse and once refers to it as "that same time." The time referred to is the time of trouble in the midst of which Christ appears.

Various things are spoken of as happening at that time. Daniel says: "At that time shall Michael stand up......and there shall be a time of trouble........ And many that sleep in the dust of the ground shall awake."

Now Daniel goes on to explain that this company, which he describes as "many," includes two classes: "Some (of the many) to shame" and "some (of the many) to everlasting life." So that what Daniel teaches here in the plainest and simplest

(Continued on page 417)

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Editorial

Aphorisms

THE ONLY THING in the world we really possess is our knowledge of the truth.

—x—

If you are without an enemy in the world you may be a lamb or an ass, but you are not a man.

—x—

Some folk never handle the Truth without scratching it.

—x—

Atheism is a desease of the mind caused by eating underdone philosophy.

—x—

A goat Christian is a baptized person who strays about the town six days in the week, but stays in the shed on Sunday eating newspapers.

—x—

There are methods better than kicking them in whereby a pastor may get his sheep and lambs into the fold.

—x—

An agnostic is a street fakir that shuts his good eyes and holds out the placard: "I am blind."

—x—

Persecution is as necessary to religion as pruning to an orchard.

It is as easy to give advice to yourself as to others, and as useless.

—x—

You cannot knock a man down who will not stand up, nor argue with a skeptic.

—x—

While I was shoeing the king's charger, the beetle held up its own leg; and some men think they are the Church.

—x—

The only useful reformer is he that never loses sight of the sinner.

—x—

It is twice as hard to crush a half-truth as a whole lie.

—x—

It is easier to prevent thistles and habits than to uproot them.

—x—

Partial justice may exist with hatred; full justice requires charity.

—x—

The fact that you have been knocked down is interesting, but the length of time you remain down is important.

—x—

Some men pray only when the world is dark, as owls hoot at night.

—x—

Enthusiasm is like a millrace—a good thing for the miller if he stays on the bank.

—x—

The stronger a man is morally, the more grateful and the more humble he can be.

—x—

There are ten church members by inheritance for one by conviction.

—x—

A fallen lighthouse is more dangerous than a reef.

—x—

Justice is a virtue when it gives, not when it takes.

Boost, Don't Knock

A TEXAS PAPER comments as follows:

The preacher has a great time. If his hair is grey, he is old. If he is a young man, he hasn't any experience. If he has ten children, he has too many. If he hasn't any, he isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she is not interested in her husband's work.

If a preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people. If he is seen around on the streets, he ought to be at home getting up a good sermon.

If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the rich, he is an aristocrat. Whatever he does, some one could have told him to do better.

Moral: Boost, don't knock! —Selected from the Churchman.

* * *

"We may rest assured that any one who simply tinkers at God's work—who compliments the truth with a nominal adhesion—who is a mere patron of the truth, who does not feel it a privilege of the highest kind to lay themselves on the altar of its service, aye, beneath the wheels of its chariot, if need be, to be crushed in its onward progress, will be rejected."

* * *

RESURRECTION AND JUDGMENT

(Continued from page 414)

language is that at a definite time, which he specifies and which he limits by associating it with events to happen at that time, there is to arise from the dead a great company which is to include the faithful and the unfaithful. It would be difficult to conceive of language that could be clearer.

The same is true of John 5:28. Christ is definite and precise

in his statement. First of all he refers to the time specifically: "The hour is coming." Next he tells us what is to happen when that "hour" arrives: "All that are in the graves shall hear his voice and come forth."

Then he describes this company, that comes forth, as consisting of two classes: "they that have done good," and "they that have done evil." Then, in conjunction with the resurrection of these two classes, he tells us what happens to them. One class receives life; the other condemnation. What could be more clear? a specific time, "the hour"; a specific call, "his voice"; a definite and specific result—all of the good and evil in the graves come forth to life and condemnation respectively.

The Master could not have spoken with greater clearness or precision. He leaves room for neither a separate resurrection for the righteous and the wicked, nor for an unlimited or universal resurrection of all men.

Christ here definitely qualifies his terms. He leaves no doubt or uncertainty as to what he means by the word "all." He tells us it is all of those who have done good or evil. He further qualifies the word "all" by stating what happens to the two classes who are raised. One receives life and therefore must have known God's way of life; the other is condemned and therefore must have known the law of God too, for as Paul tells us: "They that sin without law (or outside) the law perish without law but they that sin in the law shall be judged by the law in the day when God shall judge the secrets of men according to my gospel" (Rom. 2:11,12,16).

The "all," therefore, is restricted to all of those who are responsible to God's judgment, because they knew his will and were either obedient or disobedient to it (James 4:17).

The other passages referred to by Sister Fanno are irrelevant to the point she wishes to make, because the apostle, in both cases, is referring to the resurrection of the righteous only, not with the idea of excluding the unjust from resurrection at that time, but simply because it was not relevant to the subject he was discussing. These remarks are made in the spirit of Christ and in the interests of the Truth.

An Interpretation *

SISTER CLARK McCLELLAND

CHRIST DID NOT PREACH while in the tomb. While there he was dead, and God has said that the dead know not anything. Yet many try to make 1 Peter 3:18,19 teach us that Jesus preached after he was dead. But as that contradicts so much that God has spoken by his holy prophets, we can not accept this idea.

Verse 18 states that "Christ was put to death in the flesh, but quickened by the Spirit." The word "Spirit" as used in that verse should be "Holy Spirit," for when that word is used in reference to any act on God's part, it should always be "Holy Spirit." It was God who raised Christ from the death state, and that act preached deliverance to those who perished when the judgment of God were poured out at the time of the flood.

When you read verse 19, leave out two words, "went and." Now it reads that Christ "was made alive by the (Holy) Spirit: by which also he (the Holy Spirit) preached unto the spirits in prison; which were disobedient, when the longsuffering of God waited in the days of Noah while the ark was a preparing."

You will notice I left out the word "once" in verse 20. I did not do that to take from the original. Look it up and you will find that the three words, which I have omitted, are not in the original. You will also see that it was God who did the preaching by raising his Son from the death state, and that was done this side of the flood.

It happened hundreds of years after, but Noah did the preaching before the flood as Peter has said, Noah was the preacher of righteousness (2 Peter 2:5). So we find, by careful reading, that Peter did not say Christ did any preaching to the antideluvians before death or after.

In John 5:28 is a wonderful promise from Jesus, the holy Son of God: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation (condemnation, margin).

You see, if Christ's promise is fulfilled, and we believe it will be, then those poor, imprisoned people who went down in the flood will be made alive, not be condemned as unfit for a position with him when he sets up his kingdom. Our brethren may not agree with this explanation of 1 Peter 3:18,19 but this we believe is the most correct rendering.

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*We publish this article, not in the sense of indorsing it, but as an attempt by a good sister to clarify the meaning of a difficult passage.-Ed.

* * *

Christ the Seed of David

E. K. GOODLIFFE

"Of this man's seed hath God, according to his promise, raised unto Israel a Savior Jesus" (Acts 13:23).

EARNEST READERS of the Bible may have wondered how this could be seeing it was Joseph, the husband of Mary, who was descended from David and not Mary, the mother of Jesus. The whole first chapter of Matthew and verses 26 and 27 of the first chapter of Luke will show this.

If the readers will turn to the second chapter of Genesis, verses 23 and 24, it will explain how Christ was of the seed of David. They read: "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman because she was taken out of man. Therefore shall a man cleave unto his wife, and they shall be one flesh."

Some readers may infer, after reading Matthew, the first chapter, and Luke 1:26,27, that Joseph and Mary were not married at the time of Christ's conception. But we do know, after turning again to the first chapter of Matthew and reading from verse 19 to the end of the chapter, that at the time of the birth of Christ they were no more twain but one flesh, which made Christ of the seed of David according to the flesh. This is marvellous in our eyes.

But as the Lord Jehovah says in the 55th chapter of Isaiah, verses 8 and 9: "For as my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Blessed be the name of the Lord.

Notes of the Churches

UNIONVILLE

ON JULY 26th a meeting was held at the Tabernacle here under the auspices of the Cleveland church. About one hundred people were present at the service. Selections were sung by the Cleveland church choir. The musical program also included a solo by Sister Lucille Grief of Unionville. Quite a large number of brethren and sisters from Cleveland attended the meeting. Brother Jesse I. Titman of Unionville presided and at the proper time called upon Brother W. H. Brown, Pastor of the Cleveland church and Editor of The Restitution. Brother Brown took as his theme, "The Purpose of Life" and was listened to with marked attention. Quite a few of the good people of Unionville came out and expressed the wish that we might have more such meetings.

One of the residents gave us the use of his barn in which to serve refreshments which were partaken of after the service. After refreshments and a little time of social intercourse, and some singing, the brothers and sisters returned to their homes feeling that the time had been profitably spent.

SALEM

Sister W. W. Coy reports the church at Salem is conducting meetings at the Union Church at New Albany about three miles north of Salem. They report an attendance of from 16 to 20 each Monday night. The best feature of this effort is the work being done with the children who come early and have a Bible lesson before the regular service.

There is no better way to preach the Truth than this. When the seed is once planted in the minds of the children it will germinate and bring forth fruit that will be lasting. May God bless this effort.

A Thought for To-day

HE WILL SWALLOW UP DEATH in victory, and the Lord God will wipe away tears from all faces; and the rebuke of his people shall be taken away from off the earth: for the Lord hath spoken it.—Isaiah 25:8.

PURE RELIGION and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

THOU ART MY LAMP, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall.—2 Samuel 22:29,30.

THERE IS NO MAN THAT HATH POWER over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war.—Eccles. 8:8.

LOVE NOT THE WORLD, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 John 2:15.

TRUST IN THE LORD WITH ALL THINE HEART; and lean not unto thine own understanding.—Proverbs 3:5.

BLESS THE LORD, O my soul, and forget not all his benefits: who redeemeth thy life from destruction: who crowneth thee with lovingkindness and tender mercies.—Psalm 103:1,4.

HE THAT KEEPETH HIS MOUTH keepeth his life; but he that openeth wide his lips shall have destruction.—Prov. 16:32.

HE THAT IS SLOW TO ANGER is better than the mighty; and he that ruleth his own spirit than he that taketh a city. —Proverbs 28:22.

HE THAT HASTETH to be rich hath an evil eye, and considereth not that poverty shall come upon him.—Proverbs 28:22

THE PEACE OF GOD, which passeth all understanding, shall keep your heart and minds through Christ Jesus.—Philippians 4:7.

Restitution Tract Department

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THE FAITH EPITOMIZED

By Robert G. Huggins

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The Restitution Publishing Company
10623 Lee Avenue,
Cleveland, Ohio

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

SEPTEMBER 8, 1925.

PUBLISHED BY THE RESTITUTION PUBLISHING COMPANY
10623 LEE AVENUE, CLEVELAND, OHIO

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ ◆ Number 33

September eighth Nineteen Hundred Twenty-five, Cleveland, O.

The True Motive for Gospel Work

H. L. HASTINGS

PEOPLE TELL US that if we look for that blessed hope and the glorious appearing of the Lord Jesus Christ, it takes away all interest and enterprise in Christian work; that it would be an end of all missionary labors, an end of all efforts to advance the cause of Christ because, if the world is not to be converted, we may as well cease from our labors, and sit down, and allow things to drift as they will.

That is one view of the subject. To agree with that view we should read the apostle's language thus: "The hope of success constraineth us." Upon that theory we should expect the apostle to say that "God hath visited the Gentiles to save all of them." But we read rather, that "the love of Christ constraineth us;" we read that God has visited the Gentiles "to take out of them a people for his name;" and instead of finding the apostle saying, "I am become all things to all men, that I might save all," he says, "I am made all things to all men, that I might by all means save some."

This is the true and only Scriptural position. Nor does the faith that all the world is to be converted by preaching the gospel, produce the greatest possible zeal. I went this morning to the "Bird-fair" in Bethnal Green. I saw, I suppose, ten thousand men there, in the heart of this city, with their birds, and their merchandise, buying and selling and chaffering and engrossed in all sorts of worldliness and ungodliness—and how many of the ministers and laymen of London, who are converting the world were down there to rebuke them, and warn them, and tell them to flee from the wrath to come? Not one!

Ten thousand heathen this blessed Sunday, in a single street, and of all the ministers and preachers in this great city, not one was there to warn them and win them to Christ And I stood up in that crowd, with one Christian woman who believed the day of judgment was coming, and tried to warn them to flee from the wrath to come.

I do not find that this pleasing theory that things are growing brighter and better makes people especially zealous. I find that men get comfortably settled in this world, and, feeling very sure that there is no trouble coming, they are very likely to rest at their ease and allow the world to drift toward perdition, and think that everything is going on right.

THIS HOPE KEEPS BELIEVERS SOUND IN DOCTRINE

BUT how did this faith, which laid hold upon the hope of the kingdom of God and the appearing of the Lord in his majesty, affect the Thessalonian church? Did it make them idlers? Did it make them dreamers? Did it make them enthusiastic?

In the first place, it kept them sound in doctrine. They had no time to talk over the Platonic nonsense in which the Corinthian church had got befogged. Paul had no trouble to prove to them the resurrection of the dead; they were looking for it, and expecting that the Lord would descend, the trumpet sound, the dead arise, and they go home with them to his kingdom and glory. It would have been breath wasted to have argued with them about the sacrifices and the temple vail about days, and months, and times, and years; they had gone past all that; they were looking for the eternal Sabbath, and they were waiting for the great High Priest to come "the second time without sin unto salvation.'

This faith made them a laborious, diligent, believing, active church. Said the apostle, "We give thanks to God always for you all." What a character, this, for a church! There are some churches which would be remembered for the splendor of their edifices, the height of their steeples; for their altars, and candles, and bowings, and stoopings, and kneelings, and risings; there are churches which would be remembered for their bickerings and strivings and disputes about trifling things; there are churches which would be remembered for their covetousness, their closefistedness, and their membership made up of men who love the world and do not love the Lord. But of the Thessalonian church the apostle could say, "We remember your work of faith; we remember your labor of love; we remember your patience of hope; knowing, beloved, your election of God."

The Thessalonians had received a gospel which came, not in word only, but in power and in the Holy Spirit; and Paul says: 'Ye are ensamples to all that believe in Macedonia and Achaia; for from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith to God-ward is spread abroad."

How the Thessalonians did all this work I do not know. They had no printing presses, they had no tract societies, they had no religious periodicals. If they wanted an epistle they must write it, and if they desired another it might require a week to copy it; but somehow, they "sounded out the word of the Lord." They preached by the wayside; they bore the gospel when they went to market; wherever business or duty led them they "sounded out the word of the Lord."

And so this church reached its marked eminence in the New Testament, as a model for Christians, an example to all them that believed in Macedonia and Achaia, as, I doubt not, it would be an ensample to many that believe, in London and elsewhere; a church that served the living God, a church that waited for his Son from heaven; whether we, eighteen hundred years further down the stream of time, are still looking for him for whom they looked, and waiting for him for whom they waited.

It has become customary, in these times, to declare that the world in yet in its infancy. The Thessalonians held no such faith. The leaders whom they followed said: "Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." The teachers by whom they were instructed, believed, "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh."

They had evidently entered upon the last half of the earth's long pilgrimage. They were in "the last times;" and upon them the ends of the world had come. They were looking, not backward to the cross, but forward to the crown; not back to a paradise that was lost, but forward to a paradise to be restored. It was their faith in Christ who is to come, conquering and reigning, which made earth to them a place of pilgrimage, and which made them diligent in service, that they might be "found of him in peace" when he should appear.

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Things Abominable to God

J. J. HECKMAN

SOME SEEM TO THINK that it matters not what a person is or does, he will be loved and respected by the Lord; but if the Word is true in all its minutia, some people, even they, become abominable to him. We would not infringe upon the goodness and love of God, nor do we doubt his tender mercies; yet we see in the Word such passages as the following: "For the froward is abomination to the Lord: but his secret is with the righteous" (Proverbs 3:32).

Who are the froward? Froward: "Turned from or holding out against what is required; reluctant to yield to authority: refractory; perverse; wayward; ungovernable" (Standard Dictionary).

What does the Lord require? Moses asks and answers this question thus: "What doth Jehovah thy Elohim require of thee but to fear Jehovah thine Elohim, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul?" (Deut. 10:12). This most certainly stands out supreme as to God's requirements, and if we hold out against this we are froward persons, and become abominable to the Lord.

"They that are of a froward heart are abominations to the Lord: but such as are upright in their way are his delight" (Proverbs 11:20). Here we find a contrast, as in the previous verse. One class is abominable, and the other delightful to the Lord. One class holds out against what is required; the other walks according to the requirements of Jehovah.

We sometimes wonder if we are a delight unto the Lord. We should be as Isaiah puts it: "But to this man will I look, even to him that is poor, and a contrite spirit and trembleth at my word" (Isa. 66:2). Do we fear that we will displease the Lord by disobedience? Do we walk each day as if we expected Jesus would come? Do we tremble when we think of our many weaknesses and shortcomings?

When the words of God, in his commandments, are presented unto us, do we tremble fearing we are not living up to them? When we are teaching others, are we fearful that we may not be teaching them aright? "Preach the word," is the injunction of Paul. John puts it: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son" (2 John 9). Jesus makes it a very necessary thing that "we abide in him," "the true vine," if we bear fruit (John 17). So we should not become froward nor disobedient if we do not wish to become abominable or an abomination to the Lord.

A PROUD HEART AN ABOMINATION TO THE LORD

"EVERY one that is proud in heart is an abomination to the Lord; though hand join in hand he shall not be unpunished." Are we proud in heart. If so we are abominable to the Lord. It matters not how much we think of ourselves, or

(Continued on page 4[illegible]

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Editorial

POPULAR DELUSIONS ABOUT RELIGION

Number Two

IT IS IMPOSSIBLE TO FIND THE TRUE FAITH

A COMMON DELUSION about religion is the idea that it is impossible to find the true religion or faith. This delusion has grown into the minds of people as a result of considering the state of affairs in the religious world. People say: "Look at the innumerable sects and denominations in the world all claiming to be the true religion, and all professing to be based upon Bible authority. How is one to discriminate between the genuine and the spurious?"

The best answer we can give to one who asks this question is: It is not necessary to discriminate between them. The only source of true religion is the Word of God; go to that source and seek there the truth. If the water of the stream has become soiled and putrid by the washings and filth of many settlements, don't drink it. Your spiritual health demands that you get the Water of Life in its purity, untainted by the pollutions of corrupt human thought.

Go, therefore, up the stream, follow it to its source, to the fountain head; and there stoop down and drink of it as it comes direct from the eternal springs of God. To say that God or his Word is responsible for the condition that exists in the world today is equivalent to making God the author of confusion, which Paul says emphatically is not so (1 Cor. 14:33).

To say that it is impossible to find the true faith is a reflection upon the wisdom of God. How can he be wise if he has allowed things to become so confused that it is impossible to find the truth? But the Bible exalts God's wisdom far above the wisdom of men (1 Cor. 1:25). Now, if we take the position that it is impossible to find the truth about religion, we cast a reflection upon God and reject his Word which declares him to be all-wise and omniscient.

This attitude is also a reflection upon the justice of God for he blames men for their ignorance and attaches consequences to their lack of knowledge that forever shuts them out of life (2 Thess. 2:9-12; 4:3). Could you consider him a just God who would bar out people because of ignorance, and yet permit a condition that made it impossible for them to know what God wanted them to do and believe?

SALVATION PREDICATED UPON A BELIEF IN THE GOSPEL

FURTHERMORE, salvation is predicated upon an understanding belief of the Gospel, and obedience thereto (Matt. 13:19, Dan. 12:10). This is also shown negatively (Psa. 49:20; Hosea 4:6; Proverbs 21:16). To say it is impossible to find the faith is equal to saying that God holds out the promise of life to us upon conditions which he has hidden from us so effectively that we are unable to take advantage of his offer.

He dangles, before perishing mankind, this dazzling prize of immortality and calls upon them to believe the truth and it shall be their's, but they close their good eyes and turn their backs to the light and say it is impossible to find the truth. Thus men deliberately wander far from God, reject his love and mercy, and blame it upon circumstances, when in reality it is explained only by the words of Jesus: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil" (John 3:19).

The world is full of darkness, it is true, but it is also true that "the entrance of thy word giveth light, it giveth understanding to the simple" (Psa. 119: 130). Let us thank God for the sure word of prophecy which is as a light shining in a dark place.

Things Abominable to God

(Continued from page 427)

how important we feel ourselves to be, if we are proud in heart God abominates us. *How careful we should be about* what we think of self. Self has caused the destruction of many people. Man "is drawn away by his own lusts" (James 1:14), or of his own self, we might put it.

Self is one of our greatest enemies. Self is left out when Paul says: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38,39). So we do not become abominable to the Lord from outside forces; but self gets us very, very much in trouble with him unless we keep in harmony with his will.

Then those who have the Gospel offered them from time to time, and refuse to give heed, make themselves abominable in the eyes of the Lord; they are holding out against what he requires of them. He has commanded, or now commands all men everywhere to repent (Acts 17:30). If this command is unheeded, God's authority is not yielded unto and hence the person could be considered froward, according to definitions, and therefore abominable.

Sinner, does the Lord abominate you? How many times have you slighted his call to repentance? Stop, think and consider, as it is dangerous to go too far. We were once asked if God would not always forgive those who call upon him. Our reply was, "No." Why such reply? Because of this: "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then they shall call upon me, but I will not answer; they shall seek me early, but they shall not find me; for they hated knowedge, and did not choose the fear of the Lord: they would none of my counsel; they despised my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them" (Proverbs 1:27-32).

This certainly shows that if we hate knowledge, and will not do God's will, we will be slain, and destroyed. Any unbiased reader can also readily see that a time will come when it is too late to call upon and seek the Lord. The parable of the ten virgins also shows that the foolish virgins called after it was too late. The door was shut, and they were not admitted (Matt. 25).

How sad to think some reader of the good old Restitution may be shut out or cast out of the Kingdom. Surely every one of us will be welcomed, when Jesus comes, if we choose the fear of the Lord. We are invited we are urged to enter the strait gate, and assured that whosoever will can have the blessed privilege of partaking of the water of life, without money or price—"freely." Were this an offer of fortune in this life, every one would run for it. Then why not run for that which is worth more than all Henry Ford's billion dollar fortune? It can be obtained without cost.

Possessing One's Soul in Patience

A SELECTED ARTICLE

ANNOYANCES COME UNBIDDEN, unexpected, and from the least looked-for places. It has always been so, and it will always be so. But from whatever source they may come, and whatever the purpose, it is always well to possess one's soul in patience. We should let patience have her perfect work. Fretting about it will not change the situation, cannot prevent their appearance, but patiently holding still, we shall sooner or later see the salvation of our God.

Mental and spiritual poise becomes any person in good stead, adding proper ballast to human life. It nerves for action, for great crises. Patience is a cultivatable grace. It should abound in the hearts and lives of God's people. The practice of this virtue will be a blessed means of grace preparing one for any and every ordeal.

"Remember the patience of Job," is the declaration of Scripture. How he was temped, how he was tried, how he was afflicted, how he struggled, how he maintained his integrity against great odds. What patient endurance he exhibited.

Then think of the patience of the Master, how he suffered, how he was reproached, how he was ill-treated, his Lordship denied, what perfidy even his so-called friends revealed, how they forsook him in the greatest stress and strain of his career, how he trod the wine press alone, how, when led to the slaughter, he opened not his mouth. He is our great Exemplar. May we imitate his example and emulate it, for "he tasted death for every man."

* * *

By These Signs Ye shall know

S. H. THOMAS

JESUS IS COMING. Make haste and get ready. The national resurrection of the Jews and the wonderful events that crowd upon another in Palestine, the increasing activities of the Jews in world events, and in all walks of life, show us that surely we now hear a great shaking in the valley of dry bones. Sinews and flesh are coming upon them and they are coming together, bone to his bone. As they come I hear them shout, "Jesus is coming again."

We cannot fail to notice the alarming increase of earthquakes and other terrible disasters in divers places; also the unprecedented increase of crime even among our young boys and girls, the mad pursuit of pleasure by all classes, both old and young.

a way of salvation from sin and misery and death.

But has God spoken in language intelligible to us? This question would be answered by every Protestant in the affirmative. The poor Roman Catholic is denied the privilege of reading his Bible for himself, because the Church, or the Pope and his priests, have ruled that it cannot be understood except as interpreted by them. And although every Protestant rejoices in his open Bible and unmolested right to study it, yet he also is to some extent under the same slavery, because if he would be regarded as "orthodox" he must accept the interpretation which the college professors and church ministers put upon the words of the Bible, otherwise he is in danger of being called "heretic" and excommunicated from church fellowship. The whole system of Christendom at the present day nurtures the idea that because the Bible is the Word of God, it cannot be understood by common people or by ordinary modes of study. So the feeling of reverence for God's Word degenerates into superstition, and evil is the result. The Bible is a book which calls for our study, appeals to our common sense, and invites our judgment.

That the Bible is written in language within our easy comprehension can be readily seen if we take as an example the five books we call the Pentateuch, which contains the Law that God gave to the children of Israel through Moses. The language of that Law is of the most explicit nature; we never read that it was any part of the duty of the priests to explain hidden meanings thereof. There is no other law extant which admits of less uncertainty as to its decrees or gives less room for legal quibbling as to the meaning of words and phrases. And so with the whole book in its two divisions of Old and New Testaments. Let us not suppose that God would give his people a revelation which would be no revelation at all, if not brought within the understanding of everyone; but let us rather think of his goodness and mercy in condescending to the level of our understanding and making himself and his purposes known to us.

(Continued in the next issue)

A Thought for To-day

BE NOT DECEIVED: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not.—Galatians 6:7-9.

THE WORK OF RIGHTEOUSNESS shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places.—Isaiah 32:17,18.

COMMIT THY WAY unto the Lord; trust also in him; and he shall bring it to pass.—Psalm 37:3,5.

BETTER IS A DRY MORSEL, and quietness therewith, than a house full of sacrifices with strife.—Proverbs 17:1.

THEY THAT WAIT upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40:31

O LORD, THOU ART MY GOD; I will exalt thee, I will praise thy name; for thou hast done wonderful things. .... Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat. —Isaiah 25:1,4.

* * *

What comes from loving one another?	1 John 4:12.
What wages shall the righteous reaper receive?	—John 4:36.
What heed should one take?	—1 Timothy 4:16.
Why should children obey their parents?	Colossians 3:20.
What is the purpose of the Sabbath?	—Mark 2:27.
How does faith come?	—Romans 10:17.
Why search the Scriptures?	John 5:39.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ❖ ❖ ❖ Number 34

Cleveland September 15, 1925. Ohio

The Gospel

A SELECTED ARTICLE

THE GOSPEL HEALS the stream by purifying the fountain. Repentance toward God and faith toward our Lord Jesus Christ does the work. Nothing else is needed to make of earth a paradise. But it isn't popular, for it mortifies pride, and crucifies the old man, and he can't stand the pain.

I stepped upon a rusty spike. It penetrated the flesh of my foot an inch and a quarter. The doctor did not soothe it with a poultice, but he deliberately inserted an instrument wrapped in gauze and swabbed out the wound to its full depth. Of course it hurt, but was I mad at the doctor? I was not. I preferred the pain to the lockjaw, cheerfully paid him two dollars, and in three days the foot was practically well.

In the first sermon Jesus preached in his native town, his old neighbors were greatly pleased with the text. They wondered at his gracious words. But he knew that in their hearts was the deadly poison of sectarian prejudice and selfish patriotism. Because he loved them with a true and unselfish love, he put in the Gospel probe; he pointed them to facts showing that their denomination and their nation had no monopoly on the favor of God, and they had no occasion to think so much of themselves.

It hurt because it was their sore spot; the seat of disease. They preferred to be soothed with flatteries rather than to be made well by submission to painful truths. The pleased and eager audience quickly became an angry mob, and "thrust him out of their city," and tried to kill him. But repudiating the probe and killing the doctor do not prove that folks are morally and spiritually well, and have no sore spots. It proves the reverse, and that they greatly need the probe and the doctor.

Jesus was not discouraged, nor did he modify or change his method. Having put in the Gospel he never looked back while the old roots of carnality and idolatry cracked and the heavy sod of ancient tradition and custom and religious prejudice turned upside down.

Christ's Gospel was radical then, and it's radical now. That's why it is compared to a two-edged sword, to a refining fire, to a hammer, to Fuller's soap, to a fan.

Beware of all gospels that don't answer the Bible description!

* * *

True nobility of mind is a scarce article; the friction of sin in the channel of many generations has worn it out, except where the influence of God's Word has preserved it.

A Letter to a Friend

HOW MUCH DO YOU BELIEVE ON THE LORD JESUS CHRIST?

R. H. JUDD

DEAR FRIEND,

You probably often wonder at our apparent unwillingness to join heartily in your many endeavors for good. Have you given the matter any serious consideration? We are, after all, human like yourself, and naturally desire community and fellowship in our relationship with those around us. Not only so, it is not infrequently the case that our social and financial interests are adversely affected by absenting ourselves from your religious assemblies.

These things being so, it must be apparent to you that every cogent reason underlies our actions. The statement so often made by you that the majority of "good people" differ from us

is no proof that the truth lies with the majority. Indeed, anyone at all conversant with Bible incident, cannot but be aware of the fact that there the exact opposite obtains—all through Bible history. The very names so familiar to us in the sacred history bear ample evidence that minorities, and not majorities, were most generally in line with the truth.

When we find that you exhibit an unaccountable indefiniteness regarding the fundamental truths of God's holy word, and that you do not consider that it "really matters what a man's belief may be," so long as he is morally good and active in doing good works, we cannot but take issue with you. We feel that a man cannot really believe in the Lord Jesus Christ and at the same time make of little account, and in fact repudiate, the most solemn teachings of our Lord. We are very much inclined to ask, "How much do you believe in him?" Examination proves it to be very little, a belief that does not go very deep, and for which no reason can be produced, and no proof is forthcoming.

Take for instance your doctrine of the trinity. Where can you find any sanction in the Bible for such an extraordinary belief? We challenge you to bring one single statement of the Lord Jesus that can honestly be quoted in support. You may perhaps quote, as many do, "I and my Father are one;" but two certainly never made a trinity; and if that verse really means what you say (which we deny), then to introduce a third person would unquestionably tend to destroy the oneness named. The plain, unequivocal statements of the Lord Jesus were that God was his God, and that he was "come in his Father's name." He himself asked the question, "How can ye believe which receive glory one of another, and the glory that cometh from the only God ye seek not?" He always made a distinction between himself and God, for did he not say, "My doctrine is not mine, but his that sent me"?

You see that at the very outset we find that we do not worship the same God. The doctrine of the trinity is borrowed from the heathen world. The God of the Bible is one God. Paul said, "To us there is but one God." To you these things are not essential—they do not matter—but we feel them to be vital. We believe the Lord Jesus is the Son of God; he himself claimed no more, and we cannot harmonize your teaching with either the Bible or common sense. A person cannot be God and the Son of God.

We believe the gospel (or good news) to be a very different matter from what you teach. We believe it is a message from God to mortal, perishing man, who, through sin comes under the power of death. We believe with Paul that "death reigns," and that the gospel of Jesus Christ is God's remedy from the misery of sin, and the terrible reality of death. We believe death to be the "wages of sin"—its end and its finish—for "sin, when it is finished, bringeth forth death;" "the end of these things is death." We believe in the awful reality of death, hence we are forced to believe also in the sublime truth of "the resurrection of the dead."

You, on the other hand, say, "There is no death—there are no dead;" that Christ came to save immortal (never-dying) souls from an eternity of torment. You say all men are immortal, whereas the Bible declares that all men must perish unless they believe on the only begotten Son of God.

When pressed about these things you charge us with having regard only for that which is to come. But in so doing you close your eyes to facts. Sin and death are ever present with us. It is sin that mars this otherwise beautiful world! It is death that robs us of the fruits of our labors, and tears from us with ruthless hands those we love most. By your traditions you make void the sayings of Christ, and put yourself outside of many of his most precious promises. Listen: "But they which shall be accounted worthy to obtain that age (you see Christ thought a great deal of the future, and you will find the future looms largely in the sacred writings), and the resurrection of the dead (note that), neither marry nor are given in marriage.. neither can they die any more......being the children of the resurrection." If "there are no dead" there can be no "resurrection of the dead;" and this teaching of Christ does not apply in your case. By your own confession you do not (in this) believe in the Lord Jesus Christ.

So small is your belief in the Lord Jesus Christ, and so little do you regard his example and precept, that you designate as non-essential the confession of faith by baptism. Surely actions speak louder than words and we feel impelled to ask once more, "How much do you believe on the Lord Jesus Christ?" .

Paul says, "Buried with him by baptism," yet you affirm that "sprinkling will do," nor does it matter, according to your way of thinking, whether the Lord's command is honored or not! We look for a new heavens and a new earth, wherein dwelleth righteousness, and we pray daily that God's kingdom may come, and his will be done on earth even as it is done in heaven

We thank God for all the blessings we have now, and bless him for the promise that we shall reign with Christ on the earth; we can therefor see some consistency in the training which we are each undergoing that we may take part in the "wonders of the age to come" and the glories that God has in store, of which we are now getting the earnest; for where sin abounded, grace shall much more abound, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

How different—how very different—are your hopes to ours.

(Concluded on page 443)

* * *

FINALLY BRETHREN, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatscever things are lovely, whatsoever things are of good report; *if there be any virtue, and if there be any* praise, think on these things—Philippians 4:8.

THAT THEY SHOULD SEEK THE LORD,...... For in him we live, and move, and have our being.—Acts 17:27,28.

ASCRIBE YE GREATNESS UNTO our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deut. 32:3,4.

REMOVE FAR FROM ME VANITY AND LIES: give me neither poverty nor riches: feed me with food convenient for me.—Proverbs 30 8.

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

POPULAR DELUSIONS ABOUT RELIGION

Number Three

THE GOLDEN RULE THE ONLY ESSENTIAL

OFTEN TIMES we hear people say: "The Golden Rule is my religion." This seems to satisfy them and quiet their conscience, and assists them in dismissing the question of religion from their minds and lives. "So long as one lives straight and treats his neighbor as he would like to be treated he will have as good a chance as any church member." This is one of the most common methods used by the flesh to evade the simple conditions of the Gospel. The plausibility of this argument, based as it is upon the rule of life laid down by Christ himself, has deceived many and led them to turn away from the Truth.

This attitude reminds us of the deluded individual who was visiting at the capitol buildings in Washington, D. C. He had come from some remote rural district and had, in some way, come into possession of a book of rules for the conduct of the Senate while in session. He had studied it to some extent and seemed to think that as a citizen he had a right to join in the discussions of the Senate.

In some way or other he managed to get into the senate chamber and finding an absent senator's seat, made himself comfortable until the session opened. At the first opportunity he arose to speak, and then the chairman, seeing he was a stranger, asked for his credentials and then called the sargent-at-arms to escort him out. The man protested, as he was being led out, not any too gently, and wanted to know why he was being put out when he was observing the rules of the house. He produced his copy of the rules to prove his contention.

The sargent-at-arms pushed him along the corridor a little faster and said, "You fool, don't you know those rules are only for members of the House and Senate. You've got to be a senator or member of Congress before the rules apply to you."

Now that is exactly the position of the one who thinks he can obtain the privileges and honors of the children of God simply by obeying some of the rules laid down in God's Word for the conduct of his children.

The rules of God's house, ("whose house are we," says Paul), are intended only for the members of his house. We can have no recognition in that house until we have been inducted into it by belief of the Gospel, repentance and baptism. Then the rules of the house not only apply to us but it is incumbent upon us to obey them if we expect to enjoy the honors that are to be bestowed upon that royal house throughout the eternal ages.

The people of the world may ornament their lives, if they will, with some of these gems of ethical beauty; they may work into the fabric of their character some of the delicate needlework of righteousness which belongs to the garment to be worn by God's children, but these worthy ornaments appropriated to themselves from the supply provided by God for his own children, will not be a means of access into his favor, and will not deceive God into recognizing them as his children. Jesus said: "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. ...... I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture"(John 10:1,9).

There is only one way into God's favor, only one gateway to life forevermore: Christ the way, the truth, and the life. Paul says: "As many of you as have been baptized into Christ have put on Christ. ...... And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:27,29).

It seems that some people would rather do anything than follow the simple instructions given in God's Word No wonder Christ was impelled to exclaim: "Strait is the gate and narrow the way that leads to life and few there be that find it."

* * *

A Letter to a Friend

(Continued from page 440)

We look forward to the time when death, "the last enemy," shall be destroyed. You deny the reality of death. Death is no enemy to you, for it does not exist, and it cannot, therefore, be "the wages of sin." By so doing you make void the word of God; you shut yourselves out of the wondrous plan of salvation and, yes! you make God a liar! Oh! how awful the thought!! Paul must have felt the awfulness of it, for he said, "Let God be true, and every man a liar." With you sin and evil are never eliminated from the universe of God; sin is never eliminated from the universe of God; sin is never conquered, men, women and children must suffer indescribable horrors to untold ages.

We might continue much longer pointing out how totally at variance are your views with plain Bible statement, and how you do not hesitate to use the very language of Scripture in denying its most positive assertions. Again we cannot refrain from asking, "How much do you believe on the Lord Jesus Christ?" For reply you say, "Better men than you hold the views to which you so strongly object." Truly so. Cornelius, in some respects, is a splendid case in point, yet a message was required to be sent that he might hear words whereby he "might be saved," even though he was "a devout man, and prayed to God always" The church to-day would have made him a member without a question, and would probably have drawn preferential comparison between him and St. Paul who so frequently "contended earnestly" in the synagogues and market places, and turned the world upside down.

Communicated

DEAR RESTITUTION,

We have had profitable and appreciated visits during the summer vacation from Brother and Sister Tabor, Brother and Sister Kieffer, and their daughter Kathryn; Brother and Sister Lang, and their daughters, Myrna and Elizabeth; and Sister Gertrude Miller, all of Cleveland, Ohio. As "iron sharpeneth iron" (Prov. 27:17), so have these dear ones sharpened our countenance, cheered our heart, warmed our enthusiasm, and quickened our work in the Lord's vineyard. We bless God for sending us these brethren and sisters to hold us by the Lord as we walk in trying places; and we have been strengthened by their personal presence, for which we had so often prayed, and helped by their sympathy and love. If the Lord tarries we must continue the life of our pilgrimage; but as an easement to our dusty and trying travel, may the Lord in his grace send us again these and other likeminded brethren and sisters as messengers of hope and cheer that we may be kept faithful until the Lord comes.

During this year we have had eight or nine additions to our little body in New Britain, Conn; just recently, however, two more: Russell A. Huggins, son of the writer, and Alton Brown, another young man about the same age. After an intelligent confession of faith they were both baptized in the Connecticut River, August 30th, 1925.

Another case of obedience, of interest to the readers of The Restitution is Miss Verla Heacock of Canton, Ohio, daughter of Brother and Sister Heacock. Sister Verla was also very intelligent in her understanding of the gospel, and was baptized at Salem, Ohio, August 6, 1925.

With greetings and love to all the faithful everywhere.

Robert G. Huggins

* * *

To leave all for Christ is to find all in Christ.

How to Read the Scriptures

CONTINUED FROM THE LAST ISSUE

FOR WHAT purpose has the Bible been given to the world? It was not to offer salvation to a particular class or grade of society, for the invitation is: "Ho, every one that thirsteth"—and who does not thirst? "Come unto me all ye that labor"—and who does not labor? Neither was it for the ears of the learned only. The Law was spoken for the ears of all the congregation ("men and women and of those who could understand"—Neh. 8 3).

Our Lord declared that he was sent to preach to the poor; he came not to call the righteous but sinners to repentance. Paul says that "not many wise men, not many mighty, not many noble are called; but God hath chosen the foolish things and the weak things of the world" (1 Cor. 1:26,28). What do all these considerations lead us to think, but that the Word of God is meant for whosoever will receive it (Rev. 22:17), and is couched in such language that we can understand it for ourselves. Let us not think that God is too great and exalted to speak to us in simple, ordinary language.

Some are prevented from giving the Bible that attention which it deserves and calls for, just because they entertain the opinion that it is beyond their reach, and requires some theological training before it can be explained. They note that rival church leaders—each professedly taking the Bible as his guide—arrive at conclusions as wide asunder as the poles, and naturally they ask the question: "If so many opinions are held, so widely different in some cases, and all founded on the writings of the Bible, how can it be possible for me to know what to make of them?"

In such case as this the reverent student of the Bible will lay on one side for awhile the diverse interpretations and ask God for light; then, turning to the holy Word, will suffer himself to be guided thereby. All that is required is that he should take the Book into his hands and read; if he understands not at all at first, let him read again and again and again, comparing this with that, ranging through the whole book from Genesis to Revelation, and light will assuredly dawn upon his efforts for the Bible is its own interpreter. I am far from saying that we should not accept the aid which other writings may give us in the study of the Bible, but we must be careful that we do not adopt certain ideas first, and then go to the Bible to have them confirmed. The only save way of arriving at the mind of God is to read the Bible literally, i. e., reading under the ordinary laws of the meaning of language. Let us treat the Bible as we would another book, taking the words and phrases in their natural meaning, understanding the divine Author to use words in their ordinary sense.

We must be on our guard against that habit which is so common amongst religious teachers, and known as putting a spiritual meaning on the words of the Bible, as if the words of God required to be spiritualized, and or could be spiritualized by men. This process, instead of being enlightening and helpful, is ineffective and trifling. For instance, we are told that "Put on thy strength, O Zion" (Isa. 52:1) refers to revival meetings in the Church, and the prediction that Jesus should sit" on his throne of his father David" (Luke 1:32) has received its fulfilment, for Christ today reigns in the hearts of men.

This system of interpretation is mere speculation, human, vain, and is not safe, satisfactory, nor harmonious. If I would ascertain the mind and purpose of God I must follow the usual course pursued of finding out any man's thoughts, viz., by reading his langage in its literal sense.

Of course the Bible contains much figurative language. It abounds in figures. For example, when Jesus tells his disciples, "Ye are the salt of the earth," we have no difficulty in understanding that he is using figurative language, and his meaning is thereby conveyed in a more pithy way. We read our newspapers literally, and yet they abound in figurative language. Even so must we read our Bibles.

It must be admitted that the Bible is not altogether an easy book to understand in its entirety. It requires study and exercise of application, and much thought, but it will be found to repay well all the attention given to it —its stores of knowledge and wisdom are inexhaustible. Difficulties will have to be met, some of which will be satisfactorily cleared away, while others must for the present be put on one side, awaiting explanation at some future time —perhaps not this side of the resurrection. But the less plain, and sometimes obscure passages must always be made subservient to the overwhelming testimony of the plain and readily understood passages.

We read of our Lord that after his resurrection, at an interview with his disciples, "he opened their minds to understand the Scriptures" (Luke 24:45). May such an enlightenment be granted us whenever we ponder over the mysteries and revelations of God's most holy Word.

Long Life

A SELECTED ARTICLE

AMONG ALL the causes of human mortality, old age is one of the rarest. Out of thousands of persons hardly one can be found who dies of old age. Men come to their death through accident, excess, severe toil, by mental and physical overwork; they are killed by gluttony, intemperance, anger, envy, jealousy, and every unholy passion; but there are very few who die of old age.

Weak persons who are careful of their health often outlive the strong who waste their energies. In the [illegible] creation it is a recognized law that animals generally live about five times as long as required for them to grow to their full size; the horse living twenty-five years, the ox fifteen or twenty, the lion about as long, the dog ten or twelve years, and other animals in proportion. Man who attains his growth at the age of twenty or twenty-five should, by this rule, live to be more than an hundred years old. How few among earth's millions ever see their hundredth year. With all man's intelligence and his superiority over the brute creation, he is in his habits, irregular, intemperate, irritable, revengeful, and by yielding to ill-controlled and unhealthy passions, and unrestrained and irregular appetites, he exhausts his vital forces and goes down quickly into the grave.

The Scriptures have said: "Bloody and deceitful men shall not live out half their days" (Psa. 55:23), and the early mortality of the dissolute and ungodly is a matter of common observation as well as of express scriptural declaration. Righteousness tendeth to life, and in the Scriptures are found those sanitary rules which, if properly observed, would prolong the lives of men. A strict observance of the teachings of the Holy Scriptures would doubtless largely increase the average duration of human life. The Book, which God made, gives directions how to spend the life which God has given. Happy are they who know how to heed the voice and thus escape those sins and errors which bring ruin upon all who indulge in them.

* * *

"A lady, riding in a carriage, spied a beautiful flower by the side of a large rock, and alighted, thinking to take it up and place it in her conservatory. She was unable to do it. She found its roots had so worked their way into the rock that with all her strength she could not move the plant.

"What an emblem this is of the true Christian who is rooted and grounded in love, settled and established in the faith of Christ, and who will not be moved away from the hope of the gospel or shaken away from his confidence in God. Let those who have tested that the Lord is gracious, see to it that they strike their roots deep, that there be no superficial work, no mere surface connection; but let faith go down into the depths and cling to the Rock of Ages. Then the child of God can rest unmoved amid the tempests of earth, secure against storms and triumphant over every foe."—Selected by S. Roxana Wince

Books on Sale

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John Eadie, D. D., L. L. D.

Smith's Dictionary of the Bible, vol. 1, 2 & 3.

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

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The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ ◆ Number 35

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The Pastor and Church Finances

CHARLES E. JEFFERSON

(The following article, though written by a Presbyterian minister, has so much good material appropriate for the times we live in that we feel impelled to pass it along for the edification of our readers.—Editor)

A MINISTER SHOULD NOT TOUCH church finances. That is my judgment. All do not agree with this. Let every man be persuaded in his own mind. Why should not a minister touch the finances of the church? Because he has enough to do already. A man who prepares two sermons a week, and conducts a prayer meeting, and fills his afternoons with parish calls, has undertaken enough to test the strength of a giant.

A church is to be pitied when its minister gets the idea that nothing about his church can be done unless he does it himself. He is not a worthy successor of the apostles. The apostles believed in laymen bearing parochial burdens. They would have nothing to do with money matters. They were convinced that the interests of the church would be best advanced if they gave themselves steadfastly to prayer and the ministry of the Word. Their plan seemed to work well. We are not told that any of them ever crossed the "dead line," and they succeded in turning the world upside down. A minister who has time to dabble in finance has more time than the apostles had.

It is no excuse to say that the minister is a better financier than his official brethren, and that under his leadership the financial administration of the church will have a dignity and prosperity otherwise impossible. Many a minister has been caught by that argument.

But the argument is specious rather than weighty. If a minister is to do everything which he can do better than the laymen of his church, then he should do all the praying in the prayer meeting, and all the speaking too—and some ministers do this. But the ministers who do everything keep their churches in the kindergarten stage of development. It is the business of a minister to develop his people by rolling upon their shoulders church responsibilities, and one of the burdens which laymen ought to carry is that of financial administration. It is better to have a few blunders committed by men who are trying to do their duty than to have things go superbly by one man in the midst of a congregation of dummies.

Moreover it is dangerous for a minister to dabble in finance. If he does it a little he must do it more and more. It is human nature for men to get away from as many burdens as possible and when laymen once discern in their pastor a willingness to work out financial problems they will gladly allow him to do it. Many a minister, who began by giving an innocent word of advice, has found himself in a few years bearing the weight of the entire financial administration of the church. In cases not a few this has proved the beginning of his ruin.

Human beings, whether Christians or not, are sensitive in money matters, and he who deals with men in these things must have rare wisdom and tact. There are, in every congregation, those who are stingy, and who shirk their financial responsibilities, and there are others who are generous but notional and crotchey; and for a minister to know too much of this side of church life is not only uncomfortable for his people but also distressing to him.

A minister who devises schemes for raising money, and who personally solicts contributions from his people, needlessly degrades himself in the eyes of men, and comes in time to be re-

garded as a financial agent rather than a prophet ordained to utter the word of the Lord. Let the minister, then stick to his business—that is, the ministry of the word—and all necessary things shall be added unto him and his church.

THINGS A MINISTER CAN DO

BUT while a minister should not go into details of financial administration, he can, if he will, determine in a general way what that administration shall be. He can do this, not by putting his thumb into the finanical pie, but by toning up by strong sermons the ethical life of his church. For instance, no minister ought to allow his church to do a dishonest thing. If he has a set of rogues in financial positions, it is his business to overturn the tables and drive the rascals out. A church must pay its debts. This is fundamental. If church officials cannot see it the minister should lend them his eyes. Many a church thinks it no dishonesty to pay its minister less than the sum stipulated for his services. No minister should permit this, no not for a single month. Churches must first of all be honest, and it is the duty of a minister to hold his people rigorously to a high standard of financial honor.

He can also, by his influence, prevent his people from adopting commercial schemes for the raising of money. Church fairs and suppers and entertainments, held for the purpose of paying the church's debt, are an abomination in the sight of God—and it is amazing they are not a stench in the nostrils of all Christian people. Not one valid word can be said in their defense. They are evil, wholly, irretrievably evil. I know how many arguments can be brought in their support, but this only proves that there are many Christians who are yet in the stone age of spiritual development. How can we hope to make Christianity even respectable so long as churches sell ice cream and peddle bric-a-brac, in order to carry on their work? Such action defeats the very end for which the Church of God exists.

The commercial instinct is already overdeveloped in the majority of men, and the Christian church is the one divine institution organized to develop the other side of human nature, and to train men in the divine art of giving. "Lend, hoping for nothing again"—that is the high appeal with which the Church of God comes to men, and any church which lowers that standard, and offers a man a dozen oysters or a crazy quilt in return for his contribution to Christian work is a stumbling-block and a rock of offense. Imagine Jesus holding a fair! Imagine John selling oysters that an additional missionary might be put in the field! Imagine Paul supporting his work in Ephesus or Corinth by urging men to eat ice cream for the glory of God! The mere thought of it causes the blood to blaze and the heart to protest. The fact that so many churches in America do these things, without realizing the enormity of their sin, is one of the most lamentable and appalling signs of the times.

But some nearsighted, hustling saint says, "We cannot get along without these things!" Then shut the church doors, and make no further pretenses of Christian faith. What shall it profit the church if it gains enough money to pay its expenses, and loses its message and debauches the community?

You say you could not have bought a carpet without the oyster supper—a carpet is not necessary for a church. You say you could not have gotten the organ—a church can prosper without an organ. You say even the building could not have been paid for—a building is not essential. The apostolic church had no carpets, or organs, or edifices; but it was mighty and prevailed. The church of Christ was mightier in the catacombs than it afterwards was in the cathedrals. Better go without any of the supposed necessities of a church, and maintain the faith once delivered to the saints, than have organs, and cushions, and carpets, and a spire, secured by methods which demoralize the community, and deaden the conscience of the professed followers of the Lord. But you say the minister's salary could not be paid in any other way. Then let him go. That proves that he is not needed. There are too many churches in the majority of places, and if a church is too weak to feed and clothe a minister, then it is time for that church to give up the ghost. Christendom would be much stronger if a large proportion of the weak churches were buried.

(Continued on page 457)

A Difference

A SELECTED ARTICLE

DURING THE APOSTOLIC AGE the churches undoubtedly raised large sums of money through the generosity and self-denial of the saints. What was done with this money? Some of it was given to those who were preaching the gospel, but much the larger portion was distributed among the poor. In our time also, much money is collected among the churches of various denominations, but the poor and those who preach the genuine gospel receive very little of it. The greater part is used in building showy meeting-houses and hiring orators to entertain the people. Sanctified common sense of which we hear so much now-a-days, ought to suggest a more judicious expenditure of the Lord's means.

It is a significant fact that the early Christians built no houses especially designed for worship, only as every house in which they dwelt was a house of praise. Their business was character building, not temple construction. They invested in the souls of men, not in the wood and brick and "hammered stone." They proclaimed and lived the truth; consequently their success in any locality did not depend on their assembling in a fine chapel, with good music and a gifted preacher. They left such things to others, and for themselves preferred an outward poverty and simplicity, being fully satisfied to rejoice in spiritual riches.

We do not object to suitable houses for worship, nor to religious instruction for the churches; but let the former be plain and the latter scriptural. Let the Apostacy have pagan architecture and pagan doctrine, and let Christians be done with all imitations of such ways. The admonition of Peter to Christian wives is equally applicable to the churches: "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

IMPORTANT NOTICE: All remittances should be sent by bank draft, post office order, or express money order to The Restitution Publishing Company, 10623 Lee Ave., Cleveland, Ohio.

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Editorial

SMYRNA: RICH THOUGH POOR

GOD'S ESTIMATE of an individual, or a church is very apt to be quite different from their own. He has said, through the prophet Isaiah, that his ways are not our ways, nor his thoughts our thoughts. Not only are they different, but his thoughts transcend ours as the heavens are higher than the earth. So it is not surprising that in the messages sent to the churches we find Christ's depiction of their true condition to be a revelation to them. His message to Smyrna is a good example of this: "I know thy works, and tribulation, and poverty (but thou art rich)."

This sounds like a paradox. They were rich, though poor. It would seem that Smyrna was poor as far as this world's goods were concerned, poor in material possessions, money property, silver and gold. The messenger to them saw this condition and noted it.

All our circumstances are of interest to him who died for us. He feels our pains, and if we are poor, he understands, for he was poor. But the Master wastes no time in useless despondency, but immediately calls attention to the better side of the situation, stopping right in the midst of a sentence to say for their encouragement, "But thou art rich."

They were apparently the kind of people spoken of in the New Testament as the poor of this world, rich in faith and heirs

of the Kingdom. Their riches were the kind spoken of by Solomon in Proverbs 10:22 where he says: "The blessing of the Lord it maketh rich and he addeth no sorrow with it." Evidently they had taken the advice of the great Apostle to the Gentiles and were rich in good works. What greater riches could they have than that suggested by Paul in his letter to the Colossians: "Let the word of God dwell in you richly in all wisdom" (Col. 3:16).

If one has the unsearchable riches of Christ, he has more than all this passing, foolish and dying world can give. When once we have come into the divine family and have been filled with the spirit of that family and endowed with the heavenly qualities of character, no circumstance of the present moment can make us poor, for, as the apostle says: "All things are your's; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, and ye are Christ's, and Christ is God's."

* * *

Lot and Abraham

A SELECTED ARTICLE

ABRAHAM WENT OUT because God called him. Lot went because Abraham did. He had no call from God, but he thought Abraham was a pretty safe man to go along with. The Lord said to Abraham: "Get thee out of thy country and from thy kindred." Lot was one of the kindred who still clung to Abraham and would not be shaken off. God blessed Abraham and Lot contrived to share the blessing. They prospered. Their flocks ate up the pasture; their herdsmen quarreled over it; and the time came when they must separate. Their parting was not as is sometimes intimated, like Christians separated by sectarian considerations, but it was the separation of a man called of God to separation, from one who had no such calling.

Abraham proposed the separation, and gave Lot his choice of everything temporal. Lot, instead of declining the favor, and modestly saying to his uncle, "You have been called of God to this land; it is for you to decide where you will go, and I will go in the other direction," accepted the offer of the unselfish Abraham and took for his choice the best of the land—the well-watered plain of Jordan, leaving Abraham to content himself upon the hills as best he might.

Lot probably was wealthy; and perhaps sold his herds and invested them in corner lots and city property. Abraham still held his pilgrim life, and walked with God upon the hills. Lot sat in the gate of Sodom among the judges, the Honorable Judge Lot his children married in Sodom, his family learned the vices of Sodom, he vexed his righteous soul from day to day with their unlawful deeds; but he did not leave them and go out from among them till the fiery storm was gathering in the air. He was vexed, but still he remained and lost everything. His wealth perished in Sodom. All he carried there or gained there went down in the flame.

Abraham did not stay in Sodom to be vexed; he kept clear of Sodom; he would not have Sodom's wealth. When he had rescued the king of Sodom from captivity and brought back Lot and his family from the hands of their enemies, while the king of Sodom very politely offered him all the treasure he had recovered from their captors, he refused the whole of it and declared that he would not have so much as a thread or a shoe latchet, lest any Sodomite should say that the king of Sodom had made Abraham rich.

Lot lost everything in Sodom. Abraham, outside Sodom, found blessing at the hand of God. They that are of faith are blessed with faithful Abraham. But it would sometimes seem that there are more who delight in the example of Lot than there are who follow the faithful Abraham. Lot is not held up as an example; an awful warning is found in his history. He passes from view under a cloud of shame; his memory was preserved in nations which were, as a rule, no blessing to the world, and no friends to the people of God. Abraham was blessed and made a blessing, and all the nations of the earth to this day are blessed in faithful Abraham and in Abraham's seed.

Who are we following to-day? Are we sons of Abraham, or are we following the example of Lot? It has been said that among some classes of professing Christians there are a hundred Lots to one Abraham. Let us be warned by the mistakes of a just man, and let us follow the example of faithful Abraham that we may with him be blessed and brought to share in his eternal inheritance. "For if ye be Christ's then are ye Abraham's seed and heirs according the promise."

* * *

THE PASTOR AND CHURCH FINANCES

(Continued from page 452)

But shall a minister leave a church addicted to festivals and fairs? Not at once. Like Moses, a preacher must endure many things because of the hardness of men's hearts. But he is recreant to his trust if he does not in time shame his people out of all these mercenary methods, and lift them to the level of spontaneous and joyous giving.

* * *

The Way to Prosperity

A SELECTED ARTICLE

THERE IS ONE THING which seems to be universally desired by people in this world, and so earnest is the desire that it has a place almost constantly in their thought; it influences their actions and to a great extent it determines the course of their life. The matters which are considered independently of any connection with this desire and are settled without reference to it, are comparatively few.

It is a desire to possess a sufficiency of temporal things. These are not to be lightly esteemed nor undervalued. They have their proper place and an important place in God's plans and methods. A lack of them may hinder advancement in the right way, and may close many doors of opportunity and of usefulness. An insufficiency of them can rob us of health and so place us at a disadvantage in every relation in life. This being true, it is that Christians, as well as others, should give attention to the matter, and while people are doing almost anything and everything to gratify this desire, there is one way of securing a supply of temporal things needed which does not seem to be as common among Christian people as might be expected. In view of the fact that the way is suggested by the best authority and recommended universally by those who speak from experience, and that an unlimited amount of reliable testimony can be furnished in favor of it, it seems strange that it is not more commonly followed.

The way is this: "Give and it shall be given unto you" (Luke 6:38). While the Israelites were on the east side of Jordan, in the plain over against the Red Sea, Moses told them that they should pass over Jordan to go in and possess the land and that they should observe to do certain things, one of which was that they should tithe of their increase and lay it up within their gates and the Levite, because he had no inheritance, and the stranger and the fatherless and the widow should come and eat and be satisfied. This they were to do that the Lord their God might bless them in all the work of their hands (Deut. 14:28,29).

Again he tells them that if there shall be among them a poor man of one of their brethren they shall not shut their hand from their poor brother, but shall open it wide unto him so he shall have sufficient for his need, and when they do this they are to beware that the thought of their heart is right, and their heart shall not be grieved when they give to the poor man "because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto" (Deut. 15:7-10).

Again they were told that if in the time of harvest they should forget a sheaf in the field, they were not to go and fetch it, but leave it for the stranger, for the fatherless, and for the widow, that the Lord their God might bless them in all the work of their hands (Deut 24:19).

It was enjoined upon Israel that they be generous and give to the poor and needy in order that they themselves should be blessed in their work; and these are some of the things which were "written aforetime" for our learning and are a part of the Scripture which was given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness that we may be thoroughly furnished unto all good works. It is as true of Christians to-day, as it ever was of God's people in the past, that "the liberal deviseth liberal things, and by liberal things shall he stand:" or as the margin read, "in liberal things shall be established."

The Revised Version reads: "In liberal things shall he continue," which rendering does not suggest the thought that one will have less because of what he gives, or that giving leads to a condition of things where liberality will cease because of lack of ability to be liberal. "There is that scattereth and yet increaseth" (Prov. 11:24). "He that soweth bountifully shall reap bountifully, and he which soweth sparingly shall reap also sparingly" (2 Cor. 9:6). "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again" (Prov. 19:17). "Honor the Lord with thy substance and with the first fruits of all thine increase so shall thy barns be filled with plenty" (Prov. 3:9,10).

"God loveth a cheerful giver:" and those who are cheerful givers enjoy God's love as those who give grudgingly or of necessity never can enjoy it; and when cheerful givers are more numerous there will be fewer Christians who will go through life wondering whether God loves them. It is well for us to keep in mind that it in connection with this subject of cheerful giving that we are told that "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound to every good work" (2 Cor. 9:7,8).

After the Israelites possessed the promised land, the record says that there had failed not ought of any good thing which the Lord had spoken unto the house of Israel. All came to pass, and Joshua before his death said unto them: "Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass and not one thing hath failed" (Joshua 23:14).

When they had been obedient they had been blessed in the work of their hands, and had been blessed by receiving much. So we may find, when we learn to be obedient, that we shall be blessed. When we learn to sow bountifully then the Lord can bless the work of our hands, and we may reap bountifully, and we may find that if we give it shall be given unto us, and so we shall be blessed by receiving much. To receive much is indeed a blessing; yet there is a greater blessing. When it was said that it is more blessed to give than to receive, it would have been difficult to have substituted another word for the word "receive" which would have made the statement mean so much to the human heart. What do we naturally think is better than to receive? But there is something even better than what we sometimes think is the best; and while we receive much as a result of our giving, there is also for us the greater blessing bestowed when we give. "Ye ought to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

* * *

Stand Firm

A SELECTED ARTICLE

WE MUST INFLUENCE the world or the world will influence us. We must act or we shall be acted upon. If we do not try to straighten the world to the standard of right, the world will bend us to the standard of wrong. The fashions, the follies, the maximes, the customs, the practices of the world exercise a moulding influence on all who yield to their power. If we are to withstand these influences, we must plant our feet on the Eternal Rock, we must oppose the current of worldly influences, even though we resist unto blood, striving against sin; and we must be "steadfast, unmovable, always abounding in the work of the Lord." If we are passive and listless we shall be overcome; we must actively oppose those influences which seduce us or assail us, we must neither be beguiled by earth's blandishments nor swept away by its rushing tides. We must stand fast in the faith.

The spirit of the world is the spirit of concession, compromise, and conformity; but all that is in the world is not of the Father and is contrary to the truth of God and to the word of Christ. If we are to be Christians we are not of the world; if we are followers of Christ the world will hate us as it hated our Master. Let us learn to take his yoke, knowing that if we do follow him the world will reject us and despise us, but God will honor and bless us, and if the world shall crucify us here, the Master will crown us by and by.

* * *

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

T. V. Blyth	1.00	S. Cronkhite	1.00
H. S. Lasher	7.00	A Brother	1.00
B. M. Payne	.50	Sis. Frank Martin	8.00

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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Privileges and Responsibilities

A SELECTED ARTICLE

THOSE WHO ENJOY PRIVILEGES incur responsibilities; those who receive favors are morally bound to make due returns. To neglect this is to incur condemnation and forfeit the privileges enjoyed.

Among the parables, which our Savior spoke, was one concerning a certain householder, who planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and let it out to husdandmen, and went into a far country. When the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruit of the vineyard. But they took his servants and beat one, and killed another, and stoned another. Again he sent other servants and they did unto them likewise. Finally, having one only son, his well beloved, he sent him, saying, "They will reverence my son when they see him." In this he was mistaken for as they saw him coming they said among themselves, "This is the heir. Come let us kill him and the inheritance shall be ours."

The application of this parable is not difficult. God had sent his servants, the prophets, to the people of Israel from age to age. Some they had stoned, some they had sawn asunder, others they had slain with the sword. At last he sent his Son, and him they rejected, and he was crucified by wicked hands. Then came retribution. The city was beseiged and destroyed. The nation was crushed and scattered and driven to the ends of the earth, and all the special privileges which they had enjoyed in that land flowing with milk and honey were taken from them, and the higher blessings and privileges which they had enjoyed as the chosen people of God were open to the Gentiles, and the gospel of God was sent into all the world.

A solemn lesson meets us in this parable; the lesson drawn by the apostle Paul when writing to the Romans of the rejection of Israel, the breaking off of "the natural branches" of the Jewish olive tree: Because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear, for if God spared not the natural branches, take heed lest he also spare not thee" (Romans 6).

If, through unbelief and disobedience, the children of Abraham have in past generations been doomed to exile, calamity, and distress, what shall be the fate of other nations who, notwithstanding the example which has been given them in the case of the sons of Israel, still dare to question the authority of God, reject his prophets and his servants, disregard his word, despise his messengers and crucify his Son?

The mere fact that men near the name of Christ is no protection against the righteous judgments of God. Israel bore the name of their Maker who had redeemed them, but it did not save them from overthrow. "Why call ye me Lord, Lord, and do not the things which I say?" A mere profession of Christianity does not avail. There is need of a hearty faith and a sincere obedience to the Word of God and unless men cherish this faith and yield this obedience, the more they profess and boast the greater will be their guilt and the more stern their condemnation.

We may picture the lawless husbandmen watching at the vineyard gate, while the heir of all, unconscious of danger; walks onward to his doom. But is there anything in this more appalling than the thought that men who have been trained

under Christian influences, taught in the ways of God, made partakers of boundless mercies and abundant favors at his hand, should deliberately set themselves to deny the authority of the God who has created them, of that Savior who has died for them, and of his word and his gospel without which they would to-day have been lost in heathenish darkness and barbarism? To that Word of God we owe the civilization, the enlightenment, the education and prosperity which we enjoy, and which no people ever have enjoyed outside of the light of the Word of the living God and the gospel of his Son.

Yet men enjoying all these privileges, set at nought God's laws, despise his commands, reject his messages, and say in effect, "This is the heir; let us slay him and the inheritance shall be ours. If there be no God we can do as we please. If we can reject Christ, then our hands, our tongues, our means, our time, our wealth is all our own, and there is none whom we need fear and obey."

Let men who forget God ponder the dangers of such a course. Let men who reject Christ study the history of the ages that are past. Let those who cast off fear and restrain prayer and revolt from all authority, look over the wastes of history, and mark the ruin and desolation which has blighted the nations that have forgotten God; and let those who know God, and acknowledge their indebtedness to their Lord and Master, learn by blest experience how happy is that people whose God is the Lord, and yield a loving and filial obedience to the commands of him who has a right to control the creatures he has made, and whose yoke is easy and whose burden is light.

* * *

Ruskin says: "If you will not amuse, nor inform, nor help anybody, you will not amuse, nor better, nor inform yourselves. You will sink into a state in which you can neither show, nor feel, nor see anything but that one is to two as three is to six. In that state what should we call ourselves? Men? I think not. The right name for us would be numerators and denominators. Vulgar fractions."

Nebraska Conference Report

THE 41st annual conference of the Church of God in Nebraska convened August 26th to 30th in the City Hall at Florence. The attendance was not large like it was in former years, and while we regret that fact we know that some of our brethren were hindered by circumstances over which they had no control, one of these being the death of Mr G. R. Stewart of Kennard, the father of Sisters Lecrone and Nelson.. We sympathize deeply with these dear sisters in their loss of a loving and indulgent father.

Brother William H. Brown and son of Cleveland were with us. Brother Brown is editor of The Restitution and did most of the preaching. His sermons as well as the help of both him and his son in the music was greatly appreciated.

Sister Lucy Lapp and little son, of Sunnyside, Washington, were present, having come for a visit with her aged father, brothers and sister living in the west part of the state and planned it so as to be at this meeting. We were glad to meet this sister once more having met at conferences in years gone by. She is isolated and wanted to hear Brother Adam's voice once more, he having taught her the truth.

The young people gave a program which was well rendered after which we listened to a very interesting talk to the young people by Mr. Cunningham. The business meeting was held Saturday afternoon, and after a talk by Brother Adams relative to the work and conditions, we heard the reports read, all of which were accepted. We then proceeded to the election of officers. Owing to limited time it was moved and seconded to retain the present officers, a vote being taken which was unanimous in favor of the present officers. They are:

Almus Adams: Evangelist

P. E. Brown: President; James Sorrenson, Vice-Pres.

Carrie Free: Secretary; Leta Lambertson: Treasurer

The Berean reports were heard and Sister Minnie Perkins of Omaha was elected President and Sister Esther Peterson of Hector, Minn. was re-elected Secretary and Treasurer.

Letters were read from Brother J. W. Gamble of Bartley, Neb., Brother S. I. Herren of Buckhart, Mo., and Sister Rena Endsley of Iowa. Another was received from Sis. McClelland of Idaho too late to be read. Brother Brown will publish it in The Restitution. We thank you, brethren, for these good letters. They are a comfort and help to us. May God bless and be with each of you in all your needs.

Thus closed a meeting in which love and harmony were supreme. We went to our homes with new strength and courage feeling it was good to have been there. C. M. Free, Secy.

* * *

"Praise no man too liberally when he is present, nor censor him too lavishly when he is absent; the one savors of flattery · the other of malice, and both are reprehensible. The true way to advance another's virtue is to follow it. The best means to decry another's vice is to decline it."

* * *

Obituary

MRS. GEO. MITCHELL died at her home in Camas, Wash. on the 5th of Sept. 1925, and was buried on the 7th. She was born in Ontario, Canada on Jan. 31, 1843. She was married to Geo. Mitchell on Nov. 20th, 1864. She now rests beside seven children and one grandchild. During our courtship I often had a Bible in my pocket and we studied the precious truth together as it is in Jesus; and we have held to them ever since through storm and sunshine for over 60 years. She often expressed the hope she could be laid to rest like Job in 14:13 before the time of trouble that is coming (Daniel 12:1): "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me!......Thou shalt call, and I will answer thee." She has obtained her wish. O friends, cling to the gospel ship. The storm is brewing. Geo. Mitchell

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Editorial

Laodicea: Poor Though Rich

WHILE THE CHURCH at Smyrna is revealed to us as being rich though poor, the church at Laodicea is shown to be poor though rich. Here we have two states or conditions into which the church may come.

Laodicea's riches are described in words that give us her own estimate of herself: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." The mental state of this church was that of self-satisfied complacency. They were perfectly contented with their condition. They had a sufficiency of this world's goods. Thus they were at ease and could say to their souls: "Eat, drink, and be merry."

Then too, had they not been baptized into Christ, and did not that make them safe for the future and assure them of a share in the glory to come? Truly they had need of nothing, at least so they thought. But what an awakening it must have been to them to have a message from Christ, and to be informed that their attitude was nauseating to him and that he was ready to spew them out of his mouth. What a revelation to find that Christ's estimate of them was that they were poor, blind, naked, wretched, miserable. Their riches were filthy rags, their poverty in spiritual things was abject. Though rich, they were poor.

After denouncing their attitude, Christ gives them an antidote for their disease. He councils them to buy of him gold tried in the fire that they may be rich. Truly that is the only kind of gold that will bring permanent wealth. It is the gold of a tried faith, purified in the crucible of tribulation, of sorrow, of pain and poverty it may be; whatever is necessary to purge out the dross of the flesh from our character.

This process may humble us; it may be painful and unpleasant for the time, but it will place us in possession of the true riches without which we cannot enter that company of men and women who are to form the nobility of the future age. It is only with this gold that we can procure the white raiment necessary for our acceptance by the great Judge who will pass upon our qualifications for entrance into God's eternal fellowship. How true are the words of Solomon in the 13th chapter of Proverbs: "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches."

Brethren and sisters, this is the Laodicean age. Do you not feel its deadly miasma penetrating your inner self and chilling that zeal that once you had for Christ and the Truth? Let us not deceive ourselves; it is in the air. Let us awaken to a realization of its presence before its deadly vapor reduces us to spiritual death. Brother! Sister! be honest! Is the fire and zeal of your first love still glowing in your heart?

* * *

The great means of doing good, though we cannot tell why or how, only because God so directed it, is by example. We are to be ourselves what we would have others to be. This is not only when others know it, but in all places; for I believe that what we do in secret affects others.

* * *

Truth is truth. Though all men forsake it, it still remains unchanged, and its own excellence will recommend it even though the conduct of its professors does not.

Communicated

DEAR RESTITUTION:

At the business meeting of the Kansas-Oklahoma Conference, August 27th, it was voted that next year Arkansas City, Kansas again be the place of meeting. Plans regarding next year's conference dues and also the date are to be decided upon by the Official Board. All members of the present board were re-elected. The conference voted that all disputed questions shall not be discussd during conference. Lorena Waters, Secretary

* * *

National Berean Reports

FOUR years have passed since the Relief Department was added to the National Berean work. As many of you know, the care of our unfortunate ones was taken up in this manner to avoid duplication and publicity, and that the donations and the aid given are not just among the Bereans. The past year I have sent a monthly allowance into three homes of our aged ones and this allowance is their only income. Two widows with small children also are receiving a monthy allowance. During the winter months several of our people who have been receiving assistance, especially among the aged, were ill and needed medical attention which was given them. Among the things given out at Christmas time were bed blankets, bed socks, aprons, towels and money for Christmas dinners to the elderly people and to the children warm clothing, toys and candy and other things.

It is only in the winter time, when expenses are high, that some of our people need help; families where there are little children to feed and clothe, and in some cases payments coming due and an insufficient wage to meet these problems. This has been taken care of from donations sent me by the brothers and sisters who believe our worthy ones should be cared for.

The causes for need of assistance among our people are death, old age, cancer, insufficient wage; accident, disability and misfortune.

These families (15) are from eleven different states. I find upon investigation different ones, through no fault of their own, are in need of aid in times such as I have mentioned. Some are past their eightieth year and have lived prosperous lives. This does not always mean an accumulation of money. They have lived close to God and are ready and anxious to meet our Savior. The aid given is not as much as it should be, but with very few exceptions the funds sent me for this relief work are not made up of pledges, and I feel I should give the amount I am sure of rather than to agree to give a large sum and not have it to give. This is in reference to the ones I send the monthly allowance to; also funds must be kept on hand for emergencies.

I am sure you will be glad to read the following words of appreciation that have come to me from our people. They are similar to many I receive:

"I certainly am grateful to you good people of the Church of God for your kindness. I did not think any one could be as good to me as they have been."

"I have received the check you sent us. Thank you, dear one, and all others who are helping. May the Lord give them and you a crown of life in the future is my prayer. We would suffer without your help. The rug you sent us is so nice and warm. We would have gotten very cold without it. We surely are thankful for the way we are being provided for. If it were not for the mercy our brothers and sisters have on us, where would we be?" (From an aged couple whose house is on the ground - cold and damp.)

"My little girl is so proud of the box of clothing you sent her. The garments are all nice and fit her just fine."

"I have received the check you sent me and want to thank you very much. It will mean a great deal to me to know that I can pay my rent every month. It sure is kind of the Church of God brethren and sisters. I never can thank them enough for their kindness." (This is from a widow with 5 children, whose rent is being paid each month out of the donations sent me.)

From words received, such as the following, from contributors to the relief fund, I feel safe in saying our people are as happy in giving as our unfortunate ones are in receiving:

"Your work is wonderful, relieving as you do the terrible suspense of those not knowing where the next month's rent is coming from, or the next meal, or whatever it may be."

"Am sending a little for relief work. I am sure you are doing a good work, and we should all feel it a privilege to do what we are able to."

"Enclosed find check. Please use this for some of the ones who are in need. It seems too bad for us to let the old of our faith suffer for lack of necessary comforts."

"I have had some money sent to me to be given where I thought it was the most needed, and I believe your work is the most urgent, so am sending it to you."

"Am sending you a check. I hope the church people have all responded to your call and that the needy one may have plenty and will have no worry about their support."

I wish to make special mention of a few donations, one of a child's sweater suit, with one dollar in the pocket, donated by one of our sisters. It was a sacrifice on her part to give these little garments away, garments that her own darling baby had worn but a short time and then passed away. Last November a new comforter, valued at five dollars, was sent me to be given to some worthy one in need of it. This comforter was pieced by one of our dear sisters who is over eighty years old. She has been confined to her bed for four years and it was there that she sewed the many pieces together to make the comforter.

The aprons, towels and bed socks, given out at Christmas time, were made and donated by a sister who wanted to help in other ways beside sending financial help, as she does all through the year. The aprons were large gingham ones made the old fashioned way, and were appreciated very much by our elderly sisters. The bed socks were made of nice, soft, warm material and the aged people who received them do not have bedrooms heated with furnaces, but get into their beds oftentimes when they are very cold, and such gifts were thankfully received.

I wish to thank the ones who have contributed funds for this relief work and the aid societies who have so willingly and quickly responded to my calls for help. You have fulfilled one of the greatest Christian duties in helping to care for our aged ones and the fatherless and widows in time of need. I also wish to thank the editors of our church papers for publishing my reports.

Mrs. Orpha Sanford,
Chairman, Relief Committee, National Berean Society
174 Cedar St., Aurora, Ill.

* * *

Evangelist Report

JULY

Sermons 11; Expense 178; Money Received 9.50; Due 95.28

DURING the latter part of July we journeyed to Kansas City by auto, going with Bro. and Sis. Stubs who had come to Omaha to attend the disabled veteran's convention. Bro. Stubs shows the marks of his service overseas. But all that happened to him before he knew the Truth. He now looks forward to the time when he will be whole again, that time being when the Prince of Peace comes to establish his reign that will bring us to a time when implements of warfare will be beaten into implements of agriculture.

I went down town with Bro. and Sis. Stubs to view the parade. As I stood there I saw 10,000 veterans go by, some with arms off, some with legs missing, others apparently sound but still in some way disabled. But worst of all, here came a section of blind men being led by other less fortunate brothers of war, a scene intended to make one wonder where our boasted civilization comes in. Anyone who could stand there and view that scene and then say afterwards they could justify war under any circumstances, would be hard to understand.

A crime was committed in the beginning of the Great War when the Austrian prince was shot while in Serbia. Right here the great question of right and wrong comes in. A wrong has been committed. Now what is to be done about it? Here was a time when soberness should have been the watchword, for upon the decision of the men in whose hands it rested, millions of lives and billions of dollars were at stake. The result proves that revenge and selfish motives governed and gave birth to the decision, and as a result we see here these crippled young men, living testimonials against selfish and revengeful decisions. Nations need God's Word to govern them as well as individuals.

Austria's selfish demand was more than Servia could comply with and retain her national honor. But after all, wouldn't Servia today been looked upon as a model nation if she had complied in order to save lives and future suffering? Jesus taught that: "If they take your coat, give them your cloak. If they compel you to go mile, go two." Had Servia followed that teaching, there would have been no war. Austria would have been the one defeated. If Austria had humiliated herself a little she could have defeated her own selfish motive and yet ultimately been dignified by the act.

Wars and fighting in the body of Christ come from the same source. We should never demand more than is just. If we comply with extravagant demands we leave the blot on the other party.

A good many years ago, during a draught, when stock was turned into the fields to get what it could from the ruined crop, some of my stock got into a brother's field which had done better than the other fields owing to its location. We recalled the stock before any real damage was done, but the brother, who had harbored a feeling against me, indignantly demanded the appointment of mediators to settle the matter. My first impulse was to choose a man who would be favorable to me but decided it would be unfair and dishonest to do so. When the time arrived, he made a demand for higher payment many times more than the damage. He thought I would not pay and he would have something against me. Evil here entered into it. To head it off I paid him and he was the one who lost. I had won over myself and him. When people take sides in the Church, many are spiritually killed and we see the wreckage everywhere. Brother, it is best to meet demands humbly for sake of peace.

Aimus Adams

A Thought for To-day

IS NOT THIS THE FAST that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isaiah 58:6.

HE THAT BY USURY and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. A faithful man shall abound in blessings: but he that maketh haste to be rich shall not be innocent. -Proverbs 28:8,20.

O TASTE and see that the Lord is good: blessed is the man that trusteth in him.—Psalm 34:8.

HE THAT TRUSTETH IN HIS OWN HEART IS A FOOL.—Proverbs 28:26.

BEHOLD AT EVENINGTIDE trouble; and before the morning he is not. This is the portion of them that spoil us, and and the lot of them that rob us. -Isaiah 17:14.

THE LORD IS THE PORTION of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places: yea I have a goodly heritage. -Psalm 16:5,6.

WHEN THOU PASSEST through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. Isaiah 43:2.

THE LORD IS MY SHEPHERD: I shall not want. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.—Psalm 23:1,6

BLESSED ARE THE PURE IN HEART; for they shall see God. —Matthew 5:8.

A MERRY HEART doeth good like a medicine: but a broken spirit drieth the bones. Proverbs 17:22.

EYE HATH NOT SEEN, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him 1 Corinthians 2:9.

ON SALE

NOTE: While we do not agree with all of Mr. Bryan's views we can heartily recommend this book as a convincing argument against evolution. Editor.

JUST OUT

The Undelivered Address

The Last Message of William Jennings Bryan

Foreword by Mrs. Bryan

¶ Everyone who loves the memory of the famous Bible champion will prize this book which he called "the mountain-peak of my life's work."

¶ A summation of all that Mr. Bryan had gathered in defense of the Scriptures in his fight against Evolution, together with some of Mr. Bryan's personal experiences, leading up to its publication, foreword by Mrs. Bryan, the funeral address, etc.

¶ A book which will be treasured in every Christian home in which Mr. Bryan's name is known and cherished. **CLOTH, $1.00**

JUST OUT

New York Chicago
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Schaer

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"—ACTS 8:12.

OCTOBER 7, 1925.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 Number 37

October the seventh, Nineteen Hundred Twenty-five, Cleveland

Can You Believe?

1. Can you believe that God is not a person when Paul says that Jesus is "the express image of his (God's) person"(Hebrews 1:3).

2. Can you believe that he has no form when the Word so plainly says that Jesus was "in the form of God" (Phil. 2:6)?

3. Can you believe that God made man and then put his image into him when God says that "in the image of God made he man" (Genesis 9:6)? It was the man made in the image of God and not an image put into the man (Gen. 1:26).

4. Can you believe that man is part earth and part God when the Scriptures so plainly teach you that "God made man of the dust of the ground," and that the first man (Adam) is of the earth, earthy (Gen. 2:7; 1 Cor. 15:47)?

5. Can you believe the creeds of men to be consistent when they assert that God is "without parts," and yet teach you that man has a part of God in him which divides God into a multitude of parts?

6. Can you believe that the breath God breathed into man was a part of God's very immortal nature when the Bible says that man and beast have "one breath" (Eccl 3:19), which would prove that beasts were immortal as well as men?

7. Can you believe that God made man's body, and put an immortal soul into it when God says that "man became a living soul" (Gen. 2:7), and that "the first man Adam was made a liv-

ing soul" (1 Cor. 15:45) ? It was the man that became a living soul and not that God put a soul into the man's body..

8. Can you believe that man is immortal when God tells you that man is mortal (Job 4:17) ?

9. Can you believe that man has an immortal soul when the apostle teaches us that we must seek for immortality by patient continuance in well doing (Rom. 2:7) ? Why seek for it if we have it ?

10. Can you believe that man is now immortal when Paul declares that God "only hath immortality" (1 Tim. 6:15,16) ?

11. Can you believe that the heathen Socrates brought immortality to light when God's Word shows it was brought to light by the Gospel (2 Tim. 1:10) ? The way it was brought to light was by Christ abolishing death at his resurrection to immortality, and not that men have immortal souls (Rev. 1:18).

12. Can you believe that man gets his immortality at his birth into this world when the Bible shows that it is not put on until the resurrection of the dead (1 Cor. 15:53.54) ?

13. Can you believe man to be immortal when the Word of God nowhere teaches such an idea, and when the word "immortal" is used but once in the Scriptures, and then it is applied to God 1(Tim. 1:17) ? The word "immortality" is used but five times once, that God only has it; once, that we should seek for it; once, that it is brought to light through the Gospel; and twice, that it is not put on until the resurrection of the dead (1 Tim. 6:16; Romans 2:7; 2 Tim. 1:10; 1 Cor. 15:52-54). These are the only places in the Bible where it is used.

14. Can you believe the soul will never die when God says, "The soul that sinneth, it shall die" (Ezek. 18:4) ?

15. Can you believe the testimony of dying Christians in preference to all others ? If so, do you believe Samson told the truth when he said: "Let my soul die with the Philistines," and when Balaam said: "Let my soul die the death of the righteous" (Judges 16:30; Numbers 23:10, see margin of these quotations which is the correct rendering) ?

14. Can you believe that Job endorsed the heathen dogma that the soul will never die, when he said: "My soul chooseth

strangling and death rather than my life" (Job. 7:15) ?

17. Can you believe that David embraced the doctrine that the soul would never die when he proclaims that "none can keep alive his own soul" ? and again: "He (God) spared not his soul from death" (Psa. 22.29; 78:50) ?

18. Can you believe that when the breath or spirit goes forth from man at death, and that when he returns to his earth, his thoughts continue to live on, when the Bible says, "In that very day his thoughts perish" (Psa. 146:4) ?

19. Can you believe that the dead are praising God when the Word of God so plainly says that "the dead praise not the Lord, neither any that go down into silence" (Psa. 115:17) ?

20. Can you believe that the dead know more than the living when God declares that "the dead know not anything" (Eccl. 9:5) ?

21. Can you believe that Sheol or Hades is a place of consciousness when the Scriptures say: "There is no work nor device nor knowledge nor wisdom in the grave (Heb., Sheol; Greek Hades) whither thou goest" (Eccl. 9:10) ?

22. Can you believe that in death men remember God when David says: "In death there is no remembrance of thee" (Psa. 6:5) ?

23. Can you believe there is any necessity for a future judgment and resurrection if man receives his reward at death ? Would it be consistent to judge him at death, then take him from hell or heaven in the day of judgment, judge him and put him right back again, making a double judgment ?

25. Can you believe that man would have a future state without a resurrection when we are told by the apostle that if the dead rise not "then they who are fallen asleep in Christ are perished" (1 Cor. 15:18) ?

26. Can you believe that Paul expected to have a future life, or be with Christ without a resurrection, after having said: "What advantageth it me if the dead rise not; let us eat and drink for tomorrow we die" (1 Cor. 15:32) ?

27. Can you believe that at the resurrection men are called from heaven and hell to judgment when Jesus says: "All that

are in the graves shall hear his voice and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5:28)? Thus it is plain that men are called from their graves in the day of judgment.

28. Can you believe that eternal life was given to us through our parents when the Scriptures say: "The gift of God is eternal life through our Lord Jesus Christ" (Rom. 6:23)?

* * *

Fear Not

S. ROXANA WINCE

LET NOT YOUR HEARTS be troubled, neither let them be afraid. It is wrong and foolish to doubt God who has laid help upon One mighty to save to the uttermost all who come to God through him. We can come in no other way for Jesus says: "No man cometh to the Father but by me." Men may try to climb over the wall into the sheep-fold, but it cannot be done. Their ladders break every time. There is no way to become an heir of God and a joint- heir with Christ except to go in by the door. That door is never locked. It stands wide open all the time. Salvation is free.

All who try to climb over the wall and thus win salvation for themselves are thieves and robbers who think they can steal God's great gift of eternal life with its accompanying gift of an everlasting inheritance in the Kingdom. They will find themselves shut out where there is wailing and gnashing of teeth and ultimate death. We dare not promise life to those whom God has not promised life.

But those who have come by the door into the sheep-fold have nothing to fear. Jesus says to these, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom.' If that is God's good pleasure, why should we fear we

will not be saved? Is it because we are unworthy? No one is worthy in and of himself. We are only justified by the grace of Jesus. It is his righteousness that God has set forth as a propitiation through faith in his blood for the remission of the sins of the past. Our own righteousness is but as filthy rags. It will not cover us. It will not hide our sins. "Man worketh not the righteousness of God" (James 1:20; Isa. 64:6).

But Jesus does, and "he has taken our sins away."

It is those who love father or mother or son or daughter more than Jesus, and refuse to be numbered with the defenders of his truth lest they lose the love of those who are not worthy of Jesus. All of you who have taken up your cross and are following after Jesus are worthy, and you will receive your reward (Matt. 16:37,38).

Peter said: "Behold we have forsaken all and followed thee. What shall we have therefore?"

"And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Good old Paul will be one of the judges of his people.

"And every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands, for my name's sake, shall receive an hundredfold and shall inherit eternal life."

We, who are in these days following Christ, have not been called on to forsake our kindred, but we have been counted fools, reviled, defamed, made as the filth of the earth and the offscouring of all things insofar as our faith was concerned. Yet none of these things have moved us, and we feel confident that the Lord of the harvest will accord to us the same wages that he gives those who have borne the burden and heat of the day. The crown will be given to all who overcome. Fear not, fight on.

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Bryan's Defense of the Bible

HIGHLIGHTS FROM ADDRESS

"CHRIST HAS MADE of death a narrow star-lit strip between the companionship of yesterday and the reunion of tomorrow. Evolution strikes out the stars and deepens the gloom that enshrouds the tomb."

* * * * *

"He (Darwin) drags man down to the brute level and then, judging man by brute standards, he questions whether man's mind can be trusted to deal with God and immortality."

* * * * *

"Do these evolutionists stop to think of the crime they commit when they take faith out of the hearts of men and women and lead them into a starless night?"

* * * * *

"What is the taking of a few dollars from one in day or night in comparison with the crime of leading one away from God and one away from Christ?"

* * * * *

"The bodies of our people are so valuable that druggists and physicians must be careful to properly label all poisons. Why not be as careful to protect the spiritual life of our people from the poisons that kill the soul?"

"Psychologists who build upon the evolutionary hypothesis teach that man is nothing but a bundle of characteristics inherited from brute ancestors."

* * * * *

"No more repulsive doctrine was ever proclaimed by man. If all the psychologists in the world teach this doctrine—as Mr. Darrow says they do—then may heaven defend the youth of our land from their impious babblings."

* * * * *

"Christians desire that their children be taught all the sciences, but they do not want them to lose sight of the Rock of Ages while they study the age of the rocks; neither do they desire them to become so absorbed in measuring the distance between the stars that they will forget him who holds the stars in his hands."

* * * * *

"Evolution disputing the miracle and ignoring the spiritual in life, has no place for the regeneration of the individual. It recognizes no cry of repentance and scoffs at the doctrine that one can be born."

* * * * *

"Science is a magnificent material force, but is not a teacher of morals."

* * * * *

"Science has made war so hellish that civilization was about to commit suicide."

* * * * *

"His teachings, and his teachings alone, can solve the problems that vex the heart and perplex the world."

Prove Not Everything

A SELECTED ARTICLE

IN THE DISCUSSION of religious truth, reasoning no doubt has its appropriate place. For three successive Sabbaths the great apostle, we are told, "reasoned" with the Jews of Thessalonica, and thus convinced them that Jesus is the Messiah. It was while Paul reasoned of righteousness, temperance and judgment, that Felix trembled from conviction of guilt. It may be affirmed without fear of refutation, that the weighiest arguments and the mightiest logic are on the side of the Christian religion. But it is not necessary always to wield these weapons of argumentation. Much may be taken for granted. The skeptic even, believes far more than he is willing to confess. The trouble is not with the head but with the heart.

The teacher of religious truth, whether in the Sunday School or in the pulpit, often greatly lessens his power by attempting to prove everything. The ark of the Lord does not need human steadying. The Gospel does not need bolstering. On seeing a house propped on every side, the inference is that the tenement is poorly constructed. A similar impression may be produced in the presentation of truth. As Bishop Whately significantly remarks, "The inference is that the truth must be inherently weak, if it required such labored defenses."

Most, doubtless, have heard the anecdote of the minister as he preached a strongly argumentative discourse to prove the Divine existence. An aged lady in the congregation, as she was passing out remarked, "That was a very able sermon, but I can not help believing there is a God after all."

What convincing power, on the other hand, is there is the sublime announcement with which the Bible opens, ringing out with positive faith, the great fact: "In the beginning God created the heavens and the earth," as if the whole world believed in the existence of God.

A beautiful illustration of the point under consideration is given in an interview between Dr. Edwards the younger, and Dr. Strong of Hartford. "Why is it, Brother Strong," said Dr. Edwards, "that I see no more immediate fruits of my ministry, while you have such large spiritual results? I study as hard and labor as faithfully as you do, and yet you have constant additions to your church from the world, while with a congregation of equal size and intelligence, I have comparatively a small number.

"Well, Brother Edwards," was the reply of Doctor Strong, I can give you at least one reason. You preach as if your people did not believe the Bible, and you undertake logically to prove every position, and to state fully all kinds of objection to the truth, and to answer them; and I admit you do refute the objections most ably and fully. But then, you suggest objections which the majority of your congregation would never have thought of unless they had heard them from your lips. The objection possibly is remembered while the reply is forgotten. At any rate you take so much time for the discussion that the hour for the sermon is gone before you get to the application, and your hearers often go away with their intellects indeed quickened and instructed, but with no practical and personal truth pressing on their consciences, and urging them now to the cross.

"Now I do differently. I preach to my people as if every one of them believed the Bible as much as I do. My great object in every sermon is to urge my hearers to obey and to live up to the truth they in theory believe, and to do it now. The result is that I never hear of a doubter in my congregation, and continually men are converted and added to the church."

It is a fallacy to suppose that skepticism can ever be argued out of the world. Let the iceburg float into warmer currents, and under a more congenial sky it will melt and vanish. It is so with unbelief.

The Best

"BUT, FATHER, it's not wrong."

"No" said the man slowly, "it's not."

"Then I may go," exclaimed the boy happily. "It will be loads of fun!"

"Son, you are old enough to decide for yourself, and I won't say you may or may not go. I would rather leave the decision entirely with you.'

"But you don't want me to go?" said the boy reluctantly.

"You've heard my objections, but as you say, it's not wrong and you are to decide for yourself."

"I wish you would not put it that way. I want to go so much; it will be such a jolly crowd, and they will have a splendid time. Please say you think it will be all right."

"Son, I don't want to preach to you, and I don't want to prejudice you in your decision, but I want to remind you of one thing. This is not a question of good or bad; it is a decision between good and best. If it were a question of right or wrong, I know you wouldn't hesitate: in fact, I think there would only be a little temptation for you. It is in choosing the best that the test comes.

"So many of us are satisfied if we just crawl out of the muck of wrong, and don't try to climb to the hills of better and best. The world, as a rule, is satisfied with the merely good. So the sacrifice—for in choosing the best you usually have to make some sacrifice - seems to be unnecessary. But every time you have a chance to choose, and you choose the best, your character grows a little stronger, purer and higher. When you decide that the merely good is sufficient, your character softens a little.

"Sometimes men are made famous in an instant by the hard choice of the best; famous men have been ruined by failing to take the highest way. The law may make you choose the good, but only with the help of God can you choose the best."

There was silence in the room for a few minutes; then the

boy heard the shrill whistle of his chum, and hurried out to answer it.

The man sat and wondered; but the boy did not go.

* * *

Obituary

DEAR RESTITUTION,

I am taking this way of letting the friends and members of the Faith know the sad tidings of my mother's death (Mrs. Susan A. Howard). She fell asleep in Jesus, September 23rd, and was laid to rest in the Mt. Olie cemetery the following day.

Mother was seventy-one years, nine months, and had served the Master for many years. She was baptized into the Church, October 1920. She is survived by her husband, a son, a grandson, and myself. She was a good woman and a good mother.

Ethel M. Howard

Letta Carpenter was born in Kansas City, Mo., Dec. 19th 1882, died Sept. 20th 1925, aged 43 years, 9 months and 2 days.

She was united in marriage to Robert Morgan, June 21, 1905. To this union were born three children, Robert, Jewell and Geneva at home. One son died in infancy. Besides these there are left to mourn, the husband, father and mother, one brother J. W. Carpenter of Kansas City, one sister, Mabel Williams of Los Angeles, Cal. Sister Morgan united with the Church of God and was baptized by the writer in 1919.

The funeral took place from the Presbyterian Church of No. Kansas City. Sister Morgan was an earnest contender for the Truth. Her great anxiety was for her friends and neighbors to hear and know the Truth. The esteem in which she was held was attested by the many beautiful floral offerings. The church was filled to capacity, many standing, all listening intently, while we discoursed upon Sister Morgan's hope of the resurrection. We pointed out that there were just two conditions, life and death. We had known her in life, now we knew her in death. If we ever knew her again, it would have to be when the final change came, back to life. We could not possibly know her in two of these at once for only one condition exists at once. Sister Morgan was very careful of her conduct and left an example that will still speak though she sleeps. Her life bespeaks for her an awakening. Till then we bid her farewell. Almus Adams

* * *

IT IS ascertained that in New York City during the last year, the whole number of volumes issued to readers from the Mercantile Library was 177,936. Of these, 108,864 volumes were novels! Now when it is remembered that probably far the largest proportion of these readers are comparatively young persons, may it not be feared that by this kind of reading, corresponding light and fictitious, or unreal and false ideas of life and of human responsibility, of virtue and truth, of religion and all noble principles, are early given? and that the legitimate fruits are seen in the easy morality, the fraudulent business courses, and the flagrant crimes that are alarmingly multiplying every year?

All this, too, is more and more to be seen in what have been deemed the cultured classes. May not the starting steps for these fearful things be often found in the reading which the young man or woman had? If so, what a call there is to beware!

* * *

A holy God can no more evince his mercy at the expense of his justice, than he can deny his own being. For if God issue a law and attach no penalty to it—if he punish not the transgressor—he condemn himself, and virtually declares that his law is unjust.

In the Depths

A SELECTED ARTICLE

I CAME upon James Cobbledick seated in the mouth of a cave, looking out over the seas which swept across the sands, touched by the sunset glow, says Mark Guy Pearse.

The breeze of that summer day was off the land so that the sea was perfectly calm, except that now and then, at regular intervals, there rose the long line of roller—the ground swell as they call it - a huge wave sweeping unbroken right across the bay, arched, majestic.

Between us and the mighty billows sat a cormorant, untroubled, and as the wave curved over into thunders, I started. "The creature will be killed," I said. Then instantly it dived. When the wave had swept on and sent its ripples far up the sand, the bird rose and shook off the drops, glistening in the sunshine, and sat brooding in the calm.

The old man turned to me. "Maister," he said in that tone of awe which I had learned to associate with the thoughts he held most sacredly. "Maister, can you mind they words, 'All thy waves and the billows are gone over me'?"

There's times when we're killed if we fight, and there's times when we're saved if we sink. To give right in is the only safety. There's calm in the depths! Yes, there's always calm in the depths. Sometimes it is good to have the wings of the dove and fly away to the heights, but sometimes it is better to sink down, down, right down to the depths.

* * *

How may one overcome an enemy?	—Proverbs 25:21,22.
How may we inherit blessings?	1 Peter 3:9.
What are the fruits of forgiveness?	—Mark 11:25.
Why love your enemies?	—Luke 6:35,37.
With whom shall we show mercy?	—Psalm 18:25.
What does God love?	2 Corinthians 9.6,7.

Rand. 7/8/4 W

ON SALE

NOTE: While we do not agree with all of Mr. Bryan's views we can heartily recommend this book as a convincing argument against evolution. -Editor.

JUST OUT

The Undelivered Address

The Last Message of William Jennings Bryan

Foreword by Mrs. Bryan

¶ Everyone who loves the memory of the famous Bible champion will prize this book which he called "the mountain-peak of my life's work."

¶ A summation of all that Mr. Bryan had gathered in defense of the Scriptures in his fight against Evolution, together with some of Mr. Bryan's personal experiences, leading up to its publication, foreword by Mrs. Bryan, the funeral address, etc.

¶ A book which will be treasured in every Christian home in which Mr. Bryan's name is known and cherished. **CLOTH, $1.00**

JUST OUT

New York Chicago
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Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST"—ACTS 8:12.

OCTOBER 14, 1925.

PUBLISHED BY THE RESTITUTION PUBLISHING COMPANY
10623 LEE AVENUE, CLEVELAND, OHIO

The Restitution Banner

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One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones: the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 77 ❖ ❖ Number 38

Cleveland October 14, 1925. Ohio

Women of the Bible

A SELECTED ARTICLE

WOMAN OCCUPIES a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phoebe, Priscilla; Rhoda, Salome, Susanna, Syntyche, Tryphoena, Tryphosa, etc.

Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity.

Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed it may be doubted whether any secular history, so small as the four Gospels, was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically "the seed of the woman."

> Not she with traitorous kiss her Savior stung,
> Not she denied him with unholy tongue;
> She, while apostles shrank, could danger brave,
> Last at his cross, and earliest at his grave.

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews themselves, although taught from the beginning to reverance woman, had been wont to regard her as man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fulness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated and restored to her paradisal equality with man.

Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It had been so ever since. Wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary.

⁂

Secure a good name to yourself by living virtuously and humbly; but let this good name be nursed abroad and never be brought home to look upon it. Let others use it to their own advantage let them speak of it if they please; but as for you, do not use it at all but as an instrument to do God glory. Let your face, like Moses', shine to others, but make no looking glass to yourself.

The Trinity

Number 13

R. H. JUDD

SUMMARY

IN the foregoing pages we have endeavored to take main lines of thought in considering this subject.

We first of all presented in all fairness the expressed teaching of trinitarians by copious quotations from authoritative sources of so-called "orthodox" belief. We then considered the principle arguments of "orthodoxy," based on their own chosen passages of Scripture, and showed how in each case their conclusions lacked not only mature consideration of the true meaning of the passage, as indicated by the language and context, but in many cases the interpretation they wished to uphold actually ran counter to it.

Attention was specially directed to the self-evident fact that in all literature, sacred and profane, two main classes of statements inevitably exist, viz: positive statements which admit of no second meaning; and statements which are open to perhaps several interpretations.

We showed from this that the only possible means of coming to right conclusions was to accept the definite and positive statement, and seek for that interpretation of the ambiguous which will bring it into natural harmony therewith. Taking this incontestable fact as a basis we showed by numerous Bible illustrations that the doctrine of the unity of God was emphatically a scriptural one, for the word of God abounds with such declarations, whereas the current doctrine of the trinity can at best only be inferred, for there is not a single passage of scripture which affirms it, but there are many which definitely deny it.

In further consideration of the question, we undertook to prove that in no real sense did Jesus Christ make any claim to be the Deity, and that scripture terminology relative to the Holy Spirit evidenced conclusively that it was not a personality but the "power of the Highest" given in diverse ways and in varying "measure" according to the occasion and capacity of the recipient at the time of bestowal. These two facts alone, when fully grasped, must demonstrate to the thinking mind the futility of belief in the doctrine of the trinity.

In conclusion we touched upon the history of the doctrine and found that it had its sources in heathendom. Above and beyond all these reasons we place the undoubted incontrovertable fact that he who denies, even by implication, the truth that "God is one" and that "there is none other but he" is guilty of making "God a liar." The charge is a terrible one, but no honest, logical mind can evade it.

Some claim that they believe both the *unity and trinity* of God, but calmly considered, such a course is absolutely impossible, for two conflicting statements cannot both be true. Not in the spirit of harshness do we call attention to these momentous considerations, for we well know the struggle it means in the lives of some, and will mean to others, but we desire to help because we ourselves have been helped by the "certainty" of the things which we now believe. "He that cometh to God must believe that he (note the pronoun) is, and that he is the rewarder of them that diligently seek him."

* * *

Can We Cover Our Sins?

CAN WE COVER OUR SINS and go on sinning expecting finally to enter into the life eternal, after we have known the way of truth? Ananias and Sapphira tried it and God's hand was laid upon them. David tried it and for a long time he quieted his conscience thinking it would never be found out. God very forcibly brought it to his mind and made him condemn himself through the prophet who told him the story of the poor man with one ewe-lamb.

David very quickly condemned the actions of the man who had taken the poor man's sheep, but when the prophet said, "Thou art the man!" David was brought to a realization of his sin. He knew before, of course, that what he had done was a terrible sin. But he had believed that he had carefully hidden his sin, even from God. He bitterly repented of it, and said, "My sin is ever before me." I imagine that he was thoroughly punished, yet that would not bring back to life the man whom he had slain. It could never give to Bathsheba the purity of which he had forcibly robbed her. Yet he was penitent and humble before God all the rest of his days and God forgave him.

We have another instance in the life of Saul. He tried to hide his sin. He went to Samuel telling how wonderfully he had performed the commandment of the Lord. Samuel said, "If you have performed the commandment of the Lord, what means, then, the bleating of the sheep and the lowing of the oxen in my ear. Saul was not so boastful now, but became penitent and began making excuses just as people do now who are overtaken in their sins. His excuse was that he feared the people. Samuel gave him a very pointed answer: "Thou hast rejected the word of the Lord, and the Lord hast rejected you to be king over Israel."

So likewise we, if we expect to rule and reign with Christ, must not sin willfully after having a knowledge of the truth. We must put away all filthiness of the flesh, perfecting holiness in the fear of the Lord. Let it not be once named among us as becoming saints.

A Sister

* * *

Study the graces; not the graces of the dancing master, of bowing and scraping; nor the fopish infidel etiquette of a Chesterfield, but benevolence, the grace of the heart; whatsoever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is to please, to make happy, flowing from goodness of heart, a fountain of love.

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The Treaty at Locarno

OVER in Switzerland under the shadow of the towering Alpine mountains in the little town of Locarno, an agreement has been reached between France and Germany to the effect that in future all matters of dispute between them will be submitted to arbitration. This is taken to mean that these two nations will never again make war on each other. In case of failure of these two nations to keep this agreement, Great Britain and Italy have signed an agreement to go to the aid of the attacked nation and threw their military strength against the violator of the treaty. Germany also agrees to join the League of Nations.

Thus, after years of strife, uncertainty and turmoil, it would seem as if a foundation for the establishment of peace and economic cooperation among the nations of Europe had at last been reached. As followers of the Prince of Peace, we are always happy to see progress made toward that ideal condition.

But while we greatly desire peace, both now and in the future, we must not be blindly sanguine of results expected from the agreements of mortal men or nations. The words of Austin Chamberlain with reference to the treaty are significant: "Locarno marks the turning point from the acrimony of the world war, and, if this significant treaty and others that go with it do not bring peace to Europe, nothing else will."

This statement has in it hope, caution, and an admission that this treaty represents the utmost that can be done by human effort to establish peace. In the mind of this astute statesman then, this agreement (security pact as it is called), is the last stand of diplomacy, the wall that stands between the nations and disaster, the last hope of peace.

What a precarious foundation upon which so much of human happiness and progress depends! What a slender thread is this last hope! Has not war nearly always been caused by the breaking of agreements between nations either written or understood? Almost every agreement made has ultimately become the basis of antagonism and a cause of war because of its violation. Surely the blindest optimist cannot believe that this security pact will be the one exception which history will record. For the believer there is hope in these current events, because they seem to indicate that the world is entering that fool's paradise characterized by the cry "Peace and safety," which is the precursor of sudden destruction to be followed by the establishment of real and lasting peace by the "desire of all nations," the Prince of Peace.

* * *

HOW many have repented in sackcloth and ashes because they "talked" at the wrong time. Dr. Burton says: "When trouble is brewing, keep still. When slander is getting off his legs, keep still. When your feelings are hurt, keep still until you recover from your excitement, at any rate. Things look differently through an unagitated eye.

"In a commotion, once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and finally it was destroyed. Time works wonders."

The Gospel

"How shall we escape if we neglect so great salvation, which assumed a beginning to be spoken by the Lord?" Heb. 2:3.

HOW MANY professors of Christianity are able give an intelligent and scriptural answer to the question, "What is the Gospel?"

The Anglo-Saxon word "Gospel," is euanggelion in the Greek; which is compounded of eu, an adverb of quality signifying good, and auggelia, a message delivered in the name of any one: euanggelion, therefore, signifies a good message, which becomes good news to those previously unacquainted with it. In Rom. 1:1 it is styled "the Gospel of God" because it is a good message coming from him. In 1 Tim.1:11, it is called "the glorious Gospel of the blessed God," because it is a good message of future glory, on account of which all that partake of it will call him blessed. It announces "a good time coming," when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14; for Jehovah swore to Moses, saying, "Truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers 14:21). This is truly glorious good news from God to every one who believes it.

In Matt. 4:23,24; Mark 1:14,15; Luke 8:1, God's Gospel is styled "the Gospel of the kingdom" because he purposes to manifest his glory and blessedness through a kingdom, which he declares he will set up in the land lying between the Euphrates, Mediterranean, and the Nile (Gen. 13:14-18; 15:18).

"The Gospel of the kingdom" and "the great salvation" are one and the same thing as is evident from the fact that when the Lord Jesus began to preach, he did not make two separate proclamations. Throughout his ministry he preached but one thing, which is variously expressed in the history of his life. In Mark 1:15, 8:35, 13:10, Luke 4:18 it is simply styled "the Gospel"; in Luke 4:43, 9.2,6; "the kingdom of God;" and in Acts 10:37: "that Word," etc.

If we turn to the history "of all that Jesus began to do and to teach," we find that when he began to speak the great salvation" he commenced preaching "the Gospel of the kingdom of God" in Galilee:

"Now when Jesus heard that John was cast into prison, he departed into Galilee........ From that time Jesus began to preach, and to say, 'Repent, for the kingdom of heaven is at hand.' ......And he went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom" (Matt. 4:12,17,23).

The word sent, the great salvation, and the Gospel of the kingdom, it is clear, all began to be preached by Jesus at the same time, and in the same region of country; they must, therefore, and can only be, the same thing under different modes of speech.

A word sent is a message: that "word sent" by Jesus Christ constitutes him "the Messenger" (Mal. 3:1), a messenger sent of God with good news to the children about a kingdom which they did not then possess, preaches that kingdom to them as a matter of promise, and therefore of hope; so that the "Gospel of the kingdom" is also styled "the hope of Israel" (Acts 28:20), for which, Paul said, he was "bound with a chain." This hope of the twelve tribes, or hope of Israel, proclaimed in the name of Jesus, as king of the Jews, was the sole ground of the apostle's tribulation.

The believer of the Gospel of the kingdom, who with an honest and good heart believes that Jesus is the Christ, the Son of the living God; that a fountain was opened in his blood for sin and uncleanness, when he suffered death upon the cursed tree; that he was buried and rose again on the third day according to the Scriptures, for the justification of the faithful unto eternal life such a one believes the Gospel in its hope, acts and mystery, and is prepared to become the subject of "the righteousness of God" by putting on the name of Jesus (Gal. 3:16,17), and by walking worthy of his high angelic destiny (Luke 20:35,36), seeking for glory, honor and immortality (Rom. 2:7) cannot fail of obtaining eternal life and an illustrious position in the age to come.

Communicated

DEAR RESTITUTION,

It would seem our secretary's report of the Kansas-Okla. con*ference has gone astray, so as one of the official board we feel* that even though it is quite awhile since our conference, yet we owe it to the brotherhood of Kansas and Oklahoma who so generously contributed toward financing this year's work, and some of them for various reasons could not be with us and share in the pleasure derived thereby, that it is due them to tell them through our papers of the glorious meeting we had here.

We are not many here locally but like pilgrims of old, they came by auto, by train, and many made many sacrifices to meet those of like precious faith and hear again the old story which grows sweeter and sweeter each time it is told. Conference met as scheduled Aug. 22nd continuing until Aug. 30th. Speakers present were Evangelists F. E. Siple, Oregon, Ill., J. J. Heckman, Gotebo, Okla. and Sister D. C. Robison formerly of Salem, Ohio, but now of Arkansas City, Kansas. We anticipated Brother W. H. Brown of Cleveland, Ohio and we very much regretted that he decided not to come as many would have liked to have met him and heard him speak.

There were three services daily throughout the week. Each *morning at 10.30 we had* Bible class, teachers Brothers John Fisk, Jr., Geo. Wagoman, J. J. Heckman and F. E. Siple.

We had a sermon each afternoon at 3.30 and again each evening at 8 P. M. The Bible lessons were very interesting and instructive. I think every one enjoyed the lesson hour. After class each day time was given to the little Junior Bereans who wanted a part in the conference work, and also to the reading of papers written for the conference. Three young Berean girls gave beautiful readings. They were Ruth and Pearl Fisk and Cleta Mauk..

Sister Fannie Lacrone read a paper on social correspondence work, and what isolated members could do. This paper was very much appreciated because it showed what could be done for Jesus though isolated from those of like precious faith. Sister Chambers of Blackwell read a good paper. Also Brother John Fisk read a paper from Brother George Mitchell of Washington. His subject was the kingdom of God. It was excellent.

The whole week was brim full of good things. The sermons were powerful and had a spiritual uplift that made you feel like Jesus was in our midst and that to bless, and we were indeed blessed. Six dear ones came out on the Lord's side and made the good confession and were buried with Christ in baptism. They were Miss Ethel Fisk of Caldwell, Kansas, Mr. and Mrs. C. W. Barber of Wichita, Kansas, Mrs. Ella Chaplin, Cleta Mauk, and Mrs. Flossie Chaplin Hardy of Arkansas City, Kansas. Mrs. Hardy is our youngest daughter.

Thursday evening a short business meeting was held followed by a lecture by John Fisk, which all enjoyed. The business meeting was called to order by the president, Brother John Fisk. Election of officers was next in order. It was moved that the present official board be retained for the insuing year. The motion was carried unanimously. It was decided not to increase the individual dues for conference work for another year but let them remain as for 1925; also that cards be sent to each member with the amount of their yearly assessment given, and to those who can do so, it was suggested that each contribute to a special evangelist fund to help put an evangelist in needed fields.

The treasurer's report was next read and approved. There was a balance of $45.20 from 1924; $6.60 was expended for printing and sending of notices, leaving a balance of $39.60. This added to the conference dues received for 1925 conference work gave a total of $268.60. Money paid out for the conference work this year was as follows: Evangelist, $176.00, Janitor $6.00, church $2.00, secretary book 40 cts, notices 65 cts, incidentals $1.00, leaving a balance of $79.80.

By a *unanimous vote* Arkansas City, Kansas, *was again chosen* for the next conference, time of meeting to be published later. A vote of thanks was extended to Brothers Siple and Heckman for their untiring work and for the appreciation that all felt for their services rendered.

With a farewell and social meeting held at the home of the writer ended Sunday evening one of the very best meetings ever held in this place, so conceded by our church people who attended. To Brothers Siple and Heckman and Sister Robison much praise is due. Their sermons were wonderfully inspiring.

As we said goodbye to those who had been giving us the Bread of Life and those who had come miles and miles to meet with us, we were sad, and the thought would come will we meet again? We hope God will spare us all and that next year there may be a still larger gathering and that others who are almost persuaded now will, if not before, accept Christ. A. J. Chaplin
Treasurer of Conference

* * *

PERHAPS no other one of the beatitudes of Christ is so overlooked and disregarded as that which he pronounced among the peacemakers. Who ever heard a sermon on it? How many strive to get its benediction? Surely no Christian duty is more neglected than that of peacemaking.

There are many people who are really strifemakers, rather than peacemakers. They do not seek to heal estrangements between others, to prevent quarrels and contentions, and to bring together those who have been divided or alienated. Their whole influence goes toward widening the breaches, intensifying bitterness, and exciting anger and hatred.

When they find rankling in one man's mind, a bitter feeling against another, they do not try, in a brotherly, generous way to remove the feeling, but manage to deepen and intensify the bitterness. The true peacemakers are few, even in Christian society. Is it not time that we should get our Lord's beatitude down from the shelf, and brush the dust from it, and try to win its benediction?

"Blessed are the peace makers: for they shall be called the children of God" (Matt. 5:9).

A Thought for To-day

IF THINE ENEMY be hungry, give him bread to eat; and if he be thirsty, give him water to drink.—Proverbs 25:21.

TAKE NO THOUGHT saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.—Matt. 6:31,33.

THOU ART A GOD READY TO PARDON, gracious and merciful, slow to anger, and of great kindness.—Nehemiah 9:17.

LET THIS MIND BE IN YOU, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. -Philippians 2:5,3.

CAST AWAY FROM YOU all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourself and live ye. -Ezekiel 18:31,32.

HE THAT LOVETH SILVER shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? Ecclesiastes 5:10,11.

MASTER, THIS WOMAN was taken in adultery. Moses commanded us that such should be stoned: but what sayest thou? ......He said unto them, He that is without sin among you, let him first cast a stone at her. John 8:4,5,7.

TRUST IN THE LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3:5,6.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ Number 39

Cleveland October 21, 1925. Ohio

The Temple of God

JOHN PARKER

REFERING to an article on the Man of Sin that appeared in the Restitution of December 21, 1920, a sister wrote me on the following questions:

First. Does it not say that this Man of Sin is to sit in the temple of God, showing himself that he is God?

Second. Do you know of any temple of God existing at the present time?

Third. When the Jews return to their own land and build again the temple of God, will they allow the Pope to sit in it?

ABOUT TEMPLES

THE second Jewish temple was destroyed about the year 70, and as I understand that Christ will return before Ezekiel's temple will be built, there would be no possibility of the Man of Sin sitting in it for he is to be destroyed by the brightness of Christ's coming. There would, therefore, be a period reaching from the destruction of the second Jewish temple to the return of Christ, during which there would be no temple in the sense that your question implies.

Now as it is during this same period that the Man of Sin is revealed, runs his course and suffers destruction by the brightness of Christ's coming, it should be plain to you that he can never sit in the temple of God in the sense you have in mind.

But now as our text –2 Thessalonians 2:4– tells us that he will sit in the temple of God, we must understand "temple" in some other sense than a building of great stones and cedar beams. I think that the temple that Paul has in view is the human mind, but you should never accept as final the opinions of men without first bringing them to the test of the word of God. As a case in point we will take the story of Jacob (Gen. 28:11 to the end of the chapter).

Jacob had a wonderful dream. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. ......How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel." Bethel means God's House. You see that Jacob had made a stone house—a temple—for God.

WHAT GOD SAID

"I am with thee and will keep thee in all places whither thou goest......for I will not leave thee until I have done that which I have spoken to thee of."

You see from this that God had no intention of staying in the stone house that Jacob had made for him. No! God was going right on to Haran with him and all through the long sad years of Jacob's life, God was with him.

When pursued by Laban, God warned Laban not to hurt Jacob. When Jacob heard that his brother Esau was coming to meet him with six hundred men and vengeance in his heart, God was right there to save him from his brother's wrath. When that awful, torn and blood stained coat was brought to him, God did not forsake him, and the son that he mourned as dead lived to save him and all his household from famine.

I consider the story of Jacob a lesson to us. It is in the mind

and the affections of the human heart that God loves to dwell; and there he finds his true temple.

(Continued in the next issue)

The Coming and Kingdom of Christ

BY 20,000 BAPTISTS IN 1660

THE FOLLOWING confession of faith, signed by John Bunyan and forty other elders, deacons and brethren, and approved by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

Article 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen go into heaven (Acts 1:9,11).

" 'And when Christ, who is our life, shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is his, and he is the governor among the nations' (Psalm 22:23), and 'King over all the earth' (Zech. 14:9), 'and we shall reign with him on the earth' (Rev. 5:10).

" 'The kingdoms of this world' (which men so mightily strive after here to enjoy) 'shall become the kingdoms of our Lord and of his Christ' (Rev. 11:15). 'For all is yours,' (ye that overcome this world), 'for ye are Christ's, and Christ is God's' (1 Cor. 3:22 23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7:27). Though, alas! how many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear then shall be their day, then shall be given to them power over the nations, to rule them with a rod of iron (Rev. 2:26,27). Then shall theyr receive a crown of life which no man shall take from them, nor they by any means be turned or overturned from; for the oppressors shall be broken in pieces (Psa. 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5,7).

"We believe that there will be an order in the resurrection: Christ is the firstfruits, and then next, or after they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

'We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."

Crosby's History of Bapt., vol. 2, App. 58.

Let Baptists and other professors of religion read the above noble and scriptural confession of faith and compare the same with the Creeds and Confessions of Faith of the present day.

Reader, who is right, the Baptists of 1660, or the professors of the present day? The Scriptures are the same now as then. Search and see if these things are so.

* * *

For Little Children

By AUNTIE WINCE

Never children go to bed,
'Till your evening prayers are said.
God's dear eyes are everywhere,
Put yourself within his care.

Who but he can watch o'er you
Like a mother, fond and true?
Folded in his mighty arms,
Safe from everything that harms.

He is ready, he is near;
Whisper in his tender ear,
"Keep thy little child tonight,
'Till shall come the morning light."

* * *

"Do Christ this one favor, for all his love to you; love all his saints, even the poorest, the meanest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breastplate, so are the names of all God's saints engraven on the heart of Christ. Let them be likewise on your own." Wilcox.

* * *

As the best writers are the most candid judges of the writings of others, so those with the best characters are the most charitable judges of the conduct of their friends.

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Editorial

Clay

IN addition to the many other disturbing factors in the political and economic life of the nations of Europe, we see continually in evidence the menace of Bolshevism. The Bolshevik regime does not confine itself to Russia or Russians but seeks to preach its doctrines of communism throughout the world. France, Britain, the United States and many other countries have their communist problem. Great Britain is at present attempting to deport the leading communists from the country. The United States refused admission to a communist member of the British Parliament. A representative of the Bolshevik regime tried to swing the Federation of Labor over to the ideals of communism and a similar attempt was made to capture the labor organizations of Great Britain. These failed but left the communits undismayed and determined to carry on their propaganda for communistic ideals.

Communism makes silent progress and steals quietly into the councils of men until today there is hardly a nation which does not have its communist members in the governing body.

What does this mean prophetically? Is not this a fulfilment of Daniel's prophecy? In describing Nebuchadnezzar's image Daniel said that as the feet were part iron and part clay the kingdom would be partly strong and partly broken: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men but they shall not cleave one to another even as iron is not mixed with clay."

Now this statement would seem to indicate that at the time when this fourth kingdom of iron was broken up as represented by the feet and toes, that a disintegrating element would enter into and spread itself among the nations and would take away their unity and strength, so that they would not be able to cleave to one another. Now what could better fulfil the purpose of this prophecy than bolshevism and communism. It represents the disintegrating element in government. There can be no cohesion or strength while this miry, slippery element is mixed with the iron will and purpose of the organism of government. Its purpose is to break down government, undermine its strength; to thwart its legitimate purposes, to weaken its power.

As we see it spread and insiduously enter the parliamentary halls of the nations, we involuntarily think of Daniel's words and say to ourselves: "Truly this is the miry clay mixing with the iron whereby they are weakened and prevented from joining their strength either as a group of nations or as a group of people representing a single nation.

Now if you will notice this prophecy again you will see that this condition of the miry clay mingling with the seed of men, is the very last word with reference to the kingdoms of men. The next announcement of the prophet is: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

Brethren, the miry clay and the iron are mixing together before our eyes. The process must soon culminate in the disintegration of human governments, and then the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

* * *

The wonder of it is that a child of God should ever have a sad heart, considering what the Lord is preparing for him.

Our Question Box

CONDUCTED BY R. G. HUGGINS, NEW BRITAIN, CONN.

THE HUMANITY OF JESUS

QUESTION: Dear Brother Huggins, I have read with great interest, some of your literature, and some of it I find very interesting indeed. As is the case with most all men, there are some items you present, that I do not heartily agree with; this, however, may be due to the fact that I do not properly understand.

In reading your book "The Bible: Its Principles and Texts," I find on page 52 that you deny the immaculate nature of Jesus Christ. I have tried to study this rejection from every angle, but can not determine how you obtain your position; and concluded to write you on this point. If you will explain to me how you take such a position, I would be very thankful.:

Do you mean to say that his nature was human, the same as other men? How do you account for the statement that his nature was not immaculate, just as much as the conception of the virgin Mary was immaculate? or would you say that the conception of the virgin Mary was not immaculate?

ANSWER: "Jesus truly taketh not hold of angels, but of the seed of Abraham he taketh hold: wherefore in all things it was necessary that he be made like to the brethren" (Heb. 2:16,17).

CHRIST'S NATURE WAS HUMAN

"The brethren" constitute "the seed of Abraham"; and they are perfectly human. There is nothing of the angelic nature about their constitution; on the contrary, one of the best specimens of "the brethren" says: "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). He that said this of himself was "seed of Abraham" according to the flesh, and spirit too. He says in so many words that Chrits came in the same flesh as his "kinsman according to the flesh" (Rom. 9:3,5).

Now this distinguished teacher of the gospel declares that the body of Christ was like to his own body "in all things"; for his affirmation is: "It was necessary that he be made like to his brethren in all things." If, in the days of his flesh, the Lord had not been perfectly human in his nature, what resemblance would there have been between the the lifting up of "the prepared body" (Heb. 10:5) and the lifting up of "the serpent in the wilderness" (John 3:15)? If that body had not been perfectly human like ours, how could God have "sent his Son in the likeness of sinful flesh" (Rom. 8:3)? If the body crucified had not been perfectly human, how could "sin have been condemned in it" (vs. 8)? Or, how could "the anointed, his own self, have borne our sins in his body upon the tree" (1 Peter 2:24)?

IMMACULATE NATURE A DOCTRINE OF ANTICHRIST

IN opposition to the foregoing tricks Rome and her meritricious progeny heretically affirm that Jesus did not come in the flesh (1 John 4:3). No; he came in a different nature, which they style "immaculate." In a Catholic work called "A Catechism of Christian Doctrine," page 9, we have these questions and answers:

2. What is the sin called which we inherit from our parents?

Answer: The sin which we inherit from our first parents is called original sin.

2. Was any one ever preserved from original sin?

Answer: The Blessed Virgin Mary, through the merits of her *Divine Son, was preserved free from the guilt of original sin,* and this privilege is called her Immaculate Conception."

The Catholics, you see, have perceived the impossibility of bringing a clean, unwrinkled, spotless nature out of an unclean one (Job 14:4); so they have fallen upon the expedient of cleansing the nature of Mary by a papal decree! Protestants, the offspring of the papacy, object to this Catholic decree and say they do not believe in the immaculate conception of the Virgin; but many of them believe the equivalent absurdity of pure and spotless flesh coming out of sinful flesh! "Who can bring a clean thing out of an unclean?" (Job 14:4) is the question that troubles them both. The question would not bother them so much were it not for its answer: "Not one." (Usually the Catholics *are more ingenious than Protestants. They proceed sensibly,* and by papal decree, cleanse the Virgin, getting her pure; then they bring a clean thing out of the clean. Easy, sensible. But the Protestants go blindly on, leaving Mary an "unclean thing"; and then bring out of her a "clean," spotless, immaculate Son! Both deny that Christ came in the flesh which is common to man, and are called "Antichrists" in the Bible (2 John 7).

CHRIST'S UNCLEAN NATURE MADE HOLY AT THE RESURRECTION

OD'S words lead us out of all this darkness concerning his Son. "How can he be clean that is born of a woman? The stars are not pure in his sight; how much less man, who is a worm? and the Son of Man who is a worm" (Job 35:6)?

This statement pertains to "the Son of Man," a phrase frequently used in the New Testament to describe the Son of God. And David says of this same Son: "I am a worm, and no man: a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted in God that he would deliver him: let him deliver him if he delight in him" (Psa. 22:6).

This prophecy was literally fulfilled in Jesus; for when he was crucified "they that passed by reviled him, wagging their heads. Likewise also the chief priests mocking, with the scribes and elders, said, If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him; for he said, I am the Son of God" (Matt. 27: 39-43).

From the consensus of Bible teaching upon the nature of the Son of God, we conclude that he was of "sinful flesh" in nature: but "holy, harmless, and undefiled" as to character (Heb. 7:26). This discrimination must be kept constantly in mind. He was a "holy thing" when born (Luke 1:35); but the reference is not to an immaculate nature. All the firstborns of Israel were "holy things." Jesus was God's firstborn by Mary, therefore one of the firstborns of the nation; so the law of the firstborns applied to him equally with the rest. "All the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord" (Num. 3;13). Hence the holiness of Mary's firstborn Son was not of nature, but of constitution by law. Gabriel declared his legitimacy in styling him a "holy thing," and God himself ratified the declaration by publicly acknowledging him as his Son in whom he delighted (Matt. 3:17).

Notwithstanding the holiness of his origin, and the holiness of his constitution by law, he was of unclean and sinful flesh, made of the seed of David according to the flesh; and decreed Son of God in power according to the Holy Spirit, by resurrection from the dead" (Rom. 1:4). In this text pneuma hagiounes, "spirit of holiness," is an hebraical expression for pneuma hagion "Holy Spirit." A resurrected, spiritual body is Holy Spirit; because that which is born of the Spirit is spirit (John 3:5) -- a clean, perfect, and incorruptible nature (1 Cor. 15).

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

C. H. Morse	2.50	Chas. Anderson	2.00
Nelson Morton	1.00	Mrs. F. J. Lee	1.00
G. H. Cronkhite	3.00	A Sister	1.00
A Sister	1.00	David F. Beck	3.00

Symbolism of the Bible

A SELECTED ARTICLE

EARTH is the symbolic synonym for people, especially as being the subjects of ruling power, of which the following are illustrations:

Corrupt earth (Gen. 6:11 : Rev. 19:2).
Hearing earth (Deut. 32:1 ; Jer. 22:29 ; Jer. 6:19).
Rejoicing earth (1 Chron. 16:31 ; Psalms 97:1; 96:11).
Judged earth the people (Psa. 96:13 ; 98:9; 82:8).
Melted earth (Psa. 46:6).
Trembling earth (Psa. 62:2).
Fearing earth (Psa. 75:8).
Disquieted earth (Prov. 30:21).
Smitten earth (Isa. 11:4 ; Mal. 4.6).
Wise earth (Isa. 11:9 ; Hab.2:14) .
Mourning earth (Isa. 24:4 ; Jer. 4:28).
Broken earth (Isa. 24:9).
Dissolved earth (Isa. 24:19).
Reeling earth (Isa. 24:20).
Old earth (Isa. 45:22).
Formless earth (Jer. 4:23).
Burnt earth (Nah. 1:5 (Mosaic) ; 2 Peter 3:10).
Fleeing earth (Rev. 20:11).
Glorified earth millenial and beyond (Numbers 24:21).
Worshipping earth (Isa. 66:4).
Drunken earth (Jer. 61:7).
Silent earth (Hab. 2:20).
Dark earth (Isa. 62:2)
Still earth (Zech. 1:11).
Unhurt earth (Rev. 7:3).
Knowing earth (Isa. 12:5).
Speaking earth (Gen. 11:1).
Peace and war earth (Rev. 6:4).
New earth (Isa. 65:17; Isa. 66:22; 2 Peter. 3:13).

Examine Yourself

YES, THAT IS THE WAY you look at yourself; measured by your standard, by the standard of worldly men, you seem to be quite near perfection. But are you approved of God? Are you a praying man? a praying woman? Do you do anything for God? You may be negatively good; that is, you may refrain from doing many wrong things because of the shame and disgrace that would come upon you from doing them, but do you do the things that are well-pleasing in God's sight?

It is not enough to have started in the Christian race, not enough to have come by the door into the fold. The race is all before you; the charecter yet to be formed, that is to fit you for the companionship of angels; the prize still to be won. You may not be "very bad," but are you pure in heart? Are you holy? Have you clean hands? Are you seeking first of all "the kingdom of God and his righteousness"? If not, in what is your hope? Is it in the righteousness of Christ? You must keep his commandments to abide in him. Jesus is the vine, you the branches; the Father is the vine-dresser. No pruner of vineyards leaves worthless branches on the vine. So you will the Father lop off if you bear no fruit.

You are not to be satisfied with not being "very bad." You must grow in grace and knowledge, and bring forth fruit unto everlasting life. Press forward. God "sees all your ways, and counts all your steps." Follow Christ, be like him, then may you hope.

* * *

"He who turns away, offended with the disagreements of his brethren, neglects rare opportunities of self-discipline, and of showing devotion to his Master and saying with Jeremiah: 'Truly this is a grief and I must bear it.'"

Restitution Tract Department

◆◆◆◆◆◆◆◆◆

THIS BOOKLET SHOULD BE IN EVERY HOME

THE FAITH EPITOMIZED

By Robert G. Huggins

This is a thirty page booklet, vest pocket size, giving a brief summary of the gospel truths. As a booklet for distribution this work is unexcelled. Every one should purchase a quantity and keep them on hand. One copy may be obtained for 5 cents. Twenty-five copies for one dollar. Send for some now!

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THE RESTITUTION

Representing The Church of God

DEVOTED TO THE EXPOSITION
AND DEFENSE OF "THE THINGS
CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS
CHRIST"--ACTS 8:12.

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The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from **Sheol**, or **Hades**, means the grave: when from **Gehenna**, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

Volume 77 ◆ ◆ Number 40

Cleveland October 28, 1925. Ohio

The House of God

S. H. THOMAS

IN 2 Peter, the first chapter, we have a description of a magnificent structure which may be properly called a House of God. Come, my dear brother, and we will build one according to the specification drawn up by Peter and perchance the Lord may come and take up his abode in it and dwell with us.

The foundation of this magnificent edifice consists of faith and good works. When properly mixed and blended this material makes the strongest and most durable foundation known; none other will do! It is the only foundation that cannot be shaken or moved from its place and it must rest on the solid rock of truth and the word of God. No matter how deep the rubbish and filth contained in false doctrines and vain traditions of men, it must all be dug out and cast away, and the bedrock of truth, the word of God exposed to view, and swept clean of the superstitions of ages.

We are now ready to lay our foundation of faith in God and belief in his word, and behold! when laid it stretches out before us broad and strong, doubting nothing, steadfastly believing that (notwithstanding the scoffs and sneers of the skeptic) what God has promised he is both able and willing to perform. ....

Let us make haste then, my brother, and upon this solid and safe foundation let us lay the first floor which is virtue (self-control). Virtue, or self-control, is like the governor to an engine. It holds the machine steady at a certain speed, preventing it from running too fast or too slow. When we have added virtue to our house of God, temperance in all things rules, in eating and in drinking, in work and in play, neither too fast nor too slow, always keeping under healthy control the natural desires and impulses of the flesh, not forgetting that "he that ruleth his spirit is more mighty that he that taketh a city."

To self-control and temperance add knowledge. Solomon says: "My son, receive my instruction, and not silver; and knowledge rather than choice gold. Wisdom is better than rubies; and all things that may be desired are not to be compared to it" (Prov. 8:10,11). Let us therefore strive "to grow in grace and in the knowledge of our Lord Jesus Christ; to him be glory, both now and forever" (2 Peter 3:18). ....

ANOTHER FLOOR ADDED

WITH the addition of knowledge our edifice becomes noticeable and begins to command attention; so let us hasten and add another floor which is called "Patience." This beautiful apartment is our refuge in time of trouble and perplexity. It is here the "Household of Faith" awaits and eagerly listens for the glad shout "Behold the Bridegroom cometh; go ye out to meet him." It is here the sons and daughters of God find strength to meet and with wisdom reply to the scoffs and jeers of unbelief and that silly conceit called Science, which God says is foolishness to him. By the exercise of patience the child of God acquires courage and fortitude, two most powerful and necessary weapons in Christian warfare. ....

Our next floor is called Godliness. Without this beautiful apartment no house of God can be complete. Piety and reverence are twin sisters of Godliness, and the three beautiful graces always go hand in hand together. In the noble mansion we are building there will ever be an honored place for them. ......

At this point let us add the beautiful apartment of brotherly kindness. In this warm and beautiful flat brethren vie with each other in deeds of kindness and words of love and sympathy. This beautiful section of the house of God shines both day and night with brilliant splendor, and is the admiration of all beholders, and the refuge of all who are weary and heavy laden, bending beneath loads of cares and temptations which only they can know. ....

But at last our mansion nears completion, and what more suitable can we use as roof for such a building than charity (love), for "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; and now abideth faith, hope and charity, these three, but the greatest of these is charity." ......

Thus, dear ones, this golden crown of charity completes the house of God. Is it not a beautiful building? It is approved of God, commended by angels, the admiration of heaven and earth. Let each of us endeavor to build such a house and live therein, and Jesus the Lord has promised to come and dwell with us. Even so, come Lord Jesus.

* * *

Immateriality

IMMATERIALITY is but another name for nonentity. It is the negative of all things and beings of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither angels, nor men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy can not scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract. In short, it can exert no influence whatever—it can neither act, nor be acted upon. Even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The atheist has no other life, or conscious existence beyond the grave. The sectarian has one, but it is "immaterial" like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed in different terms.

Again: the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is, therefore, the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised Materialist to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is a model or standard of perfection to which man is destined to attain; he being the great Father and head of the family.

What is Jesus Christ? He is the Son of God, and is every way like his Father, being "the brightness of his Father's glory and the express image of his person." He is a material intelligence, with body, parts and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected they will possess the material universe, that is the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

The Temple of God

JOHN PARKER

(Continued from the last issue)

AND when he had made a scourge of small cords he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise...........

"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spoke of the temple of his body" (John 2:15-21).

Christ was the only perfect temple that God ever had on earth, for in his mind and affections the will of God reigned supreme. There is no scripture, as far as I know, where the two senses in which the word "temple" is used, is more clearly expressed. On the one hand we have the noblest man that ever

(Continued on page 523)

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Editorial

The Breaking of Bread

A SISTER writes and asks us about the breaking of bread. Should we use ordinary bread, (which of course has leaven in it), or should we use unleavened bread? There was a time when I would have answered that it is of little importance what kind of bread we use as it is not the bread but the thing it symbolizes that must be uppermost in our minds.

For about twenty-five years I belonged to a section of the brotherhood where common leavened bread was used at the communion service. I gave the matter no thought. I simply fell in with the custom of the brethren, and when I was at the Lord's table my thoughts were not on the bread but on my Lord and Master. Looking back on those days, I am impelled to ask God to forgive me for indifference to what appears to some as a minor detail. Nothing is unimportant in the Lord's service and especially is this true of the breaking of bread which symolizes the love of God expressed in the blood of his beloved Son.

In coming into the Church of God and noticing that they used unleavened bread at the Lord's table, I was led to give the question some thought. It required but little reflection to convince me that I had been in error during all those years. The scriptural facts are clear and simple and may be summarized as follows:

1. The breaking of bread was instituted on the night of the passover (Matt. 26:17-30).

2. No leaven was permitted in the homes of Israelites during the celebration of this feast. They were commanded to put away all leaven from their houses and to eat unleavened bread for seven days, and any soul who violated this command and was found guilty of eating leaven was to be cut off from Israel (Exodus 12:11-20).

3. As all leaven had been put away and as Christ and his disciples were obedient to the Law there could have been no other bread but unleavened bread in the upper room where the Lord's supper was instituted.

Now some would say here that the reason the Master used unleavened bread was because there was no other bread to use, but they add he did not specify what kind of bread we should use. Answering the last question first, we would think that as Christ did not specify any of the details about the breaking of bread, except by his actions, there would remain only one safe mode of procedure, namely, to keep the supper as he did when he instituted it, using the same wine if we can discern what kind it was, and the same kind of bread. Surely no one can deny that this is more respectful to the Master than by our actions to disregard his example and by substituting something else for what he used to say in effect that our own ideas are just as good as his.

(Concluded in the next issue)

* * *

More emphatically than ever before may we say, "The night is far spent, the day is at hand." The age of the kingdom cannot be far away. That line, which is now like a haze upon the sea, will soon shape itself into the cliffs of the land of promise. The ship is nearing home. Have courage, keep your hearts filled with reverence to God and be ever loyal to Christ. Contend earnestly for the faith once delivered to the saints. Stand firm.

How I Heard the Truth

ALMUS ADAMS

ALMUS ADAMS

40 yrs. Nebraska Evangelist

When I was a small boy a man moved into our neighborhood by the name of Cramer. I remember well they called him a "soul sleeper." Later a family by the name of Harlan came from Indiana and they settled close to Cramer. They were of the same faith. Through them J. T. Prime of Nevada, Iowa, was induced to come and hold a few meetings. My father was impressed with the Truth right away and I can remember how I used to sit for hours at a time and listen to my father argue with a Baptist neighbor by the name of Bushman. I do not recall what they said but I remember how earnestly I listened. Later G. M. Myers of Belle Plain, Iowa came.

By this time I was almost a young man and never missed one of his meetings. Later a Baptist minister by the name of Parker challenged him to a debate. He accepted and sent a man from Traer, Iowa by the name of Houghawout, a wonderful talker and debater. He saw my interest in the truth and took quite an interest in me. Soon after that I married and still felt that desire to know the Bible, and felt the necessity of being baptized more and more. I heard of a minister of the faith at Floyd, Iowa. His name was C. C. Ramsey. I wrote him to come which he did. At the close of his meeting my wife and I put on Christ.

From then on the Bible was my chief companion. I would sit nights and study till late in the evening, and many times find myself cold, the reason being that I had allowed the fire to go out. The following summer we started a Bible reading. Then the brethren wanted to do the talking and finally wanted me to give out meetings and talk to the public. I complied and preached my first sermon in the hall where I heard that big debate a few years before. Like all beginners I tackled a big subject and well remember my first public discourse was on "The Rich Man and Lazarus."

I was baptized in April 1881, subscribed for the Restitution at once and it has been a visitor to our home all these years. It has followed me through my entire ministry and Christian career and a faithful companion it has been. I give it much credit for helping me along the pathway of duty. It is quite interesting to hear how you learned the truth. Let us hear more.

* * *

Doing things as well as they can be done is not only the quickest way to advancement, but it has a very great influence upon one's character and self-respect. If for no other motive than to maintain our self-respect, we should never allow ourselves to get into a habit of half doing things.

* * *

Get at the root of things. The gold mines of Scripture are not in the top soil; you must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down.

Get down into the vitality, the solidity, the veracity and the divinity of the word of God, and seek to possess with it the inward work of the Spirit. Seek and you shall find. Dig deep and untold treasures shall be yours beside which gold and diamonds are not to be compared.

The Temple of God

(Continued from page 518)

trod God's earth in whose mind God's will reigned supreme. On the other hand we have a building exceedingly magnificent in glory and beauty. But it was filled with sheep and oxen and wicked men with murder in their hearts, a sad type of the huhuman heart when the lusts of the flesh get control.

The Bible uses much figurative language and it requires some patient study to understand it. Christ spoke of himself as a temple. Following the same thought his people are called temples. Each individual in whom God's spirit dwells is a temple of God.

Then the figure changes. Christ is the foundation stone. His followers are also stones that are built on him as a foundation. Then from 1 Peter 2:4 we learn that the foundation stone is a living stone. The stones that are built on this foundation are also living stones and the result is that they are built up a spiritual house or temple.

Then the idea of builders is introduced, men who inspect the material and superintend the work. In the Jewish church these were the high priests, the under priest and the scribes and Pharisees.

(To be continued)

* * *

The Kingdom of God

THE KINGDOM OF GOD predicted in the Old Testament is yet future:

1. Because it is to be set up on the overthrow of the Gentile monarchies (Daniel 2 and 7; Obadiah 21; Zech. 14:9; Isa. 24:23; Jer. 23:5).

2. Because in that Kingdom, Jerusalem will be the throne of thet Lord—the city of the great King (Jer. 3:17; Micah 4:7,8; Jer. 5:35).

3. Because when that Kingdom comes, God's glory will be manifested in Jerusalem. (Thus the kingdom of the prophets is a kingdom of glory, Isa. 60:13,19; Ezek. 43:2,7; Zech. 2:5).

THE DISCIPLES of Jesus, up to the time of his ascension, believed that the kingdom of God would be established in conformity with the Old Testament predictions, and they had no expectation or belief in any other kingdom than that predicted in the Old Testament:

1. Mary, the mother of our Lord, so believed (Compare Luke 1:51,55 with 1:31-33).

2. When going up to Jerusalem, Christ spoke a parable "because he was nigh to Jerusalem," and "because they thought that the kingdom of God should immediately appear." The approach to Jerusalem and the establishment of the kingdom were plainly associated in their minds (Luke 19:11).

3. The two disciples going to Emmaus "trusted that it had been he who should have redeemed Israel" (Luke 24:21).

4. The last question his disciples asked him on earth was: "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts 1:6).

5. The kingdom of God is always spoken of as singular, "The Kingdom."

THE TWELVE and seventy (at the command of Jesus) went about preaching the kingdom of God when they held the common Jewish belief as to its nature and locality, and before they had any idea that their Master was to suffer death (Matt. 10:7; Luke 9:2; Luke 10:9-11). It was after they had preached the kingdom of God that Jesus "began" to show them that he was to suffer many things, and be rejected and killed; and even then ""they understood none of these things" (Matt. 16:21,22; Mark 9:31,32; Luke 18:31-34).

WHAT THEY preached was the Gospel, and was called by that name (Luke 9:6; 7:22; Matt. 4:23; 9:35; 11:5) It may be noticed 1. That preaching the kingdom was called preaching the Gospel; and 2. That it continued to be called the Gospel, for Matthew, Mark and Luke so use the expression when writing a considerable number of years after the ascension.

JESUS PREDICTED that the same Gospel, "this Gospel of the Kingdom," should be preached in all the world for a witness (Matt. 24:14; 26:13; Mark 14:9.

THE APOSTLES were commanded to go into all the world, and preach that which was named "the Gospel" to every creature(Mark 16:15; Col. 1:23).

Thus they were commanded to preach in all the world that Gospel of the kingdom which their Master had predicted should be preached in all the world, and which they had already preached in all the cities and villages of Israel before they knew that Jesus was to suffer death, and when they held the common Jewish belief as to the nature and locality of the kingdom, and believed that it would be established in conformity with the Old Testament prophecies.

He that believed the Gospel, that is "this Gospel of the kingdom," so believed and proclaimed, and is immersed into the name of the Father, and of the Son, and the Holy Spirit shall be saved; but he that believeth not (this Gospel) shall be damned (Mark 16:16).

❖ ❖ ❖

With whom shall it be well?	—Ecclesiastes 8:12
Who shall be rewarded?	—Psalms 58:11
What belongs to the Lord?	Psalms 3:8
Who shall find life and honor?	— Proverbs 21:21
Who possesses the Lord's secret?	Proverbs 3:32
Why be steadfast?	Job 11:15.17
Who looks after our welfare?	— Psalms 23:1,5
Who shall not want?	—Psalms 34:9,10
For what shall we seek?	—Matthew 6:33
Wherein lies great gain?	—1 Timothy 6:6,17
Who is ever mindful of his covenant?	Psalms 111:5
Will the just suffer?	— Proverbs 12:21
What is necessary to prolong life?	—Deuteronomy 5:33
How shall man live?	—Matthew 4:4
Why depart from evil?	—Psalms 34:12,14

A Thought for To-day

A MORNING PRAYER: Create in me a clean heart, O God and renew a right spirit within me — Psalm 51:10.

WHERE YOUR TREASURE IS — Where your treasure is, there will your heart be also Matthew 6:21.

SAFETY WHILE ASLEEP: will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety —Psalm 4:8.

THE GLAD AWAKENING: As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness. — Psalm 17:15.

BE CHARITABLE: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Galatians 6:1.

GUARD THE TONGUE: Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.— Psalm 34:13,14.

ALL IS WELL: —Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: and where I am, there ye may be also. John 14:1-3.

GOD CARES FOR HIS OWN:—And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.— Malachi 3:17.

GOD WILL GUIDE YOU: — Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle. I will instruct thee and teach thee in the way which thou shalt go. Psalm 32:9,8.

Restitution Tract Department

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THE RESTITUTION

NOVEMBER NINTH

REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" —ACTS 8:12.

1925

Church of God
Ab
Hartfor

VOLUME 78
NUMBER 1

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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REPRESENTING THE CHURCH OF GOD

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The Angels

Number One

JOHN R. FISK, JR.

IT IS thought by some that the angels are the departed souls of men. This is a mistake as can be seen from Hebrews 2:7 wherein angels are shown to be already in existence when man was "made lower" than they. Now Genesis 18:8; 19:2,3; 32:24-32 shows angels did eat and wrestle, and that they were told to wash their feet; hence they are, then, material beings. Since in Gen. 18:2,16,22 and Acts 1:10 they are called men it is to be seen that they are in the form of men. Therefore Paul's injunction to entertain strangers (Heb. 13:2, *since angels have man's form*, comes to us with *peculiar force*.

The angels of heaven are sinless and deathless. Luke 20:36 and Mark 12:25 declare the reason the saints can not "die anymore" in the resurrection is the fact that they are then equal to and "as the angels." But if the angels of heaven are mortal and capable of sin, then if the saints become as them and their equal, will they not then be mortal and able to sin? Is it not evident that if in becoming the equal of angels they thereby become sinless and deathless, that the angels are sinless and deathless too?

If angels are deathless we can see why Jesus was made lower than the angels "for the suffering of death" (Heb. 2:9.

CHRIST DID NOT HAVE THE NATURE OF ANGELS

PAUL carefully explains that Christ did not take on him the nature of angels the deathless kind—but ours; so that he might destroy the devil through death (Heb. 2:16,14). But if angels are mortals, would it be necessary for the suffering of death to be made lower than they?

Paul declares them to be spirits (Heb. 1:7, and he shows (1 Cor. 15:44,45) that a spirit is a spiritual body. Therefore they are spiritual bodies. Since a spiritual body is in a state of incorruption it follows that corruption—death—is simply not possible for the angels.

Since God's will has been done in heaven (Matt. 6:9), is it not certain that all there are incapable of sin and death? Since his will will one day be done on earth as it is done in heaven, will not all on earth be incapable of sin and death too? But if his will permits the angels of heaven to sin even after it is done—completed—may not such be the case here even after his will is done on the earth?

If the angels of heaven have in the past, may they not sin again at any age in the eternities yet to be? If not, why not? Is it not evident that since his will has been done in heaven that the angels of heaven and all therein are sinless and deathless forever?

If it is impossible for the saints to sin and die in the resurrection, then is it not certain that since they are then as the angels and there equal in nature, that the angels, too, cannot sin and die? If so, then those who believe that the devil was an angel of heaven, and that he caused other angels to sin, are mistaken.

Since the foregoing arguments clearly prove that the angels of heaven are sinless and deathless, it follows that 2 Peter 2:4 and Jude 5,6 cannot refer to them.

The word "angel" comes from the Greek word angelos, and means "messenger." It sometimes means mortal men. In these references the word is rendered "messenger" or "messengers" and clearly means mortal men (Matt. 9:10; Luke 7:24; 9:52; James 2:25). Would it be *rash to conclude then that the messengers* of 2 Peter 2:4 and Jude 5,6 must be mortal men? That these sinning "angels" were the ten spies sent by Moses to look over the land of Canaan is evident for these reasons:

1. These spies were called angels (James 2:25).
2. They were men of the first estate—princes in Israel (Num. 13:17).
3. They sinned (Numbers 13:32).
4. Joshua and Caleb also, being called angels, did not sin (Numbers 13:17).

These spies or angels being sent into their "own habitation"—the land of Canaan returned and made a false report, and as a punishment were slain by Jehovah (Numbers 14:31) and thus cast down to the darkness of the grave (Job 10:21; 17:13), reserved to the time when God will judge the "living and the dead" (2 Tim. 4:1).

* * *

The Temple of God

JOHN PARKER

Continued from the last issue

WHEN Christ presented himself to these builders he was rejected by them. He was not suitable material for the building they had in mind, so they put him to death. But God's plan could not be so easily defeated.

We will now read Isaiah 28:16: "Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation." This sure foundation is Christ. Those Jewish builders were themselves rejected and God built his church on this sure foundation.

I now propose to show that it was in this temple of the human mind that the man of sin was to sit as God showing himself that he is God.

When Christ laid the foundation of the house of God (that is, the Christian church) he chose his own builders of whom the chief were the apostles. When one of these proved false he made another choice even Paul the great apostle to the Gentiles.

Matt. 20:20: "Then came to him the mother of Zebedee's children with her sons worshipping him and desiring a certain thing of him......" It turned out that this certain thing was a request for the highest position in Christ's kingdom. But when the ten heard it they were filled with indignation.

Christ was sitting in the house with his disciples. He asked them saying, "What was it that you disputed about as you walked by the way ?" But they made no reply for by the way they had disputed as to which of them should be the greatest. Christ had honored these men by choosing them as apostles. Now there was a jealousy amongst them as to who should have the highest position. It was this same selfish ambition that wrought havoc in the Church and led to the great apostacy. Kindly and faithfully, by precept and example, Christ warned them against indulging it, and the apostles seemed to have overcome this fault.

THE CHURCH ESTABLISHED

IN obedience to Christ's command, the apostles went everywhere, preaching the truth. Wherever they founded a church they set it in order by appointing Elders over which the Holy Spirit had made them overseers.

Soon the spirit of selfish ambition began to show itself. Some loved to have the pre-eminence and assumed that they were lords over God's heritage. This was specially true of the bishops of the large cities such as Alexandria and Rome. Like the apostles there was a contention as to who should be the greatest.

(Continued in the next issue)

How I Heard the Truth

R. E. ANDERSON

SOME four or five years ago Almus Adams came to Gifford, Iowa, where I first heard the truth. I was asked to attend the meetings by his brother who was a great friend, and although I tried to get out of going in one way or another, I finally agreed to go to one meeting. I didn't have to be asked to attend the rest of the meetings for I soon discovered that what I was hearing was truth.

I finally invited the preacher over to our house telling him that we would have it out once and for all, and to my surprise he came a little early and seemed eager for what I thought would be about all he could handle. Those of you who know him can picture the way in which he handled all my questions and here a friendship started which has been growing ever since.

At the close of the meetings I was baptized along with six others, and since then have seen around tweny baptized there by Brother Adams. I well remember in those first meetings of hearing of the League of Nations with other prophecy which is now history. I also heard of a kingdom which would be established on the earth, where Christ would rule in righteousness and where I might help in this righteous rule if found faithful. Thy kingdom come.

* * *

Where are length of days found ?	-- Proverbs 3:2,16.
Why should we fear the Lord ?	--Proverbs 10:27.
How shall the beloved of the Lord dwell ?	—Deut. 33:12.
Who is always at our right hand ?	--Psalm 16:8.
Who is not afraid of evil ?	Psalms 112:7.
Wherein is safety ?	--1 Peter 3:13.
What will hope bring ?	-- Job 11:18.
What safeguard is promised ?	--Psalms 4:8.
Is human strength of any avail ?	1 Samuel 2:9.

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Editorial

The Breaking of Bread

(Continued from the last issue)

CAN anyone bring any evidence that under any circumstances Christ would have used unleavened bread? I am sure no one can, and if we do not know for sure that he would approve the use of common bread, why take a chance on incurring his displeasure and grieving him who died for us.

Why not do it as he did it? Is there any wisdom, or any advantage in ignoring his example and substituting our own for his way? Is not this the same kind of mistake that orthodox people make when they say about baptism: "The form makes no difference; sprinkling or pouring is just as good as immersion. Christ did not say how we should be baptized." But we know that those who were baptized by Christ's disciples, and Christ himself, were immersed and we know that the symbolic meaning of baptism requires a burial in water.

The same applies to the bread at the Lord's table. He did not say in words what bread we should use but we know what he used, and that leaves us without excuse if we substitute something else, and like the druggist with the patent medicines, say, "Here is something just as good."

Then again the symbolic significance requires the use of unleavened bread to represent the ideas symbolized. We need not revert to the old law of the passover in any of its requirements except to mention them.

The symbolism is the same in the new as in the old except that it points to a higher object than the old. That is to say, the Passover was instituted to remind the children of Israel of their deliverance from literal death when the Angel of death saw the blood of the slain lamb sprinkled upon the doorposts of their dwellings, he passed over and did not enter to slay their firstborn..

Now, in a larger sense, we have a passover to celebrate too. Paul says: "Christ, our Passover, is sacrificed for us." And the apostle, in the epistle to the Hebrews, says we must have our hearts sprinkled from an evil conscience. Peter says our inheritance and salvation depend upon the sprinkling of the blood of Christ (1 Cor. 5:7; Heb. 10:22; 1 Peter 1:2).

On the strength of all this spiritual application of the Passover Paul says we should "keep the feast, not with old leaven, neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth" (1 Cor. 5:8).

Now we realize that Paul is here using leaven in a spiritual sense. Nevertheless, the context will show that he is speaking of the breaking of bread, and he shows that the symbolic significance of leaven is malice and wickedness, while unleavened bread represents sincerity and truth. How incongruous it is, therefore, to attempt to keep the feast with the unleavened bread of sincerity and truth and at the same time have on the table that which symbolizes the opposite of truth, even malice and wickedness. Surely if we are to keep the exalted spirit of the feast we should also use the symbol that is in keeping with that spirit.

Finally, when the Master comes, would it not be embarrassing to have him ask us, "Why did you not keep the feast as I kept it in every detail?" What would you answer? Is it not better to avoid the necessity for such a question by keeping the feast according to his example?

Our Question Box

CONDUCTED BY R. G. HUGGINS, NEW BRITAIN, CONN.

THE IMAGE AND LIKENESS OF GOD

QUESTION: Do the words 'image' and 'likeness' in Gen. 1:26 and Heb. 1:3 mean a physical or moral resemblance?

ANSWER: Wisdom 2:23, when correctly translated, proves that man was made for immortality. "God made man for immortality (ep' aphtharsia), and to the image of his own nature made he him. But by the envy of the devil death came into the world." Some editions of the Apocrypha have the word "eternity" for "nature"; but various scholars have proved that aidiotetos is a false reading for idiotetos. The context shows that prospective immortality was lost by sin, and can be obtained by the righteous alone. "And they (the wicked) knew not the secrets of God, nor hoped for the reward of righteousness, nor esteemed the honor of holy souls. For God made man for incorruption, and to the image of his own nature made he him. But by envy of the devil death came into the world; and they follow him that are of his side. But the souls of the just are in the hand of God, and torment may not touch them. In the sight of the unwise they seemed to die, and their exit was reckoned a calamity, and their departure from us utter destruction; but they are in peace. For though in the sight of men they are punished, their hope is full of immortality."

"IMAGE": PHYSICAL FORM

ORIGINALLY man was not only made for immortality, but also in the image and likeness of God. The repetition of this statement in Genesis 5:3 clearly intimates its meaning: "Adam begat a son in his own likeness, after his image, and called his name Seth." Seth, then, stood in relation to Adam as Adam did to God. His being in the image of his father is easily understood by all.

Now the very same thing is meant by Adam being in the image of God. An image is the representation of some shape or form. Metaphorically the word is sometimes used to signify the resemblance of one character to another. But Adam, when he was made, had no character, and yet was in the image of God. So the image was literal, and not spiritual. Adam's resemblance to God, expressed by the word "image," was bodily approximation to God. This fact explains why the Bible repeatedly and insistently calls angels "men."

In physical shape, Seth was like Adam; in physical form, Adam was like God.

"LIKENESS": INTELLECTUAL CAPACITY

MODELED after the divine pattern, man was also in "the likeness of God." The word "likeness" refers to his mental capacity. He could comprehend spiritual ideas; he had a sense of right and wrong. His extraordinary mental capacity is evidenced by his ability to name every beast which God had made—an intellectual feat which no expert zoologist can do today after knowledge has been accumulated for multiplied centuries (Gen. 2:19).

Note Genesis 5:3 again. Seth was also "in Adam's own likeness." By derivation from his father Seth possessed intellectual and moral phenomena; by inheritance the character of the father was reproduced in the son. He was therefore in the image and likeness of Adam, even as Adam was in the image and likeness of God.

EFFACEMENT OF GOD'S IMAGE AND LIKENESS AND THEIR RESTORATION

AT his creation man was so distinctly stamped with the image and likeness of God, and was so Godlike, he was said to be but "little lower than the angels' (Psa. 8:5). This divine similitude, however, has been so marred by sin that people today have but an effaced representation of the celestial original. Occasionally we can see angelic outlines in a beautiful body and splendid mind.

Augustine refers to the "image of him who created us, which Adam lost by sin." James 3:9, when correctly translated into

English, confirms this idea: "Men who were made (gegonotas) after the similitude of God."

By sin God's image has become so deformed, and his likeness so effaced. fallen man can only regain it by "renewal" (Col. 3: 10; Eph. 4:23,24; 2 Peter 1:3,4; 1 Peter 1:23; John 1:12,13).

To effectuate this required the creation of a "new man" in whom the image and likeness of God should be again re-impressed, as at the first. This man is Christ who is called "the last Adam." He is "the image of the invisible God" (Col. 1:15): "who, being an effulgence of his glory, and the exact impress of his substance" (Heb. 1:3, Diaglott). Paul then said in perfect consistency in the same text, that he was "in the form of God," and at the same time was also "made in the likeness of men" (Phil. 2:6,7). Raised from the dead incorruptible, and clothed with brightness as with a garment (Matt. 17:2), Christ is today in God's image in physical form, in his likeness in mental capacity, and like him in nature.

We glory in the prospect of being made like him at his coming (1 John 3:2), "changed into the same image from glory," now a matter of hope, "into glory," as an actual possession, "even as the Lord himself was changed" from a body of death to a body of life, and became "the Lord the Spirit" (2 Cor. 3:18).

* * *

Evangelist's Report

SEPTEMBER

Sermons (Kansas City, 22nd to 30th)	5
Money received (Kansas City)	22.00
Expense (Omaha to Kansas City)	4.87

AT the conclusion of conference each year we are given a month for relaxation and to get ready for the fall and winter campaign, so whatever is done is only incidental during the month. We were called to Kansas City to conduct a funeral and the large attendance was so interested in the discourse they wanted me to preach a few sermons. So the Presbyterians agreed to let us have their building for three discourses. It, however, was out of the way, so the Baptists offered their church for Sunday night. The minister gave way and the house was full. At the conclusion the minister told the people he had been much instructed. The following night we talked to another houseful on Fundamentalism vs. Modernism, which was well received.

I suppose most of you have read where Paul asked the brethren to pray that an effectual way might be opened up to him to preach the gospel. Then it is not asking too much to ask the brotherhood to pray for the same thing now, and I ask you to pray that this new field may in some way be opened to us for it seems to me the intent interest shown in the little they heard of the truth might be developed into something real. Now that I have penned this request I am forced to wonder if the majority, if not quite all, will lay the paper down and completely forget my appeal and never once petition him who has told us his ears are open to our prayers, and let it pass as a mere incident of no moment.

This morning after breakfast I picked up my Bible to read awhile. After reading a short time I fell to musing. I thought of the brethren, I thought of the church, and I thought of the world. Then gradually I felt a sensation creeping upon me and it finally resulted in a case of complete solemnity.

As my feelings became more dense I realized I was really agitated. I thought of the world which once reverenced the word of God and to a degree their life was governed by its teachings. But today that is nearly all forgotten; they do not retain God in their hearts any more.

Then I thought of the ortohdox world which once lived quite close to the ethical teachings of the word of God but now have mostly forgotten it and live like the world.

Then I thought of the brethren who still cling to the faith to quite a degree but when we read the word carefully we find but few are making any effort to apply it in their lives.

Then I thought of the Church that I love and the most of my life I have served and given my all for, and now here and there I see doctrines and principles creeping in and destroying the faith of some and making their hope void.

When I thought of these facts I no longer wondered why I was agitated and my pulse quickened and the tears started. The only thing that assuages our feelings is the thought that in every crisis, in every age, there has been a faithful few. When the Master returns he will find that faithful few. With them we must find comfort. To them Jesus will say, "Well done, good and faithful servant."

Let us run with patience the race set before and with Paul I can say, "What is my joy or crown of rejoicing? are not even ye in the presence of the Lord Jesus at his coming?"

I am now busy in a meeting and have calls in four states that will keep me busy till mid winter. May the Lord prosper his work and watch over the faithful.

Communicated

DEAR RESTITUTION,

I am sending a short story of how I first learned the truth. I have made it as short as possible and if you find it worth publishing you may do so.

I wish to congratulate you on the splendid article in the October 28th issue of The Restitution, "The House of God," by S. H. Thomas. I think it is one of the very best things I have ever seen along that line and you are fortunate in being able to gather such matter.

In fact I enjoy every word of our paper and always look for its appearance.

Yours in hope,
R. E. Anderson

A Thought for To-day

HAVE THE MIND OF CHRIST:—Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.—Phillipians 2:5,3.

ALWAYS PROTECTED:—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. —Isaiah 43:2.

RULES FOR RIGHT LIVING:—Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. —Ephesians 4:31,32.

HOW TO OVERCOME EVIL:—Be kindly affectioned one to another with brotherly love; in honor preferring one another; recompense to no man evil for evil. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good.—Romans 12:10,17.21.

GIVE AND OBTAIN:—Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Luke 6:38.

FRUITAGE OF SECRET PRAYER: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. For your Father knoweth what things ye have need of before ye ask him.—Matthew 6:6,8.

THE WAY TO PEACE:—Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Job 22:21.

GIVE A YEAR'S SUBSCRIPTION
TO THE RESTITUTION AS
A CHRISTMAS PRESENT

THE RESTITUTION

NOVEMBER SIXTEENTH

REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND
DEFENSE OF "THE THINGS CON-
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—ACTS 8:12.

1925

VOLUME 78
NUMBER 2

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a *sacrifice for sin, he ascended to heaven where he now* sits at the right hand o the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones: the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 78 Number 2

Cleveland November 16, 1925 Ohio

Marriage Indissoluble

by THE LATE SISTER MARY C. BRABYN (1893)

(SELECTED BY ABBIE H. FISKE)

Bride Hark! 'Tis the voice of my beloved. Yes, 'tis he.

Bridegroom—My Fairest One, come forth,
The wintry clouds are past,
Night's shadows flee. Come forth, my dove,
That I thy face may see.
The storm subsides,
The morning dawns. Arise, thou, and come away.

Bride Is this a vision that I see?
It is the Lord.
O sweet reality, my heart be still;
Await his will.
My Lord, I see thee face to face and know
E'en as I am known.
My joy is full, and faith is lost in sight.
When summoned to thy presence,
The tension and expectancy relaxed
So quick that for
The moment I was almost
Stunned, and then,
The angel gave me strength and

Sweet assurance
Of his mission. Fear, joy, suspense
Held me entranced. With strange precision
My life stood out
Before me, like some bold promontory
At sunset, with rugged outline.
Sterile heights,
Seams, chasms all disclosed,
Flashes of duty done
Gave place to thoughts of waywardness
And oft-repeated failures, and in turn
Dimm'd off before the hope of mercy and forgiveness.
I thought of all thy sweetness and compassion.
And then again I loved thee so,
And with this thought I girded up my loins and felt
That I could stand.

Bridegroom My heart was ever
With thee. I longed
With strong desire, the day of thy perfection.
Thy love and loyalty to me are now
Thy bridal robe, and ornaments most costly,
Orient gems, fit emblem of thy purity,
Circle thy brow, while chains of beaten gold
Entwine our hearts to throb in unison.
How fair thou art, my love!
How passing fair!

Bride My Lord, 'tis but the reflex of thy beauty.
Thou art respendent. A sun dismantled
Of his storm clouds, whose beams have found
A resting place in me.

Bridegroom Clear as the sun,
Fair as the moon
Effulgent with one light.

(To be continued)

"I Shall Not Want"

S. ROXANA WINCE

WE have read those precious words over hundreds of times, and have repeated them fully as often, yet I doubt if any of us have grasped their full meaning. How could we, living in a land where the barns are overflowing with plenty and where few, outside of its crowded cities, know what it is to lack for daily bread?

But yesterday, while repeating them over, as I am wont to do when all alone, something of the depth of the meaning flashed over me as it never had before.

"I shall not want"- perfect confidence, absolute certainty, unmeasured trust in those words. I shall always have food and "no good thing will he withhold from them that walk uprightly."

And why shall I not want? Because the Lord is my shepherd. He maketh me to lie down in green pastures, he leadeth me beside still waters, he restoreth my soul, he leadeth me in paths of righteousness for his name's sake.

When the dear ones of like precious faith cannot meet with me in reality, he sends them to meet with me in my dreams. He did this last night two *dozen or more of them* and they were nearly all strangers to me. But what a happy meeting it was. I never was in a happier one for all took without any urging. But all at once a message came to the leader, just as he was about to speak, and with the words "I must go" he hurried away and the lovely dream-meeting came to an end.

But the Lord is still my Shepherd, and I shall not want. The world is his and the fulness thereof. The cattle on a thousand hills are his. I cannot care for myself; I cannot go safely on my way alone and so I say,

I am weak, but thou art mighty,
Hold me by thy powerful hand.

Not a doubt, not a fear assails me for

"When I am happy in him,
December's as pleasant as May."

Why wander on the barren hills where there are no springs of water and no green thing, and get lost and die when the Good Shepherd is here to save?

The Pharisees: Their Character

A SELECTED ARTICLE

THE Pharisees were a religious sect of powerful influence in the time of our Savior. Josephus, the Jewish historian, who was a member of the sect, gives the fullest account of their belief, and it corresponds with the scriptural one. They prided themselves in their strict notions, and in the exactness of their obedience to the law—and to which law they added many unauthorized traditions. In a word, they were the Jesuits of their day.

From the notice of them in the Scriptures, we learn they perverted the Scriptures, were zealous in making proselytes, obscured the light of the truth to the people, imposed burdens on others, were great hypocrites and formalists, ostentatious in their religious observances, and great observers of useless traditions. No wonder our Lord was unsparing in his rebukes and exposures of their imperious and influential sect. They avenged themselves by a deadly hatred and persecution of him and his followers.

While such appears to have been their general character, there were some noble exceptions, such as Nicodemus and Joseph of Arimathea, etc. These were friends of Jesus and took his part in certain emergencies, as we read in John 7:50.

Joseph was also a member of the Jewish Sanhedrim, a man of high reputation and wealth. He resided in Jerusalem, and there became acquainted with Christ. He believed in him notwithstanding that he had not made a public avowal of his discipleship, and showed the sincerity of his attachment by refusing his consent to his condemnation and by his bold request for the body of Jesus; and he and Nicodemus embalmed it and placed it in his own new tomb.

The Gentleness of Jesus

IT WAS gentleness, not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly selfcontrol of a strong, masterful spirit; not the shrinking, timid uncertainty of temper and behavior which resembles gentleness, because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness of speech, and boldness of action. It was exhibited not only toward our Lord's friends but also toward his opponents. It was specially noticeable in his treatment of all who came to him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness to be a tame, insipid virtue make a careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one is gentle, as Jesus was, because he can afford to be; because apart from the moral aspect of the matter, he realizes he is strong enough in the highest sense to dispense with bluster, we feel that he had attained to a lofty and honorable level of character and life.

Then, when the time comes for righteous indignation of soul—as come it does, now and then and for vigorous, incisive speech in support of the right, or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch we say, "How grave the cause must be!" We never have

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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known men or women more intense in their opinionss, or more unfaltering and potential in their conduct and influence, than some of those who most closely have resembled Christ in gentleness of disposition and manner.

Gentleness is a characteristic excellence of the truly great. It is also one of the greatest excellencies. Perhaps no other is so commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school where gentleness like that of Jesus reigns! The Young Man.

* * *

Self-examination

A SELECTED ARTICLE

IT IS understood in the business word that merchants and others who are afraid to examine their books are in embarrassing circumstances; and we think the rule applies also to those who dread to obey the injunction, "Examine yourselves, whether ye be in the faith; prove your own selves."

The reason why there is so little self-condemnation is because there is so little self-examination.! For want of it many are like travelers skilled in other countries, but ignorant of their own land.

It is remarkable to find such words of wisdom on this subject as the following from Xenophon, away back in the fourth century before Christ: "It was the manner of discreet housekeepers to place their weapons of war, utensils for the kitchen, instruments of husbandry, and furniture for religious services, each in several and proper repositories. So, every man who would make an exact inquiry into, and take a just account of himself, should first make a particular search into the several mischiefs that proceed from each passion within him, whether it be envy, or jealousy, or coveteousness or cowardice or any other vicious inclination, and then distribute and range them all (as it were) into distinct apartments. This done, make thy reviews upon them with the most accurate inspection so that nothing may divert thee from a severest scrutiny."

There is no doubt but that thousands of professed followers of the Lord Jesus Christ might profit by the instructions of this heathen philosopher who, without a ray of light from the revealed will of God, had such noble conceptions of moral truth and worth, and, evidently, was feeling after God.

But, of course, if the example and precepts of Jesus and the exceeding riches of God's favor to be dispensed in the ages to come fail to inspire loving obedience among his followers, it is useless to expect it from any other source. We would affectionately plead with all who may have been afraid to examine-themselves, and in this way they might discover how unfaithful they have been with God.

Are you afraid to check your books? If so, the message from the Spirit means you, when he says, "Examine yourselves."

* * *

ERRATA:On page six in The Restitution of November ninth, the first sentence of the editorial should read: "Can anyone bring any evidence that under any circumstances Christ would have used leavened bread?"

* * *

Nothing truly valuable can ever be obtained without work-

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Leslie Solberg	3.00	Lucy Groat	3.00
Ida Overholt	6.00	Lilly Blyth	1.00
R. H. Judd	2.00	R. Renneker	1.00

* * *

THE ROOT OF THE MATTER: A tree may be not only an object of beauty, but a source of profit and nourishment: but should its roots be destroyed, the tree would become an unsightly cumberer of the ground. It is always well to look to the foundation of things. Is the Gospel well founded? Is it reliable? Here is its foundation: "Wherein God, willing more abundantly to show the heirs of promise the immutability of his counsel, confirmed it by an oath that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

* * *

Selfishness is the greatest obstacle to happiness.

The Temple of God

JOHN PARKER

(Continued from the last issue)

VERY early in the history of the church false doctrines came in. Among the first was the idea that the kingdom was set up at the first advent. Now false doctrine led to wrong action. When the kingdom is set up Christ's followers will have authority to rule (now it is their duty to submit to the powers that be). The leaders of the church at Corinth seem to have been acting on the mistaken idea that they had a divine right to rule, because, if the kingdom of God was set up, their right to rule naturally follows. 1 Cor. 4:8: "Now ye are full, now ye are rich, ye have reigned as kings over us: I would to God that ye did reign that we also might reign with you." A false doctrine had entered into the minds of these Corinthian leaders of the church.

THE CONTRAST

NOW note the contrast in the position of the apostles who
had the truth and knew that they need not expect the re-
the man of sin be revealed. Paul knew that he was not reign-
turn of Christ except there first came a great falling away and
ing for he says: "For I think that God hath set forth us the apostles last as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised."

In writing to the Thessalonians Paul tells them plainly that before the coming of Christ there must first be a falling away and the man of sin appear. But these foolish Corinthians thought they could reign and rule in the absence of Christ.

After the death of the apostles the ambition of some of the

Christian bishops passed all bounds. They not only usurped authority over the church but claimed the right to rule the world on the ground *that they were the rulers in the kingdom* of God.

But there was a power that prevented their ambition being realized. That power was pagan Rome. Then a wonderful thing happened. Constantine, the Roman emperor, became a Christian and with him pagan Rome became Christian Rome (in name only for there was no moral change).

Among the first things that Constantine did was to recognize the bishop of Rome as the head of the Christian church As the Roman Empire went down the power of the church increased and for about twelve hundred years truth almost perished from the earth. The church claimed absolute authority over the human mind wherever men dared to think contrary to the Pope's decrees. They suffered cruel persecution and death.

THE REFORMATION

THEN Martin Luther found a Bible for God's word had long been kept from the people. Luther, by his courage and faithfulness, again let the light of truth shine on the thick darkness where Rome reigned supreme. That light and shortly after the discovery of the art of printing helped to make the truth known to the world.

But it was only partial truth. Most of the false doctrines of Rome are still held by all her daughters. Note the following false doctrines that are still taught by Rome and Protestants alike:

The soul of man is immortal.
The Kingdom set up at the first advent.
Eternal torment.
Going to heaven.
The doctrine of the Trinity.

These and many other false doctrines have driven out the truth and the temple of God is occupied by the man of sin where he claims the homage that is due to God only.

I have shown that the human mind is the only temple of God during the whole period of the life of the man of sin. Consequently, if I can show that the system of falsehood known as the Roman Catholic Church has dominated the minds of men almost to the exclusion of every other influence known to man, then it will go far to identify the church of Rome and the man of sin as the same.

HOW ROME RULED THE MIND

FIRST, then, I note that in a land where there are millions of Bibles Rome keeps the Bible from her people, not by physical force, as in the past, but by mental influence alone. Tell a man that he must not do a thing and his attention is immediately drawn to it, and the chances are that he will do just that thing if only to assert his independence. Yet in spite of this well known fact Rome has forbidden the reading of the Bible and millions obey. What other power can thus rule the human mind?

Again see how Rome tries to usurp the divine perogative to read the human heart (in the confessional).

But above all, Rome controls the minds of men by her false doctrines. Here is where her craftiness and deceit comes. Thousands of Protestants, who think that they have broken away from Rome, hold all but a few of her grosser doctrines, such as the power to grant indulgences, etc, yet the Bible is read in the hearing of these Protestants every Sabbath Day. Their minds do not grasp its teachings because the Roman wine has gone to their heads. "Having eyes they see not; having ears they hear not; neither do they understand."

In this letter I have given the merest outline of the evidence that could be offered, yet it should be enough to show that no other power arising in the early Christian church can be so clearly identified. The idea of a future man of sin that will accomplish more in three and a half years than Rome has done in the centuries of the past, seems to me improbable. That a future man of sin should accomplish his purpose by physical force only defeats the argument of those who hold it for force does not convince the mind: indeed force generally has the opposite effect.

The poet states a great truth when he says:

Were I so tall to reach the skies,
And mete out Heaven with a span,
I would be small if lacking sense:
The minds the stature of a man.

Truth must enter the human mind, and find a welcome there, e'er the God of Truth will make his abode there and acknowledge it as his temple.

Rome has made God's house a house of merchandise. She forgives sins for gold, sells her prayers for gold, opens the doors of hades for gold; in short, Rome sits in the temple of God claiming all God's perogatives.

There is only one more thought required to make the chain of evidence complete. The Scriptures speak of religious systems as feminine and of political systems as masculine. As a religious teacher Rome is the great harlot, but with her political claims the gender changes and it becomes the Man of sin with its head the Pope of Rome. As a man can never become a bride, so Rome and all who hold her false doctrines with her are forever shut out of hope of becoming the bride of Christ.

When Christ sets up his kingdom he will again cleanse the temple of God by consuming antiChrist by the spirit of his mouth (teaching truth) and destroy by the brightness of his coming (intellectual brightness). Rome cannot exist where truth is known, and Christ is the Truth.

(Concluded)

* * *

Who gives beloved sleep?	—Psalms 127:2.
From what source comes help?	—Psalms 124:8.
What will quiet the fear of evil?	—Proverbs 1:33.
What covenant does the Lord desire to make?	—Hosea 2:18.
Whence comes real strength?	—Psalms 27:1.

A Thought for To-day

JOY FOR WEEPING:—His anger endureth but a moment: in his favor is life: weeping may endure for a night, but joy cometh in the morning.—Psalm 30:5.

FOR THANKSGIVING:—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! O come, let us sing unto the Lord; let us come before his presence with thanksgiving. For he is our God, and we are the people of his pasture.—Psalm 107:25; 95:1,2,7.

THINK OF THE HARVEST:—Whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

THE WAY TO FREEDOM.—Ye shall know the truth, and the truth shall make you free.—John 8:32.

THE ONLY SAFE TRUST:—Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.—Psa. 20:7.

TRUTH MAKES FREE:—Then said Jesus, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth, and the truth shall make you free. —John 8:31,32.

SEEK ETERNAL THINGS: We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Corinthians 4:18.

THE RESURRECTION: Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. John 11:25.

WHAT DOES GOD REQUIRE? - And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. Deut. 10:12.

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NOVEMBER TWENTY-THIRD

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Oregon Bible College
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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 78 Number 3

Cleveland November 23, 1925. Ohio

Marriage Indissoluble

by THE LATE SISTER MARY C. BRABYN (1893)

(SELECTED BY ABBIE H. FISKE)

(Continued from the last isssue)

Bride—My Lord, what means this transformation scene?
When I arrived at Sinai it was a desert
Great and terrible.
With scorching rocks and arid plains,
Whose silence was disturbed by noises
Weird and horrible.
And when the eye sought out some object to
Relieve the stern sublimity of solitude
Some dismal creature stalked abroad
With piteous moan that made the dreary
Scene more drear. Or dancing satyr held
Nocturnal revelry. Or beast of prey
Howled over ravine wolfishly,
And hilltops far and near caught up
The hideous wail. Such gloom! such horror!
I stood awaiting thine approach
With phalanx right and left,
An angel guard.
Somehow I seemed adusted to the
Splendid scene of terror.

I could not utter what I felt, but still
I did not faint. I waited; then I saw
Midst retinue of angels bright and fair,
Thy Majesty.
My soul the moment was supreme.
I sought some token of thy mind,
And then gave audience to thy words
Ne'er mortal ear was greeted
With such love
And admiration. The angels grew
Exultant, and with glad acclaim declared
That thou and I were altogether lovely.
When lo! as if to emphasize the charm
Dread Sinai became a smiling Eden.
What meaneth it?

Bridegroom—The earnest of the
Father's bridal gift is this,
Which emblematic of thine own transition
I changed into a floral paradise.

Bride—'Tis like thyself to weave for me this Eden
Of enchantment. What can I offer thee
Of value rare enough?

Bridegroom—The dear delight thy presence yields
Exceeds all other gifts. Thy love to me
Is sweeter far than thy love's token.
But now new scenes await us.
Tell me, O thou in whom my soul delights,
What thinkest thou of this thy garden?

Bride—The solitary place is glad for us,
The desert blossoms like the rose.
What ecstacy! What bliss is mine,
That thou shouldest weave into our
Wedding day this bridal gift.
Not Sharon's fertile plains nor Carmel's
Fruitful hill can vie with it in

Graceful loveliness.
There seems to come from everywhere
A fragrant breath. The gentle zephyr of
The south is perfume laden.
Spicery flows forth
Like spikenard or the costly myrrh;
The air is redolent of odors from
The clustering vines, and far and near I see
Profusion of ripened fruit on stately trees.
The citron's golden fruit provides
Refreshment. Pomegranates fair
Are also here and fig trees too.
Commingling with them all I see
The lofty Palm, the Cedar, and the Shittah tree,
The Cyprus, Fir and Myrtle;
And here and there the branches interlace
With overhanging leaves to form
Enchanting bowers.
Listen! I hear the murmur of the water brook.
Ah, yes! I see the little rills flow down
The mountain's side o'erleaping rocks,
And sparkling in miniature cascades.
And here I see a stately stream
And there a graceful fountain
And over all the minstrels of the wood
Give forth their melody, while shy
Gazelles and tim'rous roes bound
Over hill and valley.
This is a day of
Sweet surprise where all is fair and lovely.

(Continued in the next issue)

* * *

DEATH is a fruitful source of tears, and God, in his infinite mercy and boundless love has decreed that "there shall be no death."

Religion

THE TERM "religion" an anglicized compound Latin word, derived from ligo or ligio, to bind, and re, again, hence "religion" means literally to "bind again; to reunite." The word "ligature," which signifies a binder, comes from the same source.

Religion is that divine science which teaches how man may be brought into the favor of, and union with God. It also implies that once he did enjoy union and communion with God, and that a disruption has taken place. Hence his present alienation--severence from God--and mortality. Religion is an emanation from the divine mind; a scheme of Godlike benevolence; designed to restore to man communion with God, the joys of paradise, and unending life.

As these are God's gracious gifts to man, so he has appointed the medium by which or through which only they can be attained. This is reasonable and just.

What, then, is this divinely appointed medium of attaining to those blessings? Answer: faith and obedience.

As it was by unbelief and disobedience that those inestimable blessings were lost, so it is only by belief and obedience that they can be regained.

Faith

Faith, in the abstract, is belief. Saving faith is the belief of those things which God has set forth as the medium of man's restoration. In Hebrews 11:6 it is written: "Without faith it is impossible to please God." Therefore, learn the importance of faith.

Jesus sent his apostles to preach the gospel (glad tidings) to every creature, assuring them that whosoever believed their message and were baptized should be saved (Mark 16:16).

These Glad Tidings are concerning the seed which God promised to Abraham, who was to inherit the land of Canaan forever--possess the gate of his enemies--and bless all nations (Gen. 12:3,7; 13:15; 22:17,18; Galatians 3:16).

This Seed was also to be of the family of David and the occupier of his throne (Psalms 89:23; 132:11; Isa. 9:6,7; 11:1; Luke 1:32; Acts 13). He will gather the scattered tribes of Israel---unite them into one nation, restore the kingdom, and be their king forever (Isa. 49:6; Ezekiel 37:21,22; Acts 1:6). This restored kingdom of Israel is that which Daniel saw in vision given to one like the Son of Man, and which will include every naton under heaven (Daniel 7).

Jesus and his apostles preached the Good News concerning this kingdom in Judea and Galilee; and after his resurrection he sent his chosen ones to publish it in all the world. So they "went everywhere preaching the word." Philip went down to the city of Samaria and preached "the things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12; and so Paul to the Jews and Gentiles at Rome "testified concerning the kingdom of God, persuading them concerning Jesus" (Acts 28:23,31).

This Gospel is "the power of God unto salvation to every one that believes" (Romans 1:16). Peter preached to the Jews, who were expecting the Messiah and his kingdom, salvation through that Jesus whom they had crucified, but whom God raised from the dead to sit on David's throne. "Neither is there salvation in any other." He has been set forth as "the propitiation for our sins" Such is a brief statement of Faith.

Obedience

Jesus said, "If ye love me, keep my commandments" (John 14:15). "He that believeth and is baptized shall be saved" (Mark 16:16).

Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Acts 2:38).

Saul of Tarsus was commanded to "arise and be baptized and wash away thy sins" (Acts 22:16). The Samaritans who believed Philip's preaching "were baptized, both men and women" (Acts 8:12; 10:48; 19:5).

Baptism is the act through which the believing, repentant sinner obtains forgiveness and reunion with God. It is the obedience of faith (Rom. 16:26). Then a perseverance in well-doing will secure life (Romans 2:7).

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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All communications intended for publication should be sent to William H. Brown, 10623 Lee Ave., Cleveland, Ohio.

An Appeal

I AM making an appeal for help for some of our worthy families in the church who, on account of sickness, death and old age, are in need of assistance. The help I receive from a few faithful ones for the relief work is not enough to give the aid that is needed. Aren't there some others who will help? If you have never known the joy of helping to bring cheer into a desolate home you have missed one of the greatest joys of life.

I am taking the liberty to add to this appeal the words of a letter I have recently received from a sister in the church, which is full of truth:

"I am thinking cold weather means coal and more expenses to all of us, and as we know what it means for us to meet our bills. I think of what it means to those who can't earn anything. I have been there and know full well what it means, so am enclosing a donation to help some poor soul. Oh, I know of no cause I enjoy more to give to than I do to those poor, unfortunate ones, for I know how to sympathize with them, and how much joy and relief it brings to their minds when relief comes."

Those of our number for whom I am asking help live where the winters are cold. There are little children in these families where death has taken the fathers and the mothers are doing all they can to care for their little ones but are unable to give them the things that they need. One mother is a widow with five children another one with two and unable to work. She has no relatives to support her and the only help is what is sent from the Relief Fund.

Shall we say to those who are in need, "Go in peace, be ye warmed and filled, and not give them the things needful to the body? We know and believe what the Scriptures teach us, which is that "faith without works is dead," and is there a worthier cause than this?

Brethren, please do not turn this appeal aside. We sometimes condemn our fraternal organizations who so carefully take care of their widows and orphans and aged people. Should we condemn them when we are not doing it ourselves in the church of God?

I have one family alone that is deserving of all the money I have received for this relief work but the money must be divided among other families.

I will gladly receive any contributions and I am sure God will tell you some day, better than I can, what it means to these families to receive assistance in this time of need.

Mrs. Orpha Sanford,
Chairman of the National Berean Relief Committee,
174 Cedar Street, Aurora, Illinois

* * *

IT would do us all good to remember that the world carries us, and that we do not carry the world. With all our self-importance it would be easy for God to show us that we were not at all necessary.

Some people seem to think that the light would fail altogether if their influence were to decline; but this is not the humility of the truth, nor the estimate of an enlightened reason. The only source of real living influence is God; the only light of men is Jesus Christ. The only permanent foundation for the truth is the word of God.

The heroic defenders of the truth are unconscious in the dust of death but now they sleep. What then? God does not sleep. The truth is not dead. Let us learn patience and hope under the shadow of the great Rock.

The Training of Children

S. ROXANA WINCE

A RECENT ISSUE of a church paper contained a number of excellent articles on the training of children. They are timely. We need just such articles as these in these closing days of Christendom when the sins of men are mounting to the very heavens and we find it almost impossible to keep a child pure in heart and in life.

But God commands us to do it and it must be done. We know that it is Solomon who says: "Train up a child in the way he should go, and when he is old he will not depart from it," but is it not God who is speaking to parents through Solomon? It surely is. We call the Bible the word of God and it would not be his word were he not the speaker.

You will find advice in the 2nd chapter of Proverbs that is worth following. Will you promise to read it, every word of it, from beginning to end? I would copy it for you but it is too long to go in our dear little paper, so I will imagine that you are all here at Auntie Wince's home and with your Bibles open at this chapter are reading it verse by verse.

You pause when you come to the words: "Discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil, from the man that speaketh froward things; who leave the paths of uprightness to walk in the ways of darkness; who rejoice to do evil and delight in the frowardness of the wicked."

You do not want to walk in the footsteps of such bad men, nor in the footsteps of the woman "which forsaketh the guide of her youth and forgetteth the covenant of her God" for "her house inclineth unto death and her paths unto the dead."

You want to "walk in the way of good men and keep the paths of the righteous" for the promise is that "the upright shall dwell in the land and the perfect shall remain in it." That means that they shall be made immortal and shall have this earth for their everlasting home when it is made far more beautiful than now.

"But the wicked shall be cut off from the earth and the transgressors shall be rooted out of it." And the knowledge and glory of the Lord shall cover the earth as the waters cover the sea.

I raised no children of my own—my only son died in infancy—but I have had many children in my home for longer or shorter periods, none of them, except a few, being under the age of ten years. Yet I know that Solomon was right for at least a half dozen of those who came under the influence of my husband and myself, became obedient believers of the truth and, so far as I know, have lived consistent Christian lives.

Teach the little ones the truth. Fold their little hands in prayer as soon as you can make them understand that there is a great and wise Being who created them, loves them, cares for them, and ask him to teach them how wrong it is to disobey him by doing what he has commanded them not to do, or to refrain from doing what he has commanded us to do.

As soon as they can read, give each child a Bible of its own and let it take part in reading the chapters you have chosen for the morning and evening worship. That was my father's and mother's custom and since they left me to go down into the dark valley and shadow of death, it has been mine.

Reading the Bible in this way it becomes so interwoven with the daily life of the child that the two are like the warp and woof of a piece of cloth, so inextricably knitted together in so far as those are concerned who accept and obey its teachings that you cannot separate them.

I was the first of our little group to accept Jesus as my Savior. My oldest brother would undoubtedly have gone forward next, but died in an epidemic of typhus fever that took also little Johnny, beautiful little Johnny, the beloved of us all, so like what we imagine an angel to be in character.

I think Ettie went forward before this epidemic attacked our family, indeed I am sure she did. But too much pressure was used in her case by a dear sister who was an intimate friend of our people, and such pressure is not best. Religion is a matter of the heart and of such infinite concern that no one had better meddle till God moves the convinced one to take the final step.

We can teach others the truth, we can show that eternal life is lost forever if they do not accept it of their own free will, but we must not try to drive them into the kingdom.

Yet I do think we should do all in our power to convert sinners from the error of their ways and so help them to become acquainted with him whom to know aright is life eternal.

(Concluded in our next issue)

* * *

Obituary

WE HAVE lost by death Brother B. F. Smith of Monroeville, Ohio. Brother Smith's death was so sudden and tragic it is difficult to realize that he has passed on. On Sunday morning, November 15th, he arose at his usual early hour while it was still dark and while groping for the electric button at the head of the stairs, inadvertently stepped off the landing into the stairway and fell headlong to the bottom of the stairs. His daughter, Mary, and Sister Smith, the wife of our dear brother, heard the crash and rushed to his aid. They found him unconscious at the foot of the stairs. His son Alfred was called and they carried him to bed and called a doctor who found that he had broken one of the vertebrae of his neck.

On Tuesday a telephone call was sent to Cleveland and Brother Bert Meermans rushed the writer and Sister Darrah, a nurse, to Monroeville, a distance of about seventy miles. We arrived there just a few moments before our dear brother died.

Brother Smith was born in Bronson Township, Huron County, Ohio, January 6, 1856. He lived thirty-four years in the place of his birth. He removed to Oxford Township Erie Co., 35 years ago, where he lived until the day of his death. He died November 17, 1825, aged 69 years, 10 months.

He leaves a wife, Mary Alice, a daughter, Mary, and two sons, Alfred and Newman, all of whom are in the faith as well as the wives of the two boys, Sisters Emma and Marie Smith. It is truly a household of faith.

Brother Smith was baptized August 1906 at Brush Creek, Ohio, by Brother Peter Neill, after which he became instrumental in bringing other members of his household into the faith. On Thursday the writer was called upon to attend to the last sad rites of laying our brother away. We tried to comfort the bereaved and to warn the large company that filled the house to prepare for the inevitable day when they too would lay life's burdens down. We laid our brother away in Sand Hill Cemetery to await the trump of God and the resurrection morning. May it not be long and may God help the bereaved ones to have courage to press on until that great day of reunion and everlasting joy. William H. Brown

* * *

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Chas. Anderson	2.00	Levena Thompson	13.00
J. E. Dickenson	1.00	A Sister	5.00
B. F. Smith	3.00	A Friend	3.00
W. R. Franks	3.00	Abbie H. Fiske	5.00

Running the Race

"KNOW ye not that they which run in a race run all, but one receiveth the pize: so run that ye may obtain" (1 Cor. 9:24). The apostle compares the Christian life to a race. Business in this world is a race. The men with the most ability and with the most foresight, come out ahead, and everything else is run on the same principle. In order to succeed in any thing a person must have a prupose and then use his energy and ability to accomplish that purpose.

So in the Christian life or race we must have an end in view and not get weary but press on to the end (Heb. 12:1). We are told to run with patience the race that is set before us. People are apt to start out to do something, but get tired of it and never finish what they started out to do. But we are to run with patience, that is, we must run to the finish so that we may obtain the crown which Christ, the Righteous Judge, shall give at the end of the race to all them that love his appearing.

The reward at the end of the race is a crown of life or immortality in Christ's everlasting kingdom. If we get into the straight and narrow way and continue in it to the end, we shall receive the reward and hear it said, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

* * *

"When we pray to God, who knows us through and through, who reads our secret thoughts and is acquainted with all our ways, what will we say to him? Consider well, for how can we deceive God, or why should we lie to him?"

* * *

It is sad to know that even some who seemed to have forsaken all to follow Christ, and rejoiced in hope of the glory of God, drift so far out into the stream that they lose hold of God, of Christ, and of the Truth.

A Thought for To-day

BE CAREFUL FOR NOTHING; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Philippians 4:6,7.

FOR THE WORD OF GOD is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.—Heb. 4:12.

BEHOLD, I STAND at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

He that hath an ear, let him hear what the Spirit saith. Rev. 3:20,22.

CURSED BE THE MAN that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is -Jeremiah 17:5,7.

GODLINESS WITH CONTENTMENT is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content.—1 Timothy 6:6-8.

LET THIS MIND be in you which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Phil. 2:5,3.

SERVE the Lord with gladness. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name, for the Lord is good.—Psalm 100:2,4.

SEARCH THE SCRIPTURES; for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39

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THE RESTITUTION

NOVEMBER THIRTIETH

REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND
DEFENSE OF "THE THINGS CONCERNING
THE KINGDOM OF
GOD AND THE NAME
OF JESUS CHRIST"
—ACTS 8:12.

1925

VOLUME 78
NUMBER 4

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand o the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave; when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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Volume 78 ◆ ◆ Number 4

Cleveland November 30, 1925 Ohio

Spiritual Exercise

JESSE I. TITMAN

SO LONG as we are in this state, every one is aware that, until the coming of the Master, our life will will end in death. We will all be victims, sooner or later, to the dread enemy. The devil triumphs in the flesh. Paul, when writing to Timothy, no doubt had this in mind: "Refuse profane and old wives fables and exercise thyself rather unto Godliness. For bodily exercise profiteth little, but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We exercise to help us and to develope us in athletics; and it will do the same for us in spiritual things. Let us make a personal application then. We have found the Truth and it gives us pleasure. Now we find the exercise in it relates to two lives—"now is" and "that which is to come." So Paul says, "I would not have you ignorant."

The certainty of the resurrection is fully settled for us. We are quite satisfied as to that, but in Paul's day it was not generally believed. The Athenians said: "He seemed to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." "And when they heard of the resurrection of the dead, some mocked."

Again he tells Timothy: "Who concerning the truth have erred, saying the resurrection is passed already, and overthrown the faith of some. To the Corinthians he devotes a whole chapter, the wonderful fifteenth, which is full of detail.

If we believe the Bible the resurrection is clear. The Thessalonians believed it, so Paul could write to them: "If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." The two facts are joined together: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." A dead Christ can be no Savior. "But now is Christ risen from the dead and become the firstfruits of them that slept......... But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming."

So Christ's resurrection convinces and assures us of our own. What comfort we can take now from Jesus in John 14:1-3 18,19: "Let not your heart be troubled: ye believe in God, believe also in me......If I go I also will come again........if it were not so I would have told you........I will not leave you comfortless......Because I live, ye shall live also."

Paul too was well acquainted with this as we see, so he gives us the order of it and shows that God is not the author of confusion but has plans and order in them: "For the Lord himself shall descend from heaven......and the dead in Christ shall rise first," personally, and with a voice: "then we which are alive and remain shall be caught up together with them," one company, or "in clouds" as in Rev 1:7: "Behold he cometh with clouds."

We are included in that "great cloud of witnesses," but we must have exercised, have been diligent in practice, to have been able to be witnesses contending for the faith. In Malachi we read: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow as calves. And ye shall tread down the wicked." So

we have this order: Coming of Jesus and angels; dead in Christ raised; we, who are alive, gathered together with them and glorified.

The Sun acts upon the dew. Jesus, the magnet, draws the clouds together and magnetizes them with the spirit energy he possesses. No wonder Paul says: "Comfort one another with these words." Exhort one another to exercise now, for then "to him that overcometh will I grant to sit with me on my throne even as I also overcame and am set down on my Father's throne." We are placed at his right hand, and David says: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

How do we get at his right hand? John was told in Rev. 7: What are these arrayed in white, and whence come they? These are they which came out of great tribulation and have washed their robes and made them white. Therefore are they before the throne of God and serve him day and night." Had they exercised, do you think?

Paul strove for a resurrection out from among the dead ones. This striving, or exercising, starts when we are born again. We received the earnest of the spirit. The seed planted is good. Now we must do the cultivating, husband it, exercise ourselves in it so that there will be results and so that we become workmen that need not be ashamed.

In Galatians 5 we have a list of the fruits. Let us watch the list and measure up against them now and again till we feel that there is some result even now. This life is never long enough to accomplish our human aims. It we make the human secondary the spiritual growth will show and Godliness will be great gain indeed, not only now but be made manifest at his appearing. Otherwise we will be ashamed before him.

Surely these thoughts and the certainty of the resurrection—the germ already within us—are a great comfort to us as we see first one and then another of those to whom we are so closely related in truth and fellowship, being placed in God's hiding places. As the days are shortened, and if the Body grows less, we should feel the more drawn to each other and more necessary to one another in these things for help and strength and confidence during our probation. We know that we shall reap if we faint not. The more we are tried the more we will shine in the new firmament. Also the purer we become, of greater value as jewels for the setting in the kingdom.

Then too, what a satisfaction if we can feel like Paul: "I have fought a good fight", used the time given us for application, and have exercised in these things. As we remember the Master this morning, and the supper just before his death, we enter to some extent into his anguish. We look at Jesus suffering for the joy that was set before him and we remember that through this we get righteousness imputed to us, and so salvation.

We rejoice understandingly because his flesh did not see corruption, and as we partake of it we too become part of it and like him shall be called forth and made like him as he is. In God's memory we are as Abraham, Isaac, and Jacob, for he is the God of the living and not of the dead. So we sorrow not as others, who have no hope, but rejoice at the revelation of his plan and purpose knowing that our efforts will be accepted if we only overcome.

* * *

The Angels

Number Two

JOHN R. FISK, JR.

THOUGH sinless and deathless the angels are limited in knowledge. This is to be seen from the fact that one of them had to "go down" to see whether Sodom was as wicked as reported. He says, "Then I will know" (Genesis 18:19); but if he were omniscient would it be necessary to do this? Furthermore 1 Peter 1:12 says there are things which "angels desire to look into," which certainly teaches that they

are not all-knowing.

The angels have control of this present world (Heb. 2:5), but will relinquish it to Jesus and the saints at the Lord's coming (Daniel 7:13,14,18,22,27). During this age, therefore, they minister unto God's elect. (Heb. 1:14), each one having a guardian angel (Matt. 18:10; Psa. 34:7 Acts 12:15). During times of trouble they often deliver them from harm and death (Dan. 3: 25-28; 6:22; Acts 12:7-10). Having thus presided over the destinies of the followers of Christ, they and maybe others, will come with Christ to gather the elect to Jesus (Matt. 24:31). They will also gather all offensive things "out of his kingdom" and cast them into a furnace of fire (Matt. 13:41,42).

Now the angels have chiefs (Daniel 10:13). Among them is one termed "the Angel of the Lord" or Michael (Dan. 12:1). He is called "the Angel of His Presence" (Isa. 63:9) because he was God's representative and name-bearer (Ex. 23:20,21). He is *therefore frequently called "God"* (*Acts* 7:35; Gen. 18:1; Exodus3: 2,6). He has been with Israel from the first as can be seen from the foregoing references. Hence he is their "great prince" (Dan. 12:1) who is to stand up for them in the time of trouble and will deliver them.

* * *

"BLESSED are they that mourn for they shall be comforted." Out of the saltest water God can brew the sweetest liquor. The skillful bee gathers the best honey from the bitterest herbs. When a cloud has been dissolved into a shower, there presently follows a glorious sunshine. The more a stone is wounded by the hand of the engraver, the greater beauty is superinduced thereon. By groans unutterable, the Lord ushers in joy unspeakable.

* * *

"Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it."

THE RESTITUTION is issued four times a month, by The Restitution Publishing Co. Two dollars per year
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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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Editorial

The Voice of God

IN EVERY AGE that has rolled over our world, the voice of God has been heard speaking to the inhabitants of earth, in words of bright hope and promise to the just, and in tones of threatened warning and judgment to the disobedient. He spoke from his bright throne above and a world sprang into life, and nature sang the golden anthem of praise to its Author.

Time rolled on, and God looked down and saw the wickedness of man, causing him to send forth a warning cry to the people of the earth, of the approaching doom that hung in dreaded darkness over their heads. His hand was stretched forth, and the windows of heaven were opened, and the fountains of the rolling deep broken up, bringing ruin and death upon a startled world. The prophet of God, however, safely rode upon the waves of the fallen deluge, far above the sinking forms of those who perished beneath its cold waves. But the hand of Deity was stayed, and man permitted to roam over "nature's bright, green earth" as its ruler.

Ere long, however, the wickedness of man became great, and God again looked down in anger upon their dark crimes. He spake, and the cities of the plain were wrapped in a fiery mantle of death. Today the waves of the Dead Sea, as they roll silently over these doomed cities, are living witnesses of the justice and power of the great I Am. He has uttered his voice from time to time, and nations, kingdoms and empires, with their golden crowns, waving plumes, and streaming banners have passed away to rise no more forever. Of these nothing now remains but their ruins and the historic page to point us to their former glory. Babylon, Medo-Persia, and ancient Greece, are resting thus, and their kings are sleeping in the dust, mingled with the bleaching bones of the soldiers that fell to win for them their faded glory.

God spoke the prophetic words which sealed Jerusalem's doom, and the city fell. Its inhabitants were scattered among the nations of the earth. Their harps, once tuned to the praises of God, were then silently hung on the willow's bended stem. Those glittering spires and shining domes that once flashed back the bright rays of a thousand setting suns, no more reflected the light of day. Those streets that once echoed to the footsteps of the Son of God, have long been silent to the tread of man.

God has declared that he will speak just once more, and not only earth, but the heavens also, shall tremble at the sound of his voice. This will be when the nations gather for the last time the vast armies of the world, causing earth to shake beneath the foot-tread of the mighty soldiers as they march to the dark valley of death no more to return. But when the pealing thunders of the cannon's opening roar shall be heard, as it reverberates over Armageddon's valley, sounding the death knell to war and battle strife; and when the Lord shall speak, and call for the fowls of heaven and the beasts of the fields to "come and gather themselves unto the supper of the great God," that they may eat the flesh of kings, captains and mighty men; then will one thought cheer the waiting saint of God. Looking beyond the curling smoke of battle, as it lifts itself slowly up from Armageddon's bloody plains, he will behold the dawning glories of a coming age where he can rest his weary head in safety from the storms of earth, from sickness, pain and death. Who of us will be ready in the last great day to meet the King in his beauty, and exclaim, "Lo, this is our God; we have waited for him, and he will save us?" May we be approved of God when he comes, and be found among the called, the chosen, and the faithful.

* * *

Salt of the Earth

CHRISTIANS are called "The salt of the earth." This phrase may have a two fold meaning. If there had been ten righteous persons found in the cities of Sodom and Gomorrah. God would have saved the cities for their sake. Then these few righteous persons would have been the salt of the cities; they would have possessed the preserving qualities which would have saved those cities from an overthrow by fire. Isaiah says: except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom." This small remnant then saved the nation from utter destruction; they were the salt of the nation. So the Christians are to be the salt of the earth. They are to act upon the world as salt, in influencing them to obey the gospel that they may be saved. Hence Peter says: "Having your conversation honest among Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation."

In order to accomplish this glorious end, we must deny "ungodliness and worldly lusts, and live soberly and godly in this present world." We must "stand fast, immovable, always abounding in the work of the Lord."

* * *

"Keep ourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life."

Rebuke

HOW did the Master punish Thomas, the doubting disciple? He did not severely rebuke him in the presence of his brethren. He did not call him hard names as infidel! etc. No; he gave the desired evidence in the very words of the doubter: "Reach hither thy hand, and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto him, My Lord, and my God! Jesus said unto him, Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed."

How gentle the admonition! How sympathizing the High Priest, who knew what was in man and is touched with the feeling of our infirmities. He saw the difference between the belief of Thomas and that of the bigoted Pharisees; between unsound reasoning and a rebellious will. Oh, that the same spirit might be in us as it was in him.

—Selected from "The Herald"

* * *

There is a greater depravity in not repenting of sin when it has been committed, than committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

* * *

How I Heard the Truth

SARAH E. SMITH

NEAR Eaglesville, Mo., in the year 1865 or 1866, when I was either ten or eleven years of age, two brothers, William and Byron Harrold, moved into our neighborhood. They were from Indiana. It was soon noised about that they were soul-sleepers. My parents, Joshua Barber and wife), were members of the Christian Church, but they liked to read and talk with them.

Some preachers, passing through, preached at the schoolhouse. Among them was J. R. Hill, J. T. Prince, and Dr. Hicklin. Later, W. J. Orem held meetings there and my parents were baptized. Now seven out of the nine living children and some of the grandchildren are baptized believers.

I wonder why those good brothers came into our neighborhood? Was it that we might know the truth concerning the kingdom and understand that Jesus died according to the Scriptures? and that his soul was poured out unto death and made an offering for sin? We are so thankful for these precious truths which we have learned.

* * *

Marriage Indissoluble

by THE LATE SISTER MARY C. BRABYN (1893)

(SELECTED BY ABBIE H. FISKE)

(Continued from the last issue)

Bridegroom—That thou art mine, and I am thine
Completes the glory.
Thou art the Father's gift.
Through him
Alone I've won thee.
His power sustained
Me in the travail of my soul,
And gave me title
To present unto myself a glorious bride
With neither spot nor wrinkles.

Bride—Such lofty praise! and since I have begun
To taste love's potent draught, I would
More deeply drink, and ask thee just
One question. What didst thou see in me
So wondrous sweet?
Rough I was, and black
As Kedar's tints.
A vessel course, unhewn and unsymetrical.
Why didst thou not "despise me"?

Bridegroom And now a vessel bright beyond compare.
I saw thee as thou art,
my finished work.
I wrought and fashioned thee, that
I might have thee share
My joy and honor
In the service of Jehovah,
My helpmeet and my Queen.

Bride What depths of joy and high nobility
Those words involve. It was a theme I always
Loved to ponder, that thou and
I should be
To serve one Father. His will was my delight.
I ever bowed before that shrine in thought,
But when I came to practice it, and follow
Thine example, I trembled in the fight.
'Twas not the Father's fault—my
Weakness was to blame.
High rocks and tumbling boulders frightened
Me. I shivered in the dark cold mist,
And then again grew faint
With sudden heat,
And O, the little spars!
What pain they gave!
What bleeding feet!

Bridegroom—I watched thine every footstep.
No danger of the way befell thee,
But I gave
My angels charge, lest thou
Shouldst slip;
By night, by day, unseen they
Compassed thee.
I grieved for all thy pain and agony,
For I had suffered too.
And knowing in myself that trial is
The wellspring of eternal joy,
I did the only thing I could—
I helped thee through.

(To be continued)

⁂

Help the Helping Fund

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. Those whose circumstances are such that they cannot afford to pay for The Restitution should notify the manager and it will be gladly sent to them out of the proceeds of this fund.

A donation to this fund is also a means of rendering tithes to God as it helps to defray the cost of printing and enables The Restitution to extend its scope as a defender and expounder of God's truth.

Chas. Anderson	2.00	Levona Thompson	13.00
J. E. Dickerson	1.00	A Sister	5.00
B. F. Smith	3.60	A Friend	3.00
Abbie H. Fiske	5.00	Leslie Solberg	1.00

A Thought for To-day

SEEK ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

FOR I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. -Isaiah 41:13.

FINALLY, BRETHREN, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.- Philippians 4:8.

The steps of a good man are ordered by the Lord.—Psalms 37:23.

⁂

What reward to lovers of divine law?	Psalms 119:165
Who shall dwell in peace and quiet?	- Isaiah 32:18
How are the steps of a good man ordered?	- Psalms 37:33
What power have the commandments?	—Deut. 28:13
Who shall be in everlasting remembrance?	—Psalms 112:6,9
Upon whom shall honor be bestowed?	—1 Samuel 2:30
Who will receive honor from the Father?	-John 12:26
Why commit thy way unto the Lord?	—Psalms 37:5
Who performs all things?	—Psalms 57:2
Where is there much treasure?	—Proverbs 15:6

⁂

"There is nothing formidable about death except the consequences of it, and these we ourselves can regulate and control. The shortest life is long enough if it leads to a better, and the longest is too short if it does not."

Church of God
[illegible]
[illegible]

THE RESTITUTION

DECEMBER EIGHTH

REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND
DEFENSE OF "THE THINGS CON-
CERNING THE KINGDOM OF
GOD AND THE NAME
OF JESUS CHRIST"
—ACTS 8:12.

1925

VOLUME 78
NUMBER 5

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of *God.*

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones: the just to eternal life, and the unjust to the second death.

Israel to be restored.

The *Kingdom of God,* or *Kingdom of Heaven,* a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will constitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus *for remission of sins, and a life of obed*ience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave: when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 78 ◆ ◆ ◆ Number 5

Cleveland December 8, 1925. Ohio

Marriage Indissoluble

by THE LATE SISTER MARY C. BRABYN (1893)

(SELECTED BY ABBIE H. FISKE)

(Continued from the last issue)

Bride—Through thy compassion,
Lord, I tread
This goodly, peaceful land,
For when I could not see my way,
I took the light thou gavest me,
And seemed to hold thine hand.
Indeed, sometimes in grief's dark cell,
I trimmed and oiled my lamp so well,
I felt to see thee near;
And then I almost feared to breathe,
Lest I should break the spell,
But, O! how sweet to realize that in
Thy calm retreat thy thoughts should
Fix themselves on me;
And didst thou really grieve?
Bridegroom The Head must ever feel the motions
Of the body. 'Twas through thine agony
That *I could be compacted,* fitly
Joined to thee. Thy sufferings formed
The *union, and where* the motions of my
Sorrow were expressed, that part declared itself

In sweet communion.

Bride—My Lord, the change from sore distress to this
Transcendent joy is bliss unspeakable.
If I would have this good to last
I must remember evil.
Those shadows of the night to me are wings,
By which I soar to unmeasured heights
Of thy pure joy.
Relief so sweet should be perennial,
Then let the memory abide.

Bridegroom- Mem'ry is a flower which never fades
In this fair garden;
All pleasures here
Are inexhaustible, none turn to ashes;
All are incorruptible.
Come forth, Beloved, come, and taste
A fresh delight.
'Tis meet that joy so full as ours
Should have some token,
That love so great as mine for thee
Should be expressed in other form
Than merely spoken,
Or even in the presentation
Of this fair Eden
And so I take thee through this avenue,
To where, 'midst clustering vine
And cyprus flowers, and roses
White and red,
Stands beauty's shrine.
Within its cloistered walls
Of interlacing boughs, a festal
Board is spread for thee, my Queen
And I will place upon thine head
A royal diadem,
And courtly honors shall attend
A courtly Queen.

Ten thousand voices of an angel choir
Shall make this changed desert ring
With acclamation of praise.
And I will summon to my side
An angel band of servitors
While I, a King, will gird myself, come forth
And wait on thee.
Aught else desirest thou?
(Concluded in the next issue)

* * *

Write it on your heart that every day is the best day in the year.

* * *

Natural Immortality of the Soul

G. F. HEFFNER

THE defense of the natural immortality of the soul, by a Trinitarian friend, is worded as follows:

First. God formed the body of man out of the dust of the ground (Gen. 2:7).

Second. When you look at a corpse, you do not see the person or man, but only the body, the tabernacle in which he lived.

Third. The body dies, but the soul never. When God breathed into Adam the breath of life, he breathed into him his (God's) own life which can never be extinguished.

Taking into consideraton the above statements and analyzing them by turning upon them the searchlight of God's holy word, we do indeed behold wondrous things and strange sentiments; and we notice an element which is altogether foreign to the child of God who is being led into all truth by the Holy Spirit.

We readily notice the absence of scriptural references to prove these statements, save one Gen. 2:7. When this passage is looked up we notice a wonderful aptitude for supplying words when quoting Scripture. This, I suppose, is essential in order to furnish good support to the claim. Genesis 2:7 makes no mention of the body of man. This supplied word and the want of scriptural texts to prove the other quotations renders them without weight, and puts them in the class of cunningly devised fables. They neither contain sound doctrine, good logic, or harmony with other scriptures, and the spirit of it is not that spirit which Paul, in Romans 8, says shall dwell in us.

The source of this doctrine has its origin from elsewhere than the Holy Writ; and by tracing it far enough back we find it leading us to a time when pagan converts brought it into the church and is now being handed down to us by those who are not earnestly contending for the faith once delivered to the saints; but they love darkness rather than light and are heaping unto themselves teachers having itching ears, who handle the word of God deceitfully and preach a perverted Gospel.

The first false doctrine is noticeable in the first line of our friends words of contention. He claims that God made the body of man out of the dust of the ground, while the Word teaches that he made man out of the dust of the ground. Now what do we understand by the word "man"? We have no reason to think that it refers to only a part of a man, but the word "man" should here mean what it means elsewhere, namely, all of the man. If God first built the house (the body) and then later supplied the tenant (the soul), the intellectual, thinking part, which they claim to be the real man, then why are we given to understand that that which God made out of the dust of the ground was the man? Let us read Genesis 2:7 and so believe it. Should we not believe that the man God formed was complete? By that I mean did not all the parts, such as limbs, hands, head, heart, brain, etc, all occupy thier proper place when God had formed him? They were without action until God supplied the breath of life which started him in action and kept him in action until God withdraws that breath of life. This reduces man again to what he was before he had the breath of life, namely: "Dust thou art, and unto dust shalt thou return" (Genesis 3:19). Now why discriminate between the soul and the body, when throughout the Word they are used interchangeably?

(Continued in the next issue)

❀ ❀ ❀

Are We on the Job?

J. E. LENT

I WOULD call attention to the attitude of many of us who read the papers advocating our hope. So many of us seem to be satisfied if we have laid hold of that hope for ourselves. We forget that the Captain has given orders to go into all the world and preach the gospel. How much was accomplished in the spreading of the gospel when the early disciples were driven out?

Are we waiting to be driven out? If so, it may be a driving into the rocks and caves of the earth to hide us from the wrath to come. But why not do it for him who loved us and gave his only begotten Son that "whosoever believeth in him should not perish but have everlasting life.

This is what he has asked us to do: To be co-workers together with him.

But you ask, What can I do? You can do all manner of good works. Yes, and that won't save you alone unless coupled with faith; and then if we have both and we have treasure laid up in heaven we are bound to talk about it, for you know that "where your treasure is, there will your conversation be also."

If we have treasure laid up in the bank, we know the rules governing its withdrawal and we can tell our neighbors. Then why not tell our friends and neighbors how they can lay up treasure in heaven? If you do not know your Bible well enough to explain it to your neighbors, then get busy and

(Continued on page 61)

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Editorial

The Prisoner of the Vatican

THE FOLLOWING news item appeared in a recent number of The Cleveland Times:

Rome.—Forces are at work looking to a "peace conference" ending the Pope's "imprisonment" in the Vatican which has endured since the separation of the church and state.

"Political circles are convinced Premier Mussolini is in a fair way to solve the knotty question of the Pope in Rome and a reconciliation between Italy and the Pope.

"This conviction was strengthened by the apparently conciliatory words of the Pope yesterday at his allocution in connection with creation of four new cardinals.

"At that time he praised Italy for its assistance in the holy year, though he spoke manifestly against the labor union policy of Fascism.

"Under the proposed peace conference to end what is now termed a "silent armistice" between the Vatican and Italy, the Pope's sovereignty would be recognized, whereas now, according to law, the Pope technically is not a sovereign though he is conceded the use of the Vatican and its grounds.

"Under this arrangement the holy see has contended the Pope was held a prisoner on his own territory. It is generally acknowledged that the settlement would provide for the allotment of territory to the holy see, even though small.

"It is probable the Pope will secure full sovereignty over the Vatican, its palaces, grounds and buildings. One plan proposes to give him an outlet to the sea along the Tiber; another calls for diplomatic representation in the Vatican. A regular concordat will probably be drawn up. The Fascist paper, Popolo Di Roma, contains a hint of the coming agreement when it says: " The door of the papal prison is now ajar.' "

"The former papal state was merged with the kingdom of Italy after Victor Emmanuel had occupied Rome at the behest of the Italian parliament. The Pope at that time protested vainly against the occupation.

"Previously there had been an agreement between France and Victor Emanuel whereby Emanuel was not to attack the papal states and was to guarantee the safety of the Pope.

"Emperor Napoleon, after once withdrawing his troops from Rome, marched them in again when Garabaldi and his volunteers crossed the papal state frontiers.

"Napoleon, however, was compelled to retire on account of the German war and Emanuel's action came on the heels of word that the French empire had fallen."

This is a most significant development in the preparation now going on in the world for the coming of Christ. One of the things which Christ is to accomplish when he comes is the destruction of that great system of evil which began to develop in Paul's day (2 Thess. 2:5-8).

Paul says that the Lord is to consume him with the spirit of his mouth and destroy him with the brightness of his coming. In order that this can be done in a manner that will show the glory of God and open the eyes of mankind to the great deception that has been practiced upon them from the first to the twentieth centuries by this great apostate system, justly called in the Scriptures, "The Mother of Harlots and Abomination of the Earth," it is necessary that this system be exalted to a place of prominence and power before the Master comes.

Now we see her ascending the throne where once she sat a queen, or at least we see indications that she will soon become recognized as a spiritual and temporal ruler. The sequel to this is that she is to be cast like a millstone into the midst of the sea to disappear forever. Brethren, the day draws near, the morning is breaking, the Lord is at hand.

Communicated

DEAR RESTITUTION,

Will you kindly give space to the enclosed Revival announcement so that your readers may know where to worship when passing through Kansas City?

Revival Notice

Dr. Archibald Mac Farlane is conducting Revival Meetings every night in the year at 1614 Quindaro Blvd. Kansas City Kansas. Visiting brothers and sisters are made welcome.

Your brother, in hope of eternal life,
Dr. A. MacFarlane

Benevolence

A SELECTED ARTICLE

WE MUST learn to regard this element of the Christian character with more reverence than is the custom. There is an unwarranted willingness to turn off appeals to its nature with a smile or shrug of indifference. Oh! when shall we find the Master's saying verified: "It is more blessed to give than to receive"?

The great purpose of Christ's mission was to reconcile man to God to win back the prodigal to his Father's house. It was not to assuage God's wrath, but man's lusts; it was not to bear the punishment of sin, but to snatch men from its commission, peril and pain; it was not to satisfy justice, but to show mercy; it was not to vindicate the law, but to reveal pardon; it was not that God's wrath needed a victim, but that man's wrath sought one, that Jesus was crucified.

The benevolent man is simply benevolent. The application of his benevolence is entirely secondary. He is ready for every good word and work. Fire does not ask whom it warms. It warms whoever comes within its radiation of warmth

Men have been known to renounce their pet vices; they have been known to turn from their besetting sins; but the waspish temper, the irritating tone, the rude, dogmatic manners, and the hundred nameless negligencies that spoil the beauty of association have rarely done other than proceed till the action of gradual alienation has turned all the currents of affection from their course, leaving nothing but a barren track over which the mere skeleton of the companionship stalks alone.

Are We on the Job?

(Continued from page 57)

"show ourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

As I traveled over some of five states, besides some of our fair province, I was considerably impressed with the need of workers and the need of some one to encourage each one who professes the name of Christ to press on more actively in his service.

While away we helped gather a few here and there and speak a few words of encouragement and cheer. If each one would be as free to speak of their hope as of other things of life, the world would possibly know more about our Bible than it does now. Would this not be well pleasing to our Father in heaven?

Then let us get busy and show ourselves approved of God. If you need any help, and I can do anything to help you press forward in this work let me know. Perhaps you may not be able to send away off for someone to help and maybe Fonthill and Niagara Falls are nearer to you.

There used to be many places in N. Y. state and in Canada where the travelling preacher would proclaim the word. Are those places wiped off the map? We hope there are a few, at least, left somewhere. If there is, and we can be of any service to you, let us know and we will see what we can do to help you.

The time of our Lord's return is drawing nearer every day. Are we ready to meet him? Is there oil in our lamp, trimmed and burning? Then we can go out to meet him when he comes. My address is Ridgeville, R. R. 1, Ontario, Canada.

A Good Character

A SELECTED ARTICLE

THE first step toward the formation of character is to have a clear idea of what constitutes a good character. Happily, we have two things to guide us—the example of Jesus and the commandments he has given us.

Secondly, the foundation and framework must be attended to, especially if we want to develop a Godly character. Firm and fixed principles are most essential. Those about to commence life on their own account would do well to study the life of young Daniel, the Hebrew captive in Babylon. Slave as he was, he was given the highest positions in that vast and worldwide kingdom. In the nature of things this would excite the jealousy of other courtiers. Before long they formed a conspiracy against him. Officially they could find no fault with him, so they took action against him on account of his religion. But even when he knew the writing was signed for his death, he kept up the habit of praying three times a day, just as before, with the result that the lions did not hurt him.

Although such signal interpretations do not now take place, ample provision is made for the protection, care and support of God's children in trying circumstances.

Their Father has pledged that his favor shall be sufficient in all emergencies. The throne of grace is ever accessible, and the one Mediator ever lives to make intercession for them. They are graciously invited to come boldly and obtain mercy violent temptations; there is assistance for every time of need.

violent temptations; there is assistance or every time of need.

Let this encourage the lambs of the flock to aim high, keep the eye of faith fixed on the mark of the prize—watch and pray lest they enter into (yield) to temptations from without and within let the word of Christ dwell in them richly and so be ready for any test of faith.

How I Heard the Truth

CORA JAMES BRAGG

I AM trying to write and let you know how I am impressed. I cannot write as I would like to because I have never written The Restitution on any subject, but I will tell you how the Master called me, a poor unworthy sinner.

A brother of mine who takes The Restitution, was talking to me. He led me into the light about the rich man and Lazarus, and so I've been learning a little ever since as light is sown for the righteous. As I have said, it was through The Restitution. O, how I want to know more about the truth for sometimes I feel disobedient and lost. Then I read the 139th chapter of Psalms: "I love the Lord because he hath heard my voice and my supplication."

If we want to be truthful we read the 15th Psalm.

I only ask that I may know more about Jesus and his word and I ask you to help me pray for my five children that they may seek Jesus. May God bless The Restitution.

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W. R. Franks	3.60	Abbie H. Fiske	5.00
Leslie Solberg	1.00	G. F. Randolph	1.00

* * *

It is decision of purpose, habitual earnestness and promptness to ascertain the right or the wrong of things generally that are the chief constituents of that moral quality of a man which is called character. These are positive qualities that compell consideration. that make themselves felt for good or evil. and cannot be avoided. We believe it to be better to err somewhat in action at times, than to be habitually idle. God knows the spring of all our actions, and if our hearts be right he is faithful and just to forgive our missteps. Even a storm is indicative of life; but stagnation is death, and more than that it is corruption. The standing order of the Captain of our salvation is "Occupy till I come." Let us be up and doing. The signs of his coming are fast accumulating: the time is near at hand when he shall return and bestow eternal life upon those who have worked and labored for him.

A Thought for To-day

BECAUSE THOU HAST made the Lord, which is thy refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalms 91:9-11.

WHOSOEVER EXALTETH HIMSELF shall be abased; and he that humbleth himself shall be exalted.—Luke 14:11.

BUT IN LOWLINESS of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.—Phillippians 2:3,4.

THE ETERNAL GOD is thy refuge, and underneath are the everlasting arms. Deut. 33:27.

THERE IS NO FEAR in love; but perfect love casteth out fear.—1 John 4:18.

* * *

What promise is given to the righteous?	—Isaiah 30:23
In what shall the Lord's followers rejoice?	—Deut. 26:11
What is better than the riches of the wicked?	—Psalms 37:16
What is better than great treasure and trouble?	—Prov. 15:16
What is the gift of God?	—Ecclesiastes 3:13
What becomes of the wealth of the sinner?	—Proverbs 13.22
What is said of the seed of the righteous?	—Proverbs 11:21
Where does the just man walk?	Proverbs 20:7
What of the generations of the upright?	—Psalms 112:2
Whose seed shall inherit the earth?	Psalms 25:13
Whose seed is blessed?	—Psalms 37:25.26
What safe refuge in times of affliction?	—Jeremiah 16:19

Schaen

THE RESTITUTION

DECEMBER SIXTEENTH

REPRESENTING THE CHURCH OF GOD

DEVOTED TO THE EXPOSITION AND
DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF
GOD AND THE NAME
OF JESUS CHRIST"
—ACTS 8:12.

1925

VOLUME 78
NUMBER 6

The Restitution Banner

The Scriptures of the Old and New Testaments are inspired of God.

One God and Father of all who is above all.

Jesus Christ, the Son of God, conceived by the Holy Spirit, and born of the virgin Mary. After making a sacrifice for sin, he ascended to heaven where he now sits at the right hand of the throne of God as our Mediator.

The Holy Spirit the power of God by which he performs his will.

Man mortal; the dead unconscious.

Resurrection of just and unjust ones; the just to eternal life, and the unjust to the second death.

Israel to be restored.

The Kingdom of God, or Kingdom of Heaven, a divine political kingdom to be set up on this earth at the return of Christ, he being the King, and his faithful followers (the saints) co-rulers with him. The mortal inhabitants of the earth, that are left, after the destructive judgments that will follow the coming of Christ, will consitute the subjects of the Kingdom.

Christ will reign for a thousand years, after which the Kingdom will be delivered up to the Father, sin and death having been destroyed.

Eternal life can only be obtained by repentance, a belief in the things concerning the Kingdom of God and the name of Jesus Christ, baptism (immersion) into the name of Jesus for remission of sins, and a life of obedience to the commandments of God contained in his Word.

Hell: when from Sheol, or Hades, means the grave: when from Gehenna, a place of destruction.

The devil: sin in all its various manifestations.

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The Restitution

REPRESENTING THE CHURCH OF GOD

Volume 78 ❖ ❖ Number 6

Cleveland December 16, 1925. Ohio

Marriage Indissoluble

by THE LATE SISTER MARY C. BRABYN (1893)

(SELECTED BY ABBIE H. FISKE)

(Continued from the last issue)

Bride—In regal purple I would see thee robed,
And thine imperial brow adorned
With that rich crown of victory,
Thine own by right divine.
Then let me be, yet more than helpmeet,
More than Queen. O, let me be
A loyal subject at thy feet
To worship thee.

Bridegroom: Thou art my crown of victory,
My trophy of the fight. Let heaven above
Break forth in praise, and let the
Earth rejoice
That Truth and Mercy now are met
In sweet embrace,
A marriage indissoluble,
Of Love celestial, with Hope terrestrial;
These are the world's true nuptials,
This the entrance into Life.

Bride—Glory, honor, incorruptibility
Are mine. My enraptured soul!

pages missing - 68, 69, 74, 75

The spirit coursing through my veins
Gives life a new momentum.
I'm quickened to perceive a thousand
Things undreamt of in my days of flesh.
I feel myself a power in this great
Universal spirit, as in my days
Of dust I used to feel myself a part
Of dust, with senses and perceptions
Built out of it and into it,
And ever moving into it in
One unvarying cycle of decay.
But now how changed! I am a new creation,
Fixed, joyous, incorruptible.
I feel a thousand pleasures welling
Up within my heart, each one with
Energy attended. My impulses
Are all in one direction, self-exciting
To obey Jehovah's will,
And intellectually intent upon
His wisdom
With long experience of his love
I cannot feel amiss. All is supernal.
I know I am an element
In Yahweh's happiness,
And this is Life Eternal.

(Conclusion)

* * *

A certain Roman, the windows of whose house being so low that everyone who passed by might see what was done within, being approached by a workman at such a rate to make his windows higher, and so more private, replied, "I had rather give you as much again to let them alone; for I do nothing in my house but what I care who knows it."

And such a one ought every good Christian to be, and carry his thoughts as though he had a glass window in his bosom.

I read in the works of philosophers anything that can compare with the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar, Jesus replied, "Render unto Caesar the things that belong to Caesar, and unto God the things that are his."

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazerene. First it was in my power to have him arrested and exiled to Pontius, but this would have been contrary to the justice which has always characterized the Roman government in all her dealings with men. This man was neither seditious nor rebellious. I extended to him my protection, unknown to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples unrestrained by any pretorium mandate. Should it ever happen (may the gods avert the omen!), should it ever happen, I say, that the religion of our forefathers should be supplanted by the religion of Jesus it would be the noble toleration that Rome shall owe her premature obeisance. While I, a miserable wretch, shall have been the instrument of what the Jews call providence, and we destiny.

This unlimited freedom granted to Jesus provoked the Jews not the poor, but the rich and powerful. It is true Jesus was severe on the latter, and this was a political reason in my opinion for not restraining the liberty of the Nazerene. "Scribes and Pharisees," he would say unto them, "you are a race of vipers. You resemble whited sepulchers; you appear well unto men but you have death within you."

At other times he would sneer at the alms of the rich and proud, telling them that the mite of the poor was more precious in the sight of God. New complaints were daily made at the Pretorium against the insolence of Jesus. I was ever informed that some misfortune would befall him; that it would not be the first time Jerusalem had stoned those who called themselves prophets, and if the Pretorium refused justice an appeal would be made to Caesar.

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WILLIAM H. BROWN, Editor; LAWRENCE E. GIBBS, Manager

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All communications intended for publication should be sent to William H. Brown, 10623 Lee Ave., Cleveland, Ohio.

However my conduct was approved by the Senate and I was promised a reinforcement after the termination of the Parthian war. Being too weak to suppress the sedition I resolved upon adopting a means that promised to establish the tranquility of the city. Without subjecting the Pretorium to humiliating concession I wrote to Jesus requesting an interview with him at the Pretorium. He came. You know that through my veins flows the Spanish mixed with the Roman blood, as incapable of fear as it is of puerile emotion. When the Nazarene made his appearance I was walking in my Basalic, and my feet seemed fastened with an iron band to the marble pavement and I trembled in every limb, as a guilty culprit, though I was calm. The Nazarene was as calm as innocence.

When he came up to me he stopped, and by a signal he seemed to say to me, "I am here," though he spoke not a word. For some time I contemplated with admiration this extraordinary type of man, a type of man unknown to our numerous painters who have given form and figure to all the gods and heroes. There was nothing in him that was repelling in its character yet I felt awed and tremulous to approach him.

(Continued in the next issue)

* * *

The causes for tears are many and God has solemnly declared that he will wipe away all tears.

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Nannie Osborn	1.00	Elnora Waldo	1.00
Belle Keith	2.00	Sis. Limkelde	1.00
Sis. Juergensen	1.00	Sister Ross	3.00
William Banes	8.00		

* * *

Sister Flora Fanno reports that her eyesight is failing her rapidly. We are sure that she will gladly welcome and greatly appreciate a letter now and then which she will read through the medium of Brother Fanno's eyes.

* * *

Our Question Box

CONDUCTED BY R. G. HUGGINS

ELM HILL, NEW BRITAIN, CONNECTICUT

"WHO ONLY HATH IMMORTALITY"

QUESTION: "Does Paul refer to the second coming of Christ in I Timothy 6:15,16? Did Christ have immortality when Paul wrote this Scripture?

ANSWER: Salvation is a process begun here and finished in glory when the Lord comes. We are saved now from our sins (Matt. 1:21) to a "hope of salvation" (1 Thess. 5:8), which is ready "to be revealed in the last time" (1 Peter 1:5). We are "heirs of salvation" (Heb. 1:14), but not possessors except "in hope" (Romans 8:24), and will not be until we receive "the end of our faith, the salvation of our souls" at the revelation of Jesus Christ (1 Peter 1:9,13).

Now we are "being saved" (Acts 2:47, see the Greek) with a temporary salvation; but at the Lord's second advent he will giv us "eternal salvation" (Heb. 5:9). Then we "shall be saved in the Lord with an everlasting salvation: we shall not be ashamed nor confounded world without end" (Isa. 45:17).

Christ the Only Immortal Man

Not one member of the Adamic race, except Christ, has obtained immortality. The testimony on this point is ample and convincing. "He by the grace of God tasted death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2:9,10). The idea which permits the immortalization of men before Christ died "for every man," is a direct assault upon the atoning work of Christ; for he could not die for men who were already immortal.

After he had died "for every man," God "raised him from the dead, and gave him glory: that your faith and hope might be in God" (1 Peter 1:21. "In bringing many sons to glory" God glorified Christ first, and made him "Captain of their salvation." The Greek word here translated "Captain" is archegos and is translated "author" in Heb. 12:2: "The author and finisher of our faith." "It means beginner, chief, leader" (Dr. Young and the margin).

To say that any of these "many sons" were brought to glory otherwise than by Christ, is to deny that he "brings them to

Modernism and evolution, so how should he know whereof he speaks?

Now let us keep in mind that the body dies, but the soul never, and that God breathed into man his own life which can never be extinguished; let us see the wise end it brings us to.

Now we come to Christ on the cross. His body, house, tabernacle, in which he lived, was nailed to the cross and died. The tenant, the man Christ himself, escaped unhurt and unharmed. Since Christ was the Son of God surely he too must have had this indistinguishable life, and hence, could not have died. Now shall we charge our Blessed Savior with such trickery and deceitfulness as to tell us that he died in our stead, and that our sins were borne by him, when in fact he dodged the issue by escaping from the body?

Now if the body was not Christ, let us remember "that Christ died for our sins according to the Scriptures." His death was not a pretence; it was real. It claimed all of him. Thanks be unto God who giveth us the victory through him who thus died completely, for us; that we, through his death, might have life abundantly. Let us believe God's word and draw nigh unto him that our sins may be blotted out and that we may have restored unto us that which was lost in Adam: the right to partake of the tree of life.

God drove man from the garden and set guard to the way of the tree of life by placing cherubim with a flaming sword which turned every way to prevent man from obtaining just what our friends claim man has by nature, namely, immortality. Only through Christ may we have access to this tree of life and live forever, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

⁂

When the sorrows of life break in upon us, let us ponder upon the cruelties and sufferings our Lord endured, and thus gather strength for every time of need. We have not yet resisted unto blood as he did.

A Letter of Thanks

I WISH to express thanks and appreciation to all of the brothers and sisters who responded to my recent appeal, and to the ones who previously have so faithfully helped in this Christian work. You have helped make it possible for me to give our unfortunate families the cheer and comfort that is needed at this time of the year.

Special attention is being given to our aged people. Their homes have been made comfortable and I am sure you will be happy to know that with your help Christmas dinners were provided for them.

The different Aid Societies in the Church deserve praise and thanks for the way they have helped in this relief work. A wonderful supply of nice warm clothing has been made by them for our children, and I am happy to tell you that with this help, and the financial help I have received, each child is going to be dressed warm this winter. The parents and aged ones living alone have been given, with other necessary things, warm bed blankets and comforters, the latter being made and donated by the Aid Societies.

I am sure each one of you who has sent donations takes pleasure in the thought that you are helping in the Master's work by making others happy, and I trust that should you at any time know of any of our people in the Church who need assistance, you will let me know, and I will give them with your help the care and attention that I am giving to others. As many of you know, this Berean Relief work is not confined to Bereans alone, but to the household of Faith; also that it does not mean just at holiday time but all through the year.

And now, in behalf of our families who have had misfortune come into their lives, and who with your help I am trying to relieve of their anxieties, I thank you, and may God's richest blessings be yours through the coming year.

Mrs. Orpha Sanford,
Chairman, National Berean Relief Committee,
Cedar St., Aurora, Ill.

A Thought for To-day

THOU WILT KEEP HIM in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

MARK THE PERFECT MAN, and behold the upright: for the end of that man is peace.—Psalms 37:37.

FOR GOD SO LOVED the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.—John 3:16.

SHOW ME THY WAYS, O LORD: teach me thy paths. Let integrity and uprightness preserve me: for I wait on thee. Psalms 25:4,21.

CAUSE ME TO HEAR thy lovingkindness in the morning: for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psalms 143:8.

* * *

Whose tabernacle shall be in peace?	—Job 5:24
What comes to the faithful?	Psalms 31:23
Will evil come to the truly righteous?	—Psalms 91:10
What promise is given to the righteous?	—Matthew 6:26
What is the way of the slothful?	Proverbs 15:19
Will God cast away the perfect man?	Job 8:20,21
Who will succor the blind?	—Psalms 146:8
To whom shall we cry in our trouble?	Psalms 107:19
How shall the reaper return?	—Psalms 126:5,6
How are the wicked snared?	Proverbs 12:13
How shall the just man rise?	—Proverbs 24:16
What thoughts has the Lord for his children?	—Jer. 21:11